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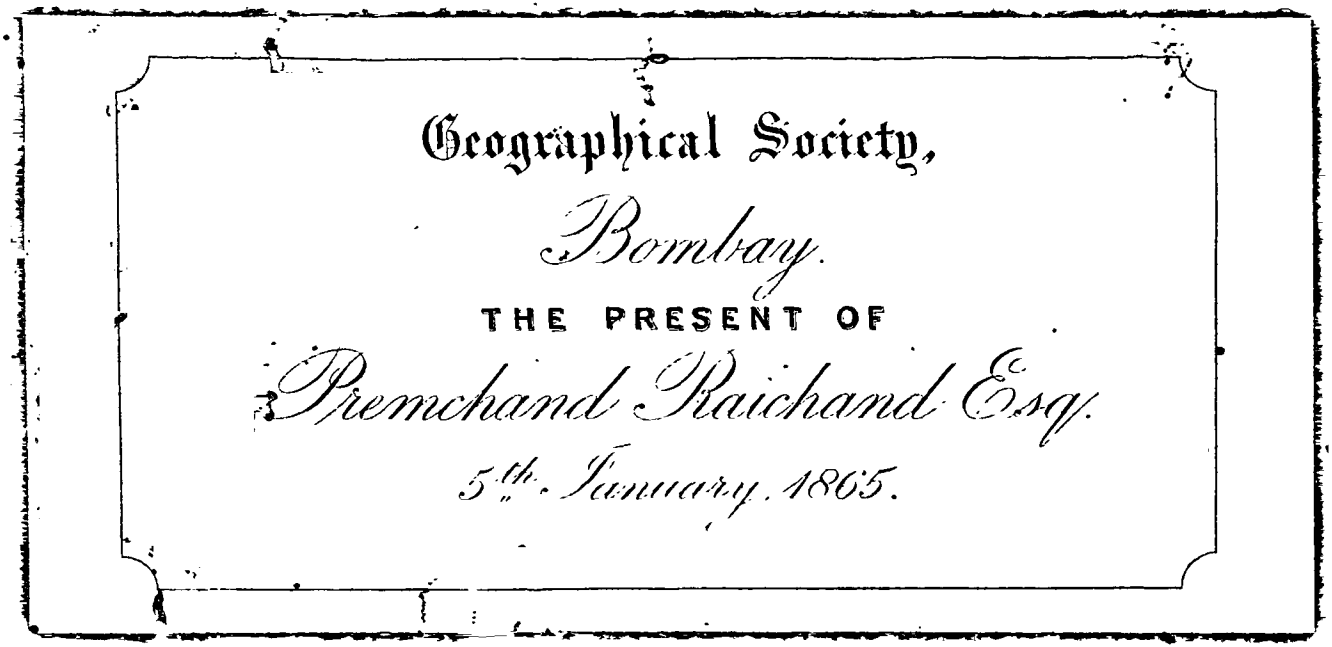

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A

HANDBOOK FOR INDIA;

BEING AN ACCOUNT OF

THE THREE PRESIDENCIES,

AND OF

THE OVERLAND ROUTE;

INTENDED AS

A GUIDE FOR TRAVELLERS, OFFICERS, AND CIVILIANS;

WITH

VOCABULARIES AND DIALOGUES OF THE PRINCIPAL LANGUAGES OF INDIA.

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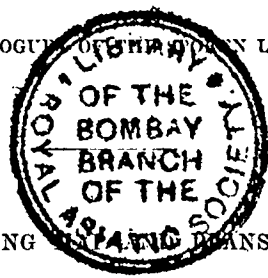

WITH TRAVELLING MAPS AND PLANS OF TOWNS.

PART I.—MADRAS.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1859.

STEPHEN AUSTIN,

PRINTER, HERTFORD.

TO

CAPTAIN WILLIAM JOSEPH EASTWICK,

OF THE BOMBAY ARMY,

LATE DEPUTY-CHAIRMAN OF THE EAST INDIA COMPANY,

AND NOW A MEMBER OF THE COUNCIL OF INDIA,

A TRUE FRIEND OF THE NATIVES OF HINDÚSTÁN

AND A ZEALOUS ADVOCATE OF EVERY MEASURE CALCULATED TO

PROMOTE THEIR WELFARE,

THIS ATTEMPT TO MAKE INDIA BETTER KNOWN TO ENGLISHMEN,

IS AFFECTIONATELY INSCRIBED,

BY HIS BROTHER,

EDWARD B. EASTWICK.

London, January the 20th, 1859.

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PREFACE.

At the present moment, when India has been drawn so much closer to England by almost continuous steam communication, by the Electric Telegraph, and, above all, by the sympathy which even the recent abortive effort to dissever the two countries has itself most remarkably tended to evoke, a Handbook of India has become an especial want.

The vast extent of that region, however, which precludes the possibility of its being thoroughly travelled over and explored by any one man; the dimness of its history and uncertainty of information respecting its antiquities, and the difficulty of obtaining satisfactory accounts of the things most worthy of inspection, render a Handbook of India a much more arduous undertaking than the Handbooks of most other countries. When it is considered that the two minor Presidencies, which supply the routes for this present volume, comprehend an extent of country equalling Spain and Portugal, France, Belgium, Switzerland, England, Prussia, and Bavaria, the magnitude of the task will be better appreciated, and allowances will, it is hoped, be made for the numberless deficiencies in its execution.

India abounds with objects of interest. It presents every imaginable variety of scenery, from the loftiest and most sublime mountain ranges, to the gentle undulations and velvet swards of an English park. Its natural products are equal, if not superior, to those of any region in the world, and would furnish endless materials for the pen of the describer. It is rich in historical associations, and there is scarce a hill which is not crowned with the picturesque ruins of some old fortress, little known or altogether unvisited by Europeans, but bound up in the native mind with many a strange

tale and legend. In Europe the small remains of some ruined cloister, or the mouldering walls of a solitary castle, are sought out with eager interest; but India is a land of ruined cities, and in one of these the antiquities of a whole European province might be collected. The ruins of Bráhmanábád, the Pompeii of Sindh, extend for twenty miles, and wherever the mattock of the excavator falls, curious relics come to light. The deserted city of Bíjapúr presents from a distance the appearance of a populous capital, and it is not until the desolate streets are entered, that the illusion is entirely dispelled. But Indian architecture can boast not only of what is curious and surprising, but also of what is eminently beautiful. The Táj excels all buildings in the world in symmetry and rich decoration. The temples of Abu are not to be surpassed in ornamenture. The palace of Amber is a structure before which the Alhambra shrinks into insignificance. It would be an error, then, to suppose that the task of composing a Handbook for India could be quickly or easily accomplished.

But, in addition to the vastness of the subject, there is another formidable difficulty with which the compiler of a Handbook for India has to struggle. Intense heat and malaria are great opponents to the most zealous explorer of antiquities or of the picturesque. It happens that many of the most interesting Indian localities are situated among thick jungles, loaded with noxious vapors, and abounding with dangerous reptiles and wild beasts. Thus the caves of Salsette can never be securely examined by the traveller; and no one should explore the ruins of Mándu, unless fully equipped for a tiger hunt. It is partly for these reasons, perhaps, that the accounts of places furnished by Indian travellers are in general so vague and inaccurate. Were it not for the elaborate notices of Tod, Fergusson, and Newbold, the mere compiler would find it impossible to give an exact description of the scenery and remarkable architectural remains of Western and Southern India.

But although it is not pretended that the Handbook for India in its present shape approaches the accuracy of the guidebooks to countries which have been longer and more minutely scrutinized, the author hopes a beginning at least has been made, and that by the contributions and corrections of those acquainted with the subjects treated, and especially by the aid of persons actually resi-

dent in India, the work now given to the public may prove a trustworthy, though not altogether complete guide for travellers in Hindústán. Indeed it is only fair to state that whatever there is of value in the present pages is due to the suggestion, or research, of distinguished Orientalists, or those who, from their practical acquaintance with Indian subjects, are eminently qualified to aid and advise. The compiler of this volume, though he has himself travelled through many parts of both Presidencies, has profited largely by the labors of others, and tenders his most grateful thanks to Professor H. H. Wilson; Colonel Faber, Chief Engineer at Madras; General Dickinson, late Chief Engineer at Bombay; Mr. Fergusson, author of the *Handbook of Architecture*; Major Wingate, late Superintendent of Survey in the S. Maráṭha country; Mr. C. P. Brown, of the Madras Civil Service, author of the *Telugu Dictionary* and other valuable works; Mr. Edward Thornton, and Mr. Hornidge, of the Statistical Department at the East India House; Colonel Cotton, of the Madras Engineers; the Rev. John Wilson, D.D., President of the Asiatic Society of Bombay; and Mr. A. F. Bellasis, late Collector of Haidarábád in Sindh. Mr. Walter Elliot, Mr. Sim, and Mr. Chamier, of the Madras Civil Service, and Mr. Lestock Reid, of the Civil Service of Bombay, lent their kind aid in the preparation of the Vocabularies and Dialogues, and several other gentlemen supplied information as to localities with which they were specially acquainted.

It now remains to notice briefly the plan of the work, and to explain some things which might, at first sight, appear objectionable. In order to make the work as useful as possible to the servants of Government, and persons resident in India, as well as to the mere traveller, a greater amount of statistics, and preliminary information of all kinds, has been given than is usual in Handbooks. Many of the statistics are new, and have never before been given to the public. Such are the names and directions of the Sub-Divisions in the different Collectorates, and their Chief Towns, and some of the Routes. To the etymology and correct spelling of names, much attention has been given, and owing to the almost inextricable confusion in which neglect and indifference have involved this part of Oriental research, the labor required here has been very considerable. This task has

been rendered the more irksome from the conviction that, however necessary and useful the endeavor to restore Indian names to their original correctness may be, the attempt will be viewed with aversion by those who, having no knowledge of Oriental languages, are careless of the confusion and even serious mistakes arising from the want of system in the common method of spelling. In order to give an idea of the almost incredible absurdity, and ludicrous inconsistency of the popular mode of spelling adopted for Indian names, a few examples will suffice. It must be premised, however, that the following instances are neither the most striking, nor the most important, but simply those that come first to hand. Take, then, as a specimen, the towns whose names are compounded with the words *Farrukh*, "happy," and *Fath*, "victory," in Thornton's Gazetteer. *Farrukhnagar* is the name of a district, and of a town, which are the subjects of consecutive notices in that work. The word is the same for both district and town; but it is spelled *Furruckuggur* for the district, and *Furuknugur* for the town, both modes being wrong. In the next two notices for *Fathganj* we find *Futehgunge* (Western), *Futehgunje* (Eastern), the same word spelled in two different ways, in notices immediately following each other, and both utterly at variance with the true Oriental name. In the next 25 notices, the word *Fath* is spelled in eleven different ways—*Futeh, Futh, Futhe, Futick, Futi, Futte, Futteh, Futtih, Futtoo, Futtun, Futty*,—all modes being absolutely wrong. The words, too, with which *Fath* is compounded are spelled differently in consecutive notices. Thus *Garh* is spelled *Ghur* in one line, and *Gurh* in the next. And *Púr*, a town, is spelled alternately *Poor* and *Pore*. Now, let this method be applied in Indian schools for the spelling of English names. We should then have *Lancaster*, or rather some corruption of the word, for the town, and *Longcoster* for the county, *West Riding* and *East Roding*, *York*, *Yark*, *Yirk*, *Yorick*, and so on for eleven varieties. The absurdity and inconvenience of such a system is palpable. A map of France prepared for English schools on the plan of accommodating French sounds to the English ear, would abound with such barbarisms as would be intolerable to every person of education and refinement. Must not then an educated native of India be disgusted with the mis-pronunciations and mis-spellings of English writers? In the popular mode of spelling

Indian proper names the aspirates are continually omitted, or inserted where they ought not to occur; and in innumerable cases letters are changed in a way that deprives the representative word of all resemblance to the original. Surely the *Hutnee* of English maps for *Athni*, *Hungut* for *Hángal*, and *Broach* for *Bharuch*, must be very uncouth and ridiculous to Indians, and simply unintelligible to the lower class. Even the general English reader now smiles at the ridiculous substitutes for Oriental names, which appear in the writings of the first servants of the East India Company; at Sir Roger Dowler (Siráju'd-daulah) imprisoning the helpless English, who revenged themselves by treating his name with a barbarity equal to his own towards themselves; or at the ravages of the Sow Roger (Sáhu Rájá), and the exploits of the valorous Bouncello (Bhonsle). But the popular mode of spelling at present, if not quite so ridiculous, is much less consistent than that of the old jargon, leads to the gravest errors, and can amuse no one.

But these inconsistencies assume a more serious aspect, when we find them leading to important historical and topographical errors. It will be necessary to instance a few of these, in order to convince the English reader that, owing to the incorrect spelling of Indian names, the grossest mistakes are gradually creeping into influence.

The first instance may be taken from an Indian city, which has of late acquired an unhappy celebrity in this country, from *Cawnpore*. Of this city, Thornton says "the importance of this place is indeed altogether of recent date, and resulting from its selection in A.D. 1777, as a military cantonment by the British authorities. It does not appear to be mentioned by Baber in his narrative of military operations in the Doab; and it is passed over in the Ayeen Akbery. The first notice of it is perhaps that by Rennel." This idea of the modern foundation of Cawnpore springs partly, if not entirely, from its incorrect spelling. *Cawn* is the barbarism adopted by the historian Orme for the Persian word *Khán*, "a lord," and was contemporaneous with the equally barbarous *chan*, which was the corruption that found favor with Dow. Cawnpore was, therefore, supposed to have been built by some Muhammadan nobleman, and therefore to be a comparatively modern place. But the correct spelling of the word Kánhpúr shows that

it is a Hindú word, meaning "the city of Káṅh," or Kṛishṇah. It is, in fact, a place of primæval antiquity, and from it the Káṅhpúríyah Rájpúts have their title, a tribe that entered Awadh (Oudh) many centuries ago.

By those who have not examined and compared maps of India and the books of routes through that country, the blunders and confusion created by incorrect spelling can hardly be imagined. In some cases quarter-masters of regiments have been unable to identify the name of a single place in routes furnished to them from the Government offices, and have sent in new drafts of the routes with the names spelled in an entirely different manner, though the places intended were in each case the same.* The compiler of this Handbook, on comparing the Madras Government Route-book with the map of the Trigonometrical Survey, was scarcely able to trace any similarity in the names. Thus the Támraparní river is called in the Route-book Tamberperny; in Thornton's *Gazetteer*, Tambaravari; in Walker's map, Pambouri; and in the Trigonometrical map, Chindinthura. Thus, too, *ár*, in Tamil, signifies "river"; but the compilers of the Route-book, ignoring that simple fact, continually add "river" to *ár*, which they frequently write *aur*, making it a proper name. Not content even with this, they sometimes prefix the word *nuddy*, a corruption of the Sanskrit *nadi*, which also means "river," to *ár*. Thus the phrase occurs, "cross the *Nuddy-ar* river," equivalent to "cross the river, river, river," though all that is meant is, cross a stream. *Giri* is "a mountain," and *Gaḍi*, in Telugu, or *Garhi*, in Hindústání, is "a fort;" but Maps and Route-books write *Gherry*, *Ghurry*, or some similar corruption, for both "fort" and "mountain." Thus the *Neilgherries* is written for *Nílgiris*, "blue mountains," and *Gheriah* for *Vijayadurg*, simply a fort. Indifference to the meaning of names is the prolific parent of another series of mistakes, for nearly all Indian names of places are significant, and the etymology is obscured and the meaning lost by their perversion. Thus *Kághazpúr*, which signifies "paper-town," and is so called on account of a paper manufactory there, is made into *Raguzpoor*, which is utterly meaningless. *Kákamárí*, "crow-killer," a village so called

* See a remarkable instance in the *Journal of the Bengal Asiatic Society* for 1834, vol. iii. p. 285.

from a plant thought by the natives to be poisonous to crows, is perverted into *Caughmahry*.* *Eranaûr* is pronounced and written *Ennore*, according to the popular English mode; but this means, "What town?" If an Indian peasant were asked the way to What Town, how is it possible that he could reply satisfactorily? This case, and the others that have been quoted, will, perhaps, be a key to the difficulty experienced by Englishmen when travelling in India in getting information as to places. They ask an unintelligible question, and if they do not succeed in extracting the information they want, too often wreak their anger on the unfortunate and bewildered Indian. In military expeditions these mistakes have sometimes had most serious consequences. And it was the consideration of the necessity of furnishing the traveller with names which would be understood by the natives that led to the adoption of the correct mode of spelling in the present work.

In fact, notwithstanding the difficulty occasioned by the inconsistencies of the popular spelling, it was originally intended to adopt it, and a considerable portion of the work had already been written according to it, but then the insuperable obstacle that has been already noticed arose. It was found that the natives themselves could not recognise a single word, if spelled and pronounced according to the common method. It was obviously a matter of imperative necessity that the traveller should be able to make the names of places intelligible to the natives. This could only be effected by spelling and pronouncing the words according to the native system. Otherwise, to a native of the Madras Presidency, *Masulipatam*, *Vizagapatam*, *Triplicane*, *Pondicherry*, *Conjeveram*, *Seringapatam*, and *Travancore* would be utterly unintelligible. The mention of these words would merely elicit from a native a shake of the head, or an intimation that he did not understand English. Whereas *Machhlipaṭnam*, *Vishákhpaṭnam*, *Tiru vali kedi*, *Pudu cheri*, *Káncheepuram*, *Shrí ranga paṭnam*, *Tiruvankodu*, would be understood at once, and the direction would be pointed out, or the traveller guided to the place. The first time that each word occurs, however, both the popular and the correct

* For many similar perversions, see an article by Prof. H. H. Wilson on Indian Geography, *Oriental Magazine*, Dec. 1824, p. 186.

form are given, and this, it is hoped, will render the new mode less distasteful.

In order, moreover, to save the general reader any trouble, the popular forms of all places likely to be known to him are inserted in the Index, as well as the correct forms. Those who desire to go more deeply into the subject of the spelling of Oriental words, may consult the Preface to Wilson's Glossary of Indian Terms, where the whole question is fully and ably discussed. In some parts of the work the reader will observe mention of the East India Company as still in existence, a circumstance which, when the length of time required to print the number of pages of which the volumes here given to the public consist, is taken into consideration, will need no further explanation. Part of the work was already in type when the recent change in the administration of India took place.

In conclusion, the compiler desires to invite corrections for the numerous mistakes into which he is conscious of having fallen; and notices derived from personal observation of the many interesting localities, the description of which has been omitted, are solicited from all travellers who may use these volumes. It will be seen that the work has been constructed on such a plan as to admit of the insertion of a number of Routes, so that expansion will be easy. The work thus completed might not, indeed, contain all, or even the greater part of the objects of interest to be found in India, but it would, at least, furnish as much as any traveller would have time to inspect.

LONDON,

January the 20th, 1859.

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INTRODUCTION.

SEASON FOR VISITING INDIA—HINTS REGARDING HEALTH, DIET, AND COMFORT—OUTFIT—EXPENSES—LISTS OF BOOKS ON INDIA WHICH TRAVELLERS MAY PERUSE PREVIOUS TO STARTING—OVERLAND JOURNEY—BRIEF GEOGRAPHICAL DESCRIPTION OF INDIA—CHRONOLOGICAL TABLES—FEASTS, CEREMONIES, SECTS, DRESS, AND MANNERS OF THE NATIVES—INDIAN SERVANTS—WEIGHTS AND MEASURES—EUROPEAN SERVICES—FUNDS AND PENSIONS—VOCABULARIES AND DIALOGUES.

SEASON FOR VISITING INDIA.

THE most unhealthy season in India is that of the Rains, or from the beginning of July to the end of October. It is also the most trying to the constitution of a person fresh from Europe, and unused to tropical heat. The following account of the climate of India at this season of the year, extracted from Dr. James Ranald Martin's excellent work on "*The Influence of Tropical Climates on European Constitutions*,"* will suffice to shew the traveller that he must select any time but the Rains for the period of his arrival in Hindústán:—"From the 15th of July to the 15th of October, and as the rains advance, we live in an atmosphere having all the properties of a tainted vapour-bath; and, when the wind comes sifting through the Sunderbunds at south-east, we experience many of the inconveniencies ascribed by Hennen to the sirocco of the Mediterranean, which, 'without affecting the thermometer or barometer in any remarkable degree,' yet inflicts on the delicately sensitive human frame a feeling of indescribable languor and oppression, with an exhausting perspiration, much like that we suffer from in Bengal during the latter portion of the rainy season, and which a West

* *The Influence of Tropical Climates on European constitutions, including Practical Observations on the nature and treatment of the diseases of Europeans on their return from tropical climates.* By James Ranald Martin, F.R.S. London, John Churchill, New Burlington Street, 1850. This work is an invaluable *vade mecum* for the traveller on all matters connected with health.

Indian lady, speaking of the sirocco, described as giving 'the feel as if she had been bathing in a boiler of syrup.' This is the moist sirocco of Bengal. The mind, too, seems to partake in the general relaxation, being unfitted for vigorous or sustained effort; in short, we here perceive the *capiplenium, languor et expletio*, remarked by Petronius amongst the luxurious and dissolute Romans of his time. The muscular system and that of the heart are relaxed and weakened, and after a time they become irritable and very defective in tone. These circumstances, together with the influences of malaria on the nervous system, appear to me to occasion the intermitting pulse so common to the old Indians. At this season, through the saturation of the atmosphere, the perspiration by evaporation is suppressed, but that by transudation is enormously increased, thus rendering the system susceptible of the least impression from cold or malarious exhalation, with a strong tendency to congestion in the abdominal vessels, while at the same time absorption is increased, and all the excretions diminished. The excessive watery discharge from the skin during this season must also, and of necessity, have the effect of rendering the venous blood unnaturally dense, and thus cause the European to be more liable to congestive forms of disease. Dr. J. B. Williams refers the disposition to liver complaints, dysentery, and cholera, to the stimulating properties of the blood, deprived, as we have seen, of more than usual of its water and less of its hydro-carbon. Such is the rainy season, and such are some of the reasons for its proverbial unhealthiness in all tropical climates. If it be true that an individual in health ought to be in that state of perspiration in which it is insensible, what are we to think of the exhausting drain flowing from the pores of an European during this and the preceding season, though differing in their modes of action?"

It may be laid down, therefore, as a rule that the traveller should leave Europe at such a time as will enable him to avoid being in India during the rains altogether, or, at least, to escape passing that season in the steaming atmosphere of the low countries. In Sindh and the Panjáb, indeed, or in the N.W. provinces, will be better off during the rainy season, so that, if he decide to stop in India, he may frame his route so as to be in those parts at that period of the year. All persons who visit India, then, and have the option of the time at which they will leave Europe, should start at the beginning of October, so as to land in India on or about the 1st of November. Proceeding upward from the Presidency, whether Calcutta, Madras, or Bombay, they may pass four or even five months in the low country, reach the hills by March or April, pass one or two months there, and descend, so as to reach Bombay, which we will assume to be the point from which they will return to Europe, in May; or, if they will pass a whole year in India, in November.

HEALTH AND COMFORT.

The following remarks on Tropical Hygiene are condensed from Dr. Martin's book, "*The Influence of Tropical Climates*" :—

The Prevention of Disease.—The proper selection of localities for residence; the avoidance of exposure to heat by day, and to dews and chills at night; care in diet, clothing, and exercise are far more essential for the preservation of health in India, as elsewhere, than medical treatment. Self-quackery with calomel and other mercurial preparations is sure to destroy the most robust constitution, and many lives have been lost by the use of saline purgatives during seasons of cholera. The real way to escape disease is to observe strict *temperance*, and to moderate heat by all possible means, habituating the body from the beginning to the impressions of cold, for from *heat* arises the predisposition to receive and develop the seeds of disease, and after *heat* has thus morbifically predisposed the body, the sudden influence of *cold* has the most baneful effect upon the frame.

Dress.—When Europeans enter the tropics they must bid adieu to the luxury of *linen*—if what is uncomfortable, and, indeed, unsafe in those climates, can be styled a luxury. The natives, from the lowest to the highest, wear nothing but *cotton*. The *cotton* dress, from its slowness in conducting heat, is admirably adapted for the tropics. It must be recollected that the temperature of the atmosphere, *sub dio*, in the hot seasons exceeds that of the blood by many degrees, and even in the shade it too often equals, or rises above the heat of the body's *surface*, which is always, during health, some degrees below 97°. *Cotton*, then, is cooler than *linen*, as a slower conductor of the excess of external heat to our bodies. Moreover, when the atmospheric temperature suddenly sinks far below that of the body, *cotton* causes the heat to be abstracted more slowly, and thus preserves to the wearer a greater equilibrium of warmth. Further, *cotton* absorbs perspiration with greater facility than *linen*, and will maintain an equable warmth under a breeze where a dangerous shiver would be induced by wearing *linen*.

Woollen and *cotton* dresses are actually *cooler* in high temperatures than *linen*, as may be readily proved by placing two beds in the same room when the thermometer stands at 90°, and covering one with a pair of blankets the other with a pair of linen sheets. On removing both coverings in the evening, the bed on which the blankets were placed will be found cool, the other warm; this arises from the woollen covering being a non-conductor, while the linen transmits the heat.

In particular places, where the mercury takes a wide range in a very short time, *flannel* is a safer covering than *cotton*, but, in general, it is a less desirable covering. It is, in the first place, *too heavy*; secondly, where the temperature ranges steadily a little below that of the skin, the flannel is too slow a conductor of heat *from* the body; thirdly, the spiculæ of the flannel prove too irritating, and increase the action of the perspiratory vessels, while the great object is to moderate the process. A too frequent change of body linen is injurious, especially to newly arrived Europeans, as it stimulates the cuticular discharge too much. To change morning and evening is enough, even in the hot and rainy seasons; and to change oftener is simply injurious.

Exposure.—No European should voluntarily expose himself at any season to the direct rays of the sun. If forced to be out of doors, the *chhátá* or large umbrella should never be neglected, if he wish to avoid *coup de soleil* or other dangerous consequences. The ample turbans of the natives are a great defence against the sun; and where an umbrella cannot be conveniently used, muslin twisted many times round an English jockey cap, with a white covering stuffed with cotton, such as worn by Sir C. Napier in a well-known print, is the best protection. Similarly, the thick *kamarbands* or *waist-cloths* of the natives protect the important viscera of the abdomen from the injurious effects of cold.

Food.—There are no points of hygiene to which the attention of a new comer should be more particularly directed than to *moderation* and *simplicity* in his diet. A congestive, and sometimes inflammatory diathesis, with a tendency to general or local plethora, characterises the European and his diseases, for some years at least, after his arrival between the tropics; and hence nature endeavours to guard against the evil by diminishing the relish for food. The new comer, therefore, should avoid the dangerous stimulants of wine and liquors, as well as condiments and spices, which should be reserved for that general relaxation and debility which are sure to supervene during a *protracted residence* in tropical climates. A *vegetable diet* is, generally speaking, better adapted for a tropical climate than *animal* food, especially in the case of the unseasoned European; not that it is quicker or easier of digestion, for it is slower, but it excites less commotion in the system during the digestive process, and is not apt to induce plethora afterwards. The febrile stricture, which obtains on the surface of our bodies, and in the secerning vessels of the liver, during the *gastric digestion* of the food, as evinced by diminution of the cutaneous and hepatic secretions, is proportioned to the duration and difficulty of that process in the stomach, and to the quantity of *ingesta*; and as a corresponding increase of the two secretions succeeds, when the chyme passes into the intestines, the necessity of moderating them by abstemiousness is easily perceived, since they are already in *excess* from the heat of the climate alone, and this excess is one of the first links in the chain of causes and effects that ultimately leads to various derangements of important organs, as exemplified in the fevers and dysenteries, in the hepatitis and cholera of tropical regions. The newly-arrived European should content himself with a *plain breakfast* of bread and butter, with tea or coffee, and avoid indulging in meat, fish, or eggs, or buttered toast. The butter alone often disagrees, and occasions rancidity, with nausea, while it increases the secretion of bile, already in excess. The dirty habits of the native cooks, who may be often seen buttering the toast with the greasy wing of a fowl or an old dirty piece of rag, will perhaps be of more avail than any medical caution in inducing Europeans to give up this injurious article of food.

He who wishes for health in the East must beware of *late and heavy dinners*, particularly on his first arrival, and must be satisfied with a light and early repast as the *principal meal*, when tea or coffee at six or seven o'clock will be found a grateful refreshment. After this his rest will be as natural and refreshing as can be expected in such a climate, and he will rise next morning infinitely more refreshed than if he had partaken of a heavy repast at a late hour.

Fruits.—A limited indulgence in fruits, during the first year, is prudent; and there is little reason to believe that when ripe and eaten in the forenoon fruit has the effect of irritating the bowels. Particular kinds of fruit have peculiar effects on certain constitutions; thus *mangoes* have sometimes a stimulating and heating effect, which often brings out pustules or even boils, on the unseasoned European. The *pine apple*, though very delicious, is not a safe fruit at any time. The *orange* is always grateful and wholesome, as is the *shaddock*, owing to its cooling subacid qualities. The *banana* is wholesome and nutritious, whether undressed or cooked.

Drink.—The great physiological rule for preserving health in hot climates is *to keep the body cool.* Common sense points out the propriety of avoiding heating drinks, for the same reason that leads us instinctively to guard against a high external temperature. During the first two years, at least, of residence, the nearer the approach made to a perfectly aqueous regimen in drink, the better the chance of avoiding sickness. Nothing is more salutary during the hot winds than iced beverages; they revive the spirits, strengthen the body, and assist the digestion. *Ice* is invaluable, as well in sickness as in health. Moderately acid drinks, such as *sharbat*, are wholesome. Nature seems to point out the vegetable acids in hot climates, as grateful in allaying thirst and diffusing a coolness from the stomach all

over the body. The prophylactic influence of spirits and tobacco against night exposure, malaria and contagion, appears to be a delusive doctrine.

Exercise.—The perspiration, biliary and other secretions, being already in excess in equatorial regions, a perseverance in the customary European exercises would prove highly injurious, by promoting and aggravating the ill effects of an unnatural climate. Such excess very soon leads to debility, and to *diminishing action* in the functions alluded to, and to a corresponding inequilibrium of the blood. It is only at particular periods of the day or year that such active or passive exercise as the climate admits should be taken. When the sun is near the meridian all nature is torpid, and seems to suggest inactivity to man. The natives, though fitted by nature to bear the climate, take more care to moderate the effects of heat than Europeans, especially in light clothing, abstemious food, and tranquil habits. *Gestation* of every kind, whether in pálkis or spring carriages, is a species of passive exercise exceedingly well adapted to a tropical climate. The languid state of the circulation of the blood in old Indians is pointedly shewn in the disposition to raise the lower extremities on a line with the body when at rest; and this object is completely attained in the pálkí, which, indeed, renders it a peculiarly agreeable vehicle. On the same principle may be explained the pleasurable feeling and utility of *shampooing*, where the gentle pressure and friction of the soft Asiatic hand over the surface of the body, but particularly over the limbs, invigorate the circulation after fatigue, as well as after long inaction, and excite the inert cuticular secretion. The *kisa* or *hair-glove* of India is an admirable means of giving additional effect to shampôoing, a practice which to the indolent wealthy natives is a real and effective substitute for exercise. The *swing* is much used by the natives, and in the hot and rainy season might be practised in the early mornings and evenings within doors when the weather did not admit of gestation in the open air. In chronic disorders of the viscera, it could hardly fail to be grateful and salutary by its tendency to determine to the surface and relax the sub-cutaneous vessels, which are generally torpid in these diseases.

Bathing.—The *cold bath* is death, not *during* intemperance, but in the *collapse* which follows a debauch, or indeed any other great fatigue of body or mind. It is also dangerous under every form of visceral disease; but the healthy and temperate may safely partake of it. The truth is the cold bath is a prize due to, and gained by, the temperate; to all else it is eminently unsafe. The healthy and temperate should regularly and daily persevere in the use of the cold bath from the moment they enter within the tropics; and when, from long residence there, the functions begin to be irregular, or defective, they may prudently change by degrees to the *tepid* bath, which then becomes a most valuable part of tropical hygiene. The cold bath may be used at any hour of the day, though the morning and evening are generally selected by Europeans in the East, immediately after leaving their couch and before dinner. At both these times the bath is very refreshing, and powerfully obviates that train of nervous symptoms so generally felt by Europeans in hot climates. Before dinner it seems to exert its salutary influence on the surface of the body, and, by sympathy, on the stomach, removing the sensation of thirst, which might otherwise induce too free potations at dinner. It is always imprudent to bathe while the process of digestion in the stomach is going on, as it disturbs that important operation. To persons of ordinary health, but who are not robust, the cold bath will be found tonic and agreeable in India, from the beginning of March to the end of September. The temperature ranges high in these months, and the determination to the surface is such as to ensure a sufficient reaction. It is a common error to think that it is requisite to be cool before using the cold bath, whereas the reverse is the case. To the delicate, indeed, immersion in a warm bath for a few minutes is an excellent preliminary, followed at once by the affusion of some three or four vessels of *cold* water. A glow over the whole surface of the body will immediately follow. This is a safe and excellent mode of

bathing to all who shrink from the use of cold water, or feel doubtful of salutary reaction after it. The following is the scale of temperature of the several baths in ordinary use:—Cold bath, from 60° to 75°; tepid, 85° to 92°; warm, 92° to 98°; hot, 98° to 112°.

Sleep.—Whatever we detract from the requisite period of our natural sleep will surely be deducted, in the end, from the natural range of our existence. Notwithstanding the silence of authors on the subject, the disturbed repose experienced in tropical climates has a great and prejudicial effect on the European constitution. The great object of the European is to sleep cool, and obtain complete protection from mosquitoes. Both these objects may be secured by the large mosquito frame and curtain, with the *pankhá* suspended from the ridge, as generally used throughout Bengal. Early hours are here indispensable. The order of nature is never inverted with impunity, even in the most temperate climates; beneath the torrid zone it is certain destruction. The hour of retirement should never be protracted beyond ten o'clock; and at daylight we should start from our couch to enjoy the cool and salubrious breath of morn. In Bengal Proper, in the plains of Upper India, and on the Coromandel coast, except during the hot land winds, or at the change of the monsoons, Europeans may generally sleep during the hot and dry season in the open verandah, not only with safety but with advantage. Scruple doses of carbonate of soda in aromatic water at bedtime, or night and morning, will remove nightmare and promote digestion.

Moral Conduct.—In the tropics, licentious indulgence is far more dangerous and destructive than in Europe.

Cholera.—The attacks of this terrible disease may in general be traced to some imprudence, as eating unripe fruit, oysters, or other indigestible food; intemperance; drinking cold liquid, or anything that suddenly chills the body when overheated; exposure to cold night air. Among the natives the most common causes are drinking unwholesome water, sleeping on the damp ground, or in the open air during unhealthy seasons. The safest remedies appear to be the application of mustard plasters, particularly to the abdomen, or the warm bath, draughts of warm water, after which 80 drops of laudanum, 6 drops of oil of peppermint, or 20 drops of essence of peppermint, and 20 grains of calomel, should be taken. To allay the burning thirst, warm *kánji* or rice water, with plenty of table salt, may be given, or pieces of ice may be allowed gradually to melt in the mouth. After the first attack is over, if there be much irritability remaining, the dose of 20 grains of calomel must be repeated. Afterwards the bowels must be kept open with calomel and julap. For a child of from 1½ to 2 years old 12 grains of calomel, 8 drops of laudanum, 2 drops of oil of peppermint, may be given on the instant of attack. The hands and feet must be put into water as hot as the child can bear until the disease is subdued. After a lapse of eight hours from complete relief, a dose of castor oil must be administered. Great attention must be paid to the *size of the drops* of laudanum. They must be dropped from a 2 oz. phial. To natives who are not of a plethoric habit, the following pills may be given:—Astringent pills on the first attack. Calomel, 5 grains; assafœtida, 2 grains; black pepper, 2 grains; opium, 2 grains; camphor, 3 grains; to be mixed and divided into three pills, which, if rejected, must be re-administered. Three hours after these pills, if the symptoms have stopped, mix the following into three pills:—Calomel, 5 grains; extract of colocynth, 12 grains; extract of tartar emetic, ¼ grain. The cholera pills are an excellent purgative in general for bowel complaints.

Medicine Chest.—The following medicines and articles may be taken on a journey into places where medical aid is not obtainable:—Cholera pills, calomel, eau de luce, ipecacuanha, laudanum, magnesia, oil of peppermint, quinine, rhubarb, adhesive, plaster, blistering plaster, gold beater's skin, lint, sponge, scales and weights, cautery, lancet, teaspoon, scissors.

Snake Bites.—The following appears to be the best treatment for snake-bites.

A ligature should be instantaneously fixed round the limb affected some distance from the wound to prevent absorption. If the wound be in a fleshy part, the ragged edges must be cut out, making the incision elliptical. The wound must then be sucked with a cupping glass, or with the mouth. If stupor, fainting, or sinking of the pulse supervene, administer brandy one oz., laudanum one drachm, in warm water, with sugar and peppermint water. The patient must be kept walking about, or the throat, chest, and extremities may be rubbed with laudanum, ammonia, and ether. Dram doses of ammonia, or *eau de luce*, mixed with water, and repeated every ten or twenty minutes, according to the urgency of the symptoms, have also been tried with success. But scarification, or excision and cauterization are the only sure means of escaping death in the case of being bitten by the most poisonous snakes as the cobra and black kerite.

The following suggestions,* which were approved by Sir Colin Campbell, for the use of officers who have had no Indian experience, will be found instructive for all travellers in India:—

Marching.

When practicable, the best time for marching is undoubtedly in the early morning. The march should be finished by two hours after sunrise. The pernicious custom of serving out a dram on the line of march sows the seeds of disease, and should be avoided; but, as it is injurious to undergo fatigue after a night's rest upon an empty stomach, food of some kind should be given to the soldiers either before starting or at the first halt—tea, coffee, chocolate, or milk, with bread, biscuits, or *chapátis*.

In warm weather every precaution should be adopted to enable the European to stand fatigue, and to prevent heating of the blood. The neck should be bare, to allow of the free return of blood from the head. A flannel roller round the belly and loins is all the woollen material required.

In cold weather a flannel shirt, cloth coat, etc., should be worn, in accordance with the temperature.

Every soldier should be strongly impressed with the danger of *exposing the head, uncovered*, to the direct rays of the sun. *A light, cool, and comfortable cap*, which at the same time *allows of evaporation* from the surface of the head and shades the eyes, temples, and back of the neck, should be provided.

The men should be instructed never to throw this off, under any circumstances; and they should be told, on the first symptoms of giddiness, flushing of the face, fulness of blood in the head, or dimness of vision, to pour cold water over the head, and to keep it wet (with the cap on) for some hours. *Strict adherence to these instructions would prevent the large majority of cases of coup de soleil.*

No soldier should be allowed to remain in wet clothes longer than can be avoided. While in exercise no danger results; but, from lying down in damp clothes, fever, dysentery, or disease of the liver inevitably ensue.

When in tents, the *kanáts*† on the shady side should be thrown down, and the air be allowed to circulate freely. At night, unless the weather is very cold, the *kanáts* on two sides of every tent should be removed. Protection from dew and rain is all that is required. More harm is caused by the respiration of contaminated, close, and impure air than is ever brought about by exposure to the night wind.

Dry straw, grass, *karbi* (the stalk of *joár*, a kind of Indian corn), or any of the stalks used in thatching, make excellent bedding, when covered with blankets.

Bathing.

The urgent necessity of keeping the pores of the skin open in a hot climate is

* By James Harrison, M.D., Surgeon, Hon. Company's Service.
† *Kanáts*, walls of a tent.

only recognized by officers in reference to themselves; its paramount importance is not impressed upon the men. Soldiers should be made to bathe at least three times a week in cold water. This operation should always be performed upon an empty stomach, and the morning before breakfast is the best time.

It is not safe to bathe when the body is much heated, if, at the same time, it is fatigued. Hence, on the march, the evening, about four hours after dinner, would be an appropriate time.

The skin should be thoroughly dried and rubbed.

Water can generally be procured from some stream or tank; if these are not convenient, the wells will always furnish abundance.

Food.

Experience proves that the same amount of animal food is not required in a hot climate to preserve health and strength as in a cold one. A large amount of animal food, instead of giving strength, heats the blood, renders the system feverish, and consequently weakens the whole body.

The Rájpúts of Rájpútána, and the Sikhs of the Panjáb, are physically as strong as Europeans, and they are capable of enduring more fatigue, and withstanding better the vicissitudes of the climate of India. This is due, partly to race, but chiefly to the nature of their food, of which the staple is wheaten flour, made into *chapátis*. They eat but twice a day; and, although they partake of animal food, they do so in very much less proportion than is the habit in Europe.

Hermetically sealed, preserved, or salted provisions are noxious, if partaken of for a prolonged period, or to the exclusion of fresh food.

Bread, when tolerably well made, is, of course, one of the best articles of diet. Biscuits are not so digestible, but they have the advantage of being easily carried, and of being always ready. In the absence of these, flour (*ata*) can always be procured, and *chapátis* (a thin unleavened cake) are easily made, are highly nutritious, and are perfectly digestible when eaten fresh and hot. When cold and tough they are unwholesome. *Chapátis* can be baked in any quantity on iron plates made for the purpose, and every European should learn (which he can easily do from any native) how to knead and prepare them. Flour can be got from every village, and with it no European detachment need ever be without "the staff of life."

Rice and *dál* (pulse or vetches, especially when split), can also be had anywhere. These, boiled separately, and afterwards mixed together, make, with the addition of salt and pepper, a wholesome and nutritious food, well suited for breakfast.

Beef is the meat usually furnished to regiments. The lean commissariat kine do not promise much, but it is difficult to procure other meat in sufficient quantity. Slow boiling for two hours will make any meat tender, and the water in which it is boiled makes excellent soup. The addition of whatever vegetables are to be had, of a few slices of salted pork or bacon, two or three handfuls of flour, some onions, and salt, and pepper, makes a savoury mess. Rice, boiled in a separate vessel, and afterwards mixed up with the soup, meat, etc., adds to the quantity and quality of the meal, which is wholesome, nutritious, and palatable.

Mutton and fowls may occasionally be had as a change; and, in the neighbourhood of large rivers, fish makes a useful variety, and can usually be had in abundance.

Milk is an invaluable article of diet, and should be largely supplied to soldiers.

Vegetables are essential to the preservation of health. Opportunities for procuring them in quantity present themselves much oftener on the line of march than is generally supposed.

In cold weather inquiry will prove that in the neighbourhood of nearly every halting place there are fields of carrots, turnips, onions, and of many native vegetables, such as *baigan* (*solanum melogena*), *ság* (greens), etc.

Fruit, when sound and ripe, is beneficial instead of hurtful. Unripe or over-ripe fruit will produce disease. The water-melon and guava are, however, indigestible. The oranges, strawberries, custard-apples, loquât, musk-melons, pineapples, grapes, and lichis can be partaken of with advantage.

STIMULANTS.

The same amount of spirit undiluted is much more injurious than when mixed with water.

Great attention should be paid to the time of serving out the drams. They should never be given on an empty stomach, when the system is heated, or when exposed to the sun. To give men raw spirit early in the morning, before any food is taken, is the surest way to lay the foundation of disease. After a meal, with some hours of rest in the shade in prospect, is the best period.

Officers on coming to India for the first time find themselves surrounded by entirely new influences. The diseases of the country are formidable and rapid in their progress, and inspire in many cases a vague terror, which prevents the due exercise of the reasoning powers. The climate is found to be exhausting and debilitating; exposure to the sun is understood to be dangerous; and there are many other circumstances which combine to depress the mind and body, and to pre-dispose to the belief that some extraordinary course must be pursued to ward off any evil consequence.

Recourse is had in too many cases to stimulants; brandy is taken in large quantities to prevent the approach of sickness; exercise and the ordinary methods adopted in other countries to keep the frame sound and vigorous are neglected. Many become the victims of their own imprudence and rashness, and their premature death is erroneously ascribed to the effect of the Indian climate.

With ordinary precaution and attention to the common laws of hygiene Europeans may live as long and preserve their health as well in India as in Britain.

The neglect of these precautions rapidly produces fatal results. The mortality from disease far exceeds that caused by the enemy, and it behoves every officer to study carefully the means of preventing sickness.

OUTFIT AND EXPENSES.

As there are very good tailors in India at the chief towns, the traveller need not burthen himself with an over large supply of articles of dress. A few hints on matters which may appear trifling but are nevertheless important as regards comfort, may be here given. Instead of buttons, studs and wrist-links should be used. The *dhobis*, or Indian washermen, clean the clothes by beating them on stones in the river. By this process, buttons are inevitably smashed, and tear the clothes at the same time. The buckles of braces should be of silver, as steel rusts. White and black *silk gloves* are the best for India, as leather is too hot. Ladies' gloves should all be tried on previous to starting, so as to take the form of the hand, otherwise they shrink, and are not serviceable. A good English jockey cap is indispensable for a gentleman; and neither ladies nor gentlemen should fail to take with them a veil or two for crossing the desert, and as a protection against the sand storms in Sindh and elsewhere. A pair of spectacles, with a few extra glasses of neutral tint, will save the eyes. Antimony applied to the eye with the common Indian *salái*, or anointing needle, is an admirable preservative for weak eyes.

The following tables will show all that is required as to outfit:

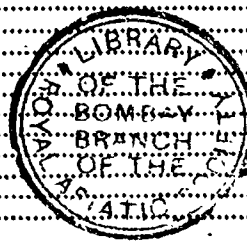
Estimate of Outfits for the East India Company's Service (Overland).

UNIFORM AND APPOINTMENTS.	Artillery.			Engineers.			Infantry.			Assistant Surgeon.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Full Dress Tunic	8	8	0	8	8	0	9	9	0	9	9	0
,, Busby and Plume	7	7	0	.....			.....			.....		
,, Cocked Hat and Plume	.....			5	5	0	.....			4	12	6
,, Chaco, complete	.....			.....			4	4	0	.....		
,, Trowsers	5	5	0	5	5	0	2	5	0	2	5	0
,, Sword Knot	0	18	6	0	18	6	0	18	6	0	18	6
,, Sword Belt	5	5	0	5	5	0	2	15	0	2	15	0
,, Pouch Belt and Pouch	8	8	0	5	15	6	.....			.....		
,, Shoulder Sash	.....			.....			3	10	0	.....		
,, Sword	4	4	0	6	6	0	4	4	0	4	4	0
,, Spurs	0	18	6	.....			0	18	6	0	18	6
Undress Frock Coat	8	8	0	9	9	0	5	15	6	5	15	6
,, Jacket	6	6	0	6	6	0	4	4	0	4	4	0
,, Forage Cap	1	16	0	1	16	0	1	8	0	1	8	0
,, Trowsers	2	8	0	2	8	0	2	5	0	2	5	0
,, Sword Belt	2	2	0	.....			2	10	0	2	10	0
,, Pouch, Belt and Sword Belt, and Sketching Case	2	15	0	5	5	0	.....			.....		
,, Sword Knot	0	5	6	.....			0	5	6	0	5	6
,, Great Coat Cloak	7	7	0	7	7	0	6	6	0	6	0	0
	72	1	6	69	14	0	50	18	0	47	10	6

	CAVALRY.								
	Bengal.			Madras.			Bombay.		
	£	s.	d.	£	s.	d.	£	s.	d.
Full Dress Jacket	26	5	0	28	0	0	30	0	0
,, Trowsers	5	15	6	5	15	6	5	15	6
,, Busby and Plume	11	11	0	.....			.....		
,, Chaco and Plume	.....			14	14	0	.....		
,, Helmet and Plume	.....			.....			16	16	0
,, Barrelled Sash	7	7	0	8	8	0	8	8	0
,, Sword Belt, Sabretashe and Belt, Silver Pouch Belt	28	10	0	28	10	0	28	10	0
,, Sabre	4	4	0	4	4	0	4	4	0
,, Sword Knot	1	5	0	1	1	0	1	10	0
,, Spurs	0	15	6	0	18	6	0	18	6
Undress Jacket	7	7	0	7	7	0	7	7	0
Cord for ditto	0	10	6	1	5	0	1	10	0
,, Trowsers	2	12	6	2	12	6	2	12	6
,, Frock Coat	10	10	0	.....			.....		
,, Mess Waistcoat	5	15	6	6	16	6	.....		
,, Belts	4	14	6	14	14	0	5	5	0
,, Sabre	4	4	0	4	4	0	4	4	0
,, Sword Knot	0	5	6	0	15	6	0	5	6
,, Forage Cap	2	12	6	2	12	6	2	12	6
,, Spurs	0	15	6	0	15	6	0	15	6
	125	0	6	132	13	6	120	14	0

Personal Clothing for all Officers, Civilians, and Travellers.

	£	s.	d.
12 Long Cloth Shirts, Linen fronts, etc., at 6*s.*	3	12	0
24 ,, Calico fronts, etc., at 4*s.*	4	16	0
12 Linen Shirt Collars, at 10*d.*	0	10	0
6 Elastic Gauze Waistcoats, at 6*s.* 6*d.*	1	19	0
12 Pairs Cotton Long Drawers, at 3*s.* 6*d.*	2	2	0
24 White Cambric Pocket Handkerchiefs, at 1*s.*	1	4	0
1 Black Silk Stock, long ends	0	6	6
36 Pairs Brown Cotton half Hose, at 1*s.*	1	16	0
2 ,, Dogskin Gloves, at 2*s.*	0	4	0
2 ,, Elastic Cotton Braces, at 1*s.* 6*d.*	0	3	0
12 Huckaback Towels, at 10*d.*	0	10	0
1 Voyage Suit of Tweed	3	10	0
1 ,, Cap	0	7	6
1 Sponge and Bag	0	5	6
1 Foul Clothes' Bag	0	6	6
1 Brush Case, containing Clothes, Hat, and Shoe Brush	0	18	0
2 Hair Brushes, at 4*s.*	0	8	0
1 Dressing Comb	0	1	6
3 Tooth Brushes, at 9*d.*	0	2	3
2 Overland Trunks, at 36*s.*	3	12	0
1 Pair Boots, with box heels	1	14	0
1 ,, ,, dress	1	10	0
2 ,, Walking Shoes, at 18*s.*	1	16	0
6 ,, Drill Trowsers, at 18*s.*	5	8	0
6 White Jean Jackets, at 15*s.*	4	10	0
6 ,, Waistcoats, at 10*s.*	3	0	0
3 Pairs Military Gloves, at 4*s.* 6*d.*	0	13	6
3 Military Stocks, at 4*s.* 6*d.*	0	13	6
	£45	18	9



Saddlery—

1 case of Saddlery, complete	8	8	6
	£54	7	3

Outfit—Indian Navy (Overland).

UNIFORM AND APPOINTMENTS.

	£	s.	d.		£	s.	d.
Full Dress Uniform Coat	5	5	0	Undress Uniform Mercella Waistcoat	0	16	0
,, Trowers	1	16	0	,, Sword	3	3	0
,, Cocked Hat	2	18	0	,, Sword Knot	0	15	6
,, Belt	1	5	0	,, Jacket	2	10	0
Undress Uniform Cap	1	10	0		£22	10	6
,, Trowsers	1	14	0				
,, Cashmere Waistcoat	18	0					

Personal Clothing the same as for the Military.

Civilian's Outfit (Overland).

Cloth Clothing the same as worn in England, but of lighter material (ladies' cloth).

Personal Clothing the same as for the Military.

A Lady's Outfit for India (Overland).

		£	s.	d.
12	Calico Chemises, at 3*s.* 6*d.*	2	2	0
24	Cambric Chemises, at 4*s.* 6*d.*	5	8	0
12	Cambric or Long Cloth Slips, at 7*s.* 6*d.*	4	10	0
6	Middle Petticoats, at 3*s.* 9*d.*	1	2	6
6	Corded Petticoats, at 6*s.* 6.	1	19	0
2	Corsets, at 6*s* 6*d.*	0	13	0
4	Flannel Petticoats, at 10*s.* 6*d.*	2	2	0
12	India Gauze or Fine Flannel Waistcoats, at 5*s.* 6*d.*	3	6	0
24	Cambric Trowsers (plain), at 3*s.* 6*d.*	4	4	0
12	Cambric Trowsers (trimmed), at 5*s.* 6*d.*	3	6	0
24	Calico Night Dresses, at 4*s.* 6*d.*	5	8	0
12	Night Caps (common), at 3*s.* 6*d.*	2	2	0
6	Mosquito Trowsers for sleeping, at 3*s.* 6*d.*	1	1	0
	Flannel Dressing Gown (white)	1	5	0
	Coloured Flannel Dressing Gown	2	2	0
	White Muslin Dressing Gown	0	16	0
	Coloured Dressing Gown	0	14	0
	Morning Robe	1	5	0
36	Cambric Pocket Handkerchiefs, at 1*s.*	1	16	0
12	Fine French Cambric ditto, at 2*s.* 6*d.*	1	10	0
6	Huckaback Towels, at 1*s.*	0	6	0
36	Diaper Towels, at 9*d.*	1	7	0
12	Fine White Cotton Hose, at 2*s.* 6*d.*	1	10	0
24	Lisle Thread Hose, at 3*s.* 6*d.*	4	4	0
6	Lisle Thread Hose Lace Fronts, etc., at 5*s.* 6*d.*	1	13	0
2	Black Silk Hose, at 7*s.* 6*d.*	0	15	0
6	Riding Collars and Sleeves, at 3*s.* 6*d.*	1	1	0
12	Kid Gloves, sewn with thread, at 3*s.* 6*d.*	2	2	0
6	Thread Gloves or Silk Gloves, at 1*s.* 6*d.*	0	9	0
1	Clothes Bag	0	6	6
12	Yards Fine Flannel, at 3*s.* 6*d.*	2	2	0
2	Trunks, at 35*s.*	3	10	0
1	Overland Cabin Bag	1	10	0
	Air-tight Case for Dresses	2	10	0
6	Tooth Brushes, at 9*d.*	0	4	6
2	Nail Brushes, at 3*s.*	0	6	0
2	Hair Brushes, at 4*s.* 6*d.*	0	9	0
2	Combs, at 1*s.* 6*d.*	0	3	0
2	lbs. Windsor Soap and Fancy Soaps, at 1*s.* 6*d.*	0	3	0
1	Sponge and Bag	0	4	6
		£71	7	0

Cabin Furniture for the Route by Sea.

	£	s.	d.	£	s.	d.	£	s.	d
Ship's Sofa, with Hair Mattress and Pillows ...	4	4	0	4	14	0	6	6	0
Cane Swing Sofa, suitable either as Cot or Sofa, with Mattress, Pillows, etc.	6	6	0	6	10	0	7	0	0
Double Sofa, with Mattress, Pillows, etc.	7	0	0	9	0	0	12	0	0
Chintz Cover for Sofa	0	10	0	0	18	0	1	1	0
Swinging Cot	0	18	0	1	1	0	1	5	0
Hair Mattress and Pillows	1	5	0	1	15	0	2	2	0
Feather Pillows	0	8	0	0	10	6	0	12	0

Cabin Furniture—continued.

	£	s.	d.	£	s.	d.	£	s.	d.
Mahogany Bullock Drawers, in two parts	5	0	0	5	12	0	5	18	0
Book Case or Shelves	1	6	0	2	10	0	3	5	0
Wash-hand Stand to form Table	1	14	0	2	2	0	3	8	0
Table	0	14	0	1	4	0	1	6	0
Folding Cabin Chair	0	8	0	0	8	6	0	9	6
Ditto with arms	0	12	6	0	15	0	0	18	0
Lounging Chair	1	15	0 and upwards.						
Swinging Tray	0	6	6	0	7	6			
Looking Glass with Slide	0	6	6	0	7	6	0	12	0
Cabin Lamp	0	12	0	0	14	0	0	16	0
Candlestick and Snuffers	0	2	6	0	3	6	0	4	6
lbs. Wax or Composition Candles	0	1	8 and upwards.						
Foot Bath	0	6	6	0	7	6	0	12	6
Water Can	0	3	6	0	4	6	0	6	6
Floor Cloth, Matting, or Carpet for Cabin	All prices.								
Hand Brush, Dust Pan, Mop, etc.	0	4	6						
Filtering Machine	1	0	0	1	3	0	1	6	0
Bag with Hammer, Nails, Cleats, Cords, etc.	0	7	6						

LIBRARY FOR INDIAN TRAVELLERS.

The following is a list of Books which may be perused by the traveller previous to starting. Those in Italics are less requisite, or only of local interest:—

History.

Elphinstone's History of India, 1 vol., 1857.
Lord Mahon's British India, 1 vol.
Mill's History of India, with continuation by H. H. Wilson, 9 vols., 1848.
Kaye's Administration of the East India Company, 1 vol.
Thornton's British Empire in India, 5 vols.
Dow's History of Hindústán, 3 vols.
Murray's History of British India.
Briggs' Mahomedan Power in India, 4 vols.
Shore's Notes on Indian Affairs.
Taylor's Popular History of British India.
Malcolm's Political History of India.
Prinsep's Transactions in India from 1813–18.
Hough's Political and Military Events in India.
Speir's Life in Ancient India.
Martineau's British Rule in India.
Macfarlane's Our Indian Empire.
Ludlow's India and its Races.
Campbell's India.

Bengal.

Stewart's History of Bengal.

Madras.

Orme's Hindústán.
Wilks' History of Maisúr (Mysore).

Bombay.

Grant Duff's History of the Maráthas.

The Panjáb.

Cunningham's History of the Sikhs.
Smyth's Reigning Family of Láhúr (Lahore).

SINDH.
Postans' Sindh, and *Tuhfatu'l Kirám, Bengal As. Trans.*, vol. xviii., 1848.
Burton's Sindh and the Races that inhabit the Valley of the Indus. 1851.
RÁJPÚTÁNA.
Tód's Rájásthán.
GUJARÁT.
Bird's Analysis of the Mirát-i Ahmadí
Forbes' Rás Málá.
CENTRAL INDIA.
Malcolm's Memoir of Central India in 1824, 2 vols.
NÍPÁL.
Oliphant's Visit to Nípál.
ORISSA.
Stirling's History of the Rájás of Orissa.

BIOGRAPHIES AND LETTERS.

Malcolm's Memoirs of Lord Clive, 3 vols.
Macaulay's Essay on the Life of Clive.
The Wellesley Despatches and Despatches of the Duke of Wellington, vols. 1, 2, 3 (Gurwood); and Supplementary Despatches, vol. 1.
Gleig's Life of Lord Clive.
" Sir T. Munro.
Kaye's Life of Metcalfe.
" of Tucker.
" of Malcolm.
Life of Sir C. Napier.

TRAVELS AND MISCELLANEOUS.

Hakluyt, vols. 2 and 5.
Purchas' Pilgrims, vol. 1, books 4 and 5.
Fryer's Account of India.
Forbes' Oriental Memoirs.
Foster's Journey from Bengal to England.
Buchanan's Travels through Maisúr and Kanada.
Tod's Travels in Western India.
Heber's Journal.
Fitzclarence's Journey from India to England.
Lord Valentia's Travels.
Jacquemont's Voyage aux Indes.
Graul's Indische Reise, 5 vols.
Bacon's First Impressions.
Baron Hugel's Travels in Kashmir and the Panjáb.
Fraser's Tour in the Himálayas.
Vigne's Travels in Kashmír.
Sleeman's Rambles and Recollections.
Burton's Unhappy Valley.
" Goa and the Blue Mountains.
Burnes' Visit to the Court of Sindh.
Mrs. Postans' Kachh (Cutch).
" Western India.
Hervey's Ten Years in India.
Dry Leaves from Young Egypt.
Davidson's Trade and Travel in the Far East.
Von Orlich's Travels.
Welsh's Military Reminiscences.
Taylor's Memoirs of a Thug.

Rice's Tiger Shooting in India.
Smoult's Edition of Baillie's Nilgiris.
Lawrence's Thákurine and Life of an Adventurer.
Bradshaw's Overland Guide to India.
Autobiography of Lutfullah.
Fane's Five Years in India.
Thornton's Gazetteer.
Letters from Madras.
Capper's Three Presidencies of India.
Crauford's Dictionary of the Eastern Archipelago.
The Kánún-i Islám, being an account of all Muhammadan Customs, etc.
Royle's Productive Resources of India.
Cotton's Public Works in India.
Emma Roberts' Scenes and Characteristics of Hindústán.

OVERLAND JOURNEY.

For the general rules of the Peninsular and Oriental Steam Company, reference must be made to their Hand-book. The following are their lines of communication, the length of passage, rates of passage money, and baggage regulations. The expense of transit through Egypt is included in the routes, with the exception of hotel expenses, and of extra baggage, wines, spirits, beer, and soda water, all of which the Egyptian Transit Administration charges for separately. Servants of the Company soliciting fees are liable to dismissal. Bedding, linen, and requisite furniture are provided in the steamers, together with the attendance of experienced male and female servants.

The Lines of Steam Communication embraced by the Company's operations are as follows, viz. :—

Places.	Date and Hour of Departure from Southampton.
Vigo Off Oporto Lisbon Cádiz Gibraltar	7th, 17th, and 27th of every month, at 1 p.m. N.B.—*When these dates fall on Sundays, the Steamers start on the following day (Monday) at* 1 *p.m.*
	Mediterranean and Peninsula.
Malta Alexandria	4th and 20th of every month, at 1 p.m. *When the* 4*th or* 20*th falls on a Sunday the Steamer leaves at* 9 *a.m.*
Bombay Mauritius	4th and 19th at 7 a.m. from Marseilles. 4th at 3 p.m.
	India.
Aden Ceylon Madras Calcutta Penang Singapore Hong Kong Shanghai Manilla	4th and 20th of every month, at 1 p.m. *When the* 4*th or* 20*th falls on a Sunday the Steamer leaves at* 9 *a.m.*

The following table shows the length of Passage, under ordinary circumstances, between Southampton and the several Ports *outwards*; also, the usual dates of arrival at, and departure from, each Port in the course of the Voyage, and the average stay at each place.

OUTWARDS (FROM ENGLAND).

FROM	No. of days from Southampton, &c.	TO	Date of Arrival.	Average stay.	Date of Departure	NOTES.
PENINSULAR LINE.						
Southampton	.....	.....	.....	.....	7, 17, 27	When the day of sailing from Southampton falls on a Sunday, the Steamers leave on the following day, at 1 p.m.
,,	3	Vigo	10, 20, 30	3 hrs.	10, 20, 30	
,,	4	(Off) Oporto..	11, 21, 31	1 ,,	11, 21, 31	
,,	5	Lisbon	12, 22, 1	12 ,,	13, 23, 2	
,,	7	Cadiz.....	14, 24, 3	3 ,,	14, 24, 3	
,,	8	Gibraltar	15, 25, 4	.....	.....	
SOUTHAMPTON TO ALEXANDRIA, AND SUEZ TO CALCUTTA LINE.						
Southampton	.....	.....	.....	.....	4, 20	When the 4th or 20th falls on a Sunday, the Steamer leaves at 9 a.m.
,,	5	Gibraltar	9, 25	12 hrs.	9, 25	
,,	10	Malta.....	14, 30	24 ,,	14, 30	
,,	13	Alexandria ... (60 hours from Alexandria to Suez.)	17, 2	8 ,,	.....	
Suez	.....	.....	.....	.....	19, 4	
,,	6	Aden	25, 10	24 hrs.	26, 11	
,,	17	Galle, Ceylon	5, 21	12 ,,	5, 21	
,,	21	Madras.....	9, 25	12 ,,	9, 25	
,,	25	Calcutta	13, 29	.....	.....	
MARSEILLES AND ALEXANDRIA LINE.						
Marseilles....	.....	.....	.....	.....	4, 11, 19, 27	
,,	2½	Malta.....	7, 14, 22, 30	12 hrs.	7, 14, 22, 30	
	6	Alexandria ...	10, 17, 25, 2			
SUEZ AND BOMBAY LINE.						
Suez	.....	.....	.....	.....	12, 27	
,,	7	Aden	18, 2	24 hrs.	19, 3	
	15	Bombay	2, 19	.....	27, 11	
ADEN AND MAURITIUS LINE.						
Aden	.....	.....	.....	.....	25	Messrs. Monar and Co's Steamers leave about this date with Mails and passengers for Mauritius.
BOMBAY AND CHINA LINE.						
Bombay	.....	.....	.....	.....	31, 16	
,,	4	Galle, Ceylon	4, 20	24 hrs.	5, 21	
,,	11	Penang	11, 27	12 ,,	11, 27	
,,	13	Singapore.....	13, 29	24 ,,	14, 30	
,,	24	Hong Kong...	24, 9	.....	.....	
HONG KONG AND SHANGHAI LINE.						
Hong Kong.....	.....	.....	.....	.....	26, 11	
	5	Shanghai	31, 16	.....		

The following table shows the length of Passage, under ordinary circumstances, between the several Ports *homewards*; also, the usual dates of arrival at, and departure from, each Port in the course of the Voyage, and the average stay at each place.

HOMEWARDS (TO ENGLAND).

FROM	No. of days Passage.	TO	Date of Arrival.	Average stay.	Date of Departure	NOTES.
PENINSULAR LINE.						
Gibraltar					5, 15, 25	When the days of sailing from Gibraltar fall on a Sunday, the Steamer starts the previous evening.
,,	1	Cadiz	7, 17, 27	3 hrs.	7, 17, 27	
,,	3	Lisbon	8, 18, 28	48 ,,	9, 19, 29	
,,	4	(Off) Oporto	9, 19, 29	1 ,,	9, 19, 29	
,,	5	Vigo	10, 20, 30	3 ,,	10, 20, 30	
,,	8	Southampton	13, 23, 3			
CALCUTTA TO SUEZ, AND ALEXANDRIA TO SOUTHAMPTON LINES.						
Calcutta					10, 24	In May, June, and July the Steamers leave Calcutta 5 days earlier.
,,	3	Madras	27, 13	24 hrs.	13, 27	
,,	7	Ceylon, Galle	31, 17	,,	18, 1	
,,	18	Aden	11, 28	,,	28, 11	
,,	24	Suez	19, 5			
		(60 hours from Suez to Alexandria.)				
Alexandria					6, 20	
,,	3	Malta	10, 24	12 hrs.	10, 24	
,,	8	Gibraltar	15, 29	12 ,,	15, 29	
,,	13	Southampton	20, 3			
ALEXANDRIA AND MARSEILLES LINE.						
Alexandria	2½				11, 19, 26, 3	
,,		Marseilles	27, 12			
BOMBAY AND SUEZ LINE.						
Bombay					9, 24	
,,	9	Aden	18, 2	12 hrs.	18, 2	
	15	Suez	24, 8			
CHINA AND BOMBAY LINE.						
Hong Kong					1, 15	The Steamers in May, June, July, and August, leave Hong Kong 5 days earlier.
,,	6	Singapore	7, 21	48 hrs.	9, 23	
,,	10	Penang	11, 25	12 ,,	11, 25	
,,	16	Galle, Ceylon	17, 31	24 ,,	18, 1	
,,	21	Bombay	22, 5			
SHANGHAI AND HONG KONG LINE.						
Shanghai					24, 7	
		Hong Kong	29, 12			

Baggage.

First-class passengers are allowed, in the Company's steamers only, on either side of the Isthmus, 3 cwt. of personal baggage free of freight, and children (above three years) and servants 1½ cwt. each.

A passenger taking a whole cabin will be entitled to take in the steamers, free of freight, one-half more baggage than the regulated allowance, and a married couple, paying for reserved accommodation, will be entitled to take 9 cwt.

The charge for conveyance of extra baggage, should there be room in the vessel, will be at the rate of £1 per cwt. between England and Malta, or Alexandria; £2 per cwt. between Suez and India; and £3 per cwt. between Suez, the Straits, and China.

Passengers for India and China will have to pay the Egyptian Transit Administration in Egypt 14*s.* per cwt. for conveyance of baggage through, should it exceed, for first-class passengers, 3 cwt. each, and children and servants 1½ cwt. each.

The Egyptian Transit Administration have given notice that they will not forward any package of baggage exceeding 80 lbs. weight, and measuring more than, length, 3 ft.; breadth, 1 ft. 3 in.; depth, 1 ft. 2 in., with the passengers to Suez. A departure from this regulation will cause a detention in Egypt, to such packages, of a fortnight.

All baggage intended for transit through Egypt should be packed in strong and well-secured packages, in order to avoid breakage or damage *en route*.

The Company cannot engage to take any excess of baggage over the regulated allowance, unless shipped at Southampton on the day before sailing, and freight paid thereon.

All baggage for the ports of the Mediterranean, India, and China, must be shipped not later than noon on the day previous to sailing, except carpet bags or hat boxes. All other baggage received on board on the day of sailing will be considered as extra baggage, and charged freight as such.

The insurance of baggage can be effected on very moderate terms.

Passengers embarking at Marseilles for Alexandria, India, and China, can have 3 cwt. of their baggage conveyed by the steamer from Southampton free of charge; all in excess will be charged.

Passengers outwards, proceeding *viâ* Trieste, and joining the steamers of the Peninsular and Oriental Company at Suez, and passengers homewards who have been conveyed to Suez in the Peninsular and Oriental Company's steamers, can ship their baggage by the Company's vessels from Southampton to Alexandria, and *vice versâ*, subject to the following charge, payable in advance:—

For the regulated allowance of 3 cwt., 10*s.* per cwt.
For any excess over 3 cwt., 20*s.* per cwt.
} Exclusive of the charge for transport made by the Transit Administration of Egypt.

N.B.—The baggage of passengers proceeding *viâ* Trieste must be shipped at Southampton so as to ensure its arrival at Alexandria a fortnight in advance of the passengers to whom it may belong. Non-compliance with this regulation is likely to involve loss or detention of the baggage in Egypt.

Passengers taking parcels or articles of merchandize in their baggage will

incur the risk of seizure by the Customs' authorities, and of detention for freight by the Company's agents.

Every package of baggage should have the owner's name and place of destination distinctly painted upon it.

Baggage can be occasionally had up from the baggage-room during the passage by application to the officer in charge.

No trunks or boxes allowed in the Saloon or Cabins.

India, etc.

Passengers leaving Southampton by the Company's steamers on the 4th and 20th of the month, for Aden, Ceylon, Madras, Calcutta, Penang, Singapore, Hong Kong, Shanghai, or Manilla, arrive at Gibraltar about the 9th and 25th of the month, and after staying there, say twelve hours, proceed to Malta, at which port they remain about the same time; they then leave for Alexandria, arriving there, under ordinary circumstances, in about 13 days from Southampton.

At Suez, passengers embark, by steam tender, on board one of the Company's steamers, which sail about the 19th and 4th of the month, arriving at Aden about the 25th and 10th, at Point de Galle, Ceylon, about the 5th and 21st (passengers for the Straits and China are here transferred into one of the steamers on the Bombay and China line), Madras about the 9th and 25th, and finally at Calcutta about the 13th and 29th of the following month.

Transit through Egypt.

Passengers are conveyed through Egypt by the Transit Administration of his Highness the Pacha.

The mode of transit is as follows:—

From Alexandria to Cairo by rail	7	hours.
Time for refreshments at Cairo	3	„
From Cairo to No. 12 station, per rail	4	„
Time for refreshments at No. 12 station	2	„
No. 12 station to Suez in vans	4	„
Total	20	„

The following are extracts from the tariff of the Transit Administration:—

"Passengers are furnished with three meals per diem, during the time they are *en route*, free of charge; but their expenses at hotels must be defrayed by themselves, as also wines, beer, etc., during their entire transit.

"The portmanteaux, trunks, carpet bags, etc., of the passengers, must bear the name and destination of the owners; such inscription to be legible and well secured.

"On the arrival of each steamer, the officer of the Administration will attend to receive the luggage of passengers.

"The Administration will not be responsible for any loss or damage of unsuitable or insecure luggage, nor for unavoidable detention."

Packages containing jewellery, plate, or other valuables, must be specially booked, and freight and transit duty paid thereon.

Packages containing parcels of specie or merchandise are liable to seizure and confiscation, and to detention for freight by the agents of the Company.

Rates of Passage Money, including the Expenses of the Transit through Egypt.

From England to	Aden.*	Bombay.	Ceylon.	Madras.	Calcutta or Penang.	Singapore.	Hong Kong.	Shanghai.
	£	£	£	£	£	£	£	£
Gentlemen or Ladies travelling singly. Gentlemen occupying a Berth in a Cabin, with two or three others, on the Lower Deck. Ladies, if booked sufficiently early, a Berth in a Cabin, with two or three others, on the Upper Deck.	70	95	95	100	105	110	130	150
Married Couples, occupying a Reserved Cabin on the Main Deck ...	200	240	240	250	270	290	335	375
Children with the Parent—3 years and under 10	35	45	45	50	50	55	60	70
A Child under 3 years (no Berth provided)*	Free.	Free.	Free.	Free.	Free.	Free.	Free.	Free.
Servants—European } In Fore Cabin.	35	45	45	50	50	55	60	70
,, Native ... } In Fore Cabin.	20	25	25	30	30	40	45	50

* Except £5 transit expenses through Egypt, if above 2 years.

Marseilles to Malta and Alexandria.

The Company's steamers, Vectis, Valetta, or Euxine, leave Marseilles for Malta on the 4th, 11th, 19th, and 27th of the month, at 7 a.m., with her Majesty's mails. Passengers must be at Marseilles the afternoon of the day previous to sailing.

	First Class.	Second Class.	Servants.
Fare to Malta.....	£8	£5	£4
Fare to Alexandria	18	10	9

A child, under three years, if with the parent, free. Above three, and under ten years, half fare.

Passengers proceeding through France, and joining the Peninsular and Oriental Company's steamers at Marseilles, will please take note that, to save themselves trouble and annoyance, it will be necessary to send their passports, as soon after their arrival at Marseilles as possible, to Messrs. R. Gower and Co., the agents to the Peninsular and Oriental Company at that port, as it is requisite they should be noted at the Police and Marine Offices before the departure of the steamers.

The journey across France to Marseilles, and then by a steamer to Alexandria, is undoubtedly the quickest way of reaching Egypt. The greater number of travellers, however, prefer proceeding by steamer from Southampton direct to Alexandria, because this saves much fatigue, shifting of luggage, and also some expenses.

What to Observe on the Overland Journey.

The vessel, in general, approaches tolerably near to Cape Finisterre. The outlines of the landscape are bold, varied and beautiful; but a heavy swell, which commonly rolls in, is apt to interfere with the voyager's contemplations.

From this, on running down the coast of Portugal, the steamer on most occasions keeps close in-shore, so that the land is for the most part visible. The first places of note that present themselves are Oporto and Vigo Bay. The appearance of the mainland is exceedingly picturesque. The coast is rocky and precipitous, jagged and irregular. There are lighthouses on certain small islands, and on more than one of the headlands; and white-walled dwellings and villages gleam out from the blue line of coast.

Torres Vedras.—The heights of Torres Vedras, close on shore, present nothing to the eye that is marvellous or attractive, though rich in the most striking historical associations. The magnificent pile at Mafra is generally distinctly visible without the aid of a telescope. It is of enormous extent, containing a palace, convent, and superb church. The lines of Byron here recur to remembrance:—

"The horrid crags, by toppling convent crowned,
The cork-trees hoar that clothe the shaggy steep,
The mountain-moss by scorching skies embrowned,
The sunken glen, whose sunless shrubs must weep,
The tender azure of the unruffled deep,
The orange tints that gild the greenest bough,
The torrents that from cliff to valley leap,
The vine on high, the willow branch below,
Mixed in one mighty scene, with varied beauty glow."

The ridge, on the highest pinnacle of which the convent of our Lady of the Rock is situated, is wild, rugged, and precipitous, ascending to an elevation of about 2500 ft. A low cliff skirts the seashore, and singular masses, apparently of drift sand, make their appearance, stretching along and inland for some miles.

A very picturesque appearance is often presented by the fishing boats when the breeze is fresh. They have a drag-net attached to the extreme end of a long outrigger, stretching some thirty or forty feet beyond the vessel, and hundreds of sea-birds follow the net, with the view, apparently, of picking up any stray fish they can extract from it.

Lisbon.—The Rock of Lisbon, a huge, unshapely, but striking mass, indicates the approach to the Tagus. The river opens up magnificently from the sea. The spires and lofty buildings of Lisbon are distinctly seen, with the vessels at anchor off the quay. Cape Espartel, a remarkable headland, with a lighthouse upon its extremity, becomes visible a little to the south of the debouchure of the Tagus. The cliff is obliquely stratified, and marked like those of Alum Bay, Isle of Wight. The land now recedes, and is in a considerable measure lost sight of, till, rounding close in upon Cape St. Vincent, the scene of the celebrated engagement in 1797, the Bay of Cadiz is entered. In crossing this bay, land is no longer in sight for a time. It becomes visible again off Cape Trafalgar.

Gibraltar.—The next place of importance reached by the steamer is Gibraltar, where the vessel quits the Atlantic Ocean, and enters the Mediterranean. The rock of Gibraltar first comes into view about ten miles off. As the bay is approached, the suddenness of the change in the colour of the water, from bright deep blue to green, as the soundings decrease at once from 24 to 16 fathoms, strikes the voyager. The transition is instantaneous, without any intermediate hue or shading. Rounding the Point Carnero, and breasting Europa Point, you find yourself at once within a beautiful sheltered and spacious recess, some six miles across and ten in depth, with British men-of-war, steamers, and merchant ships of every nation at anchor. The appearance of the rock at Gibraltar, with respect to its known military strength, generally disappoints the stranger. The most formidable of the batteries are either concealed in mysterious galleries in the bosom of the rock itself, half-way up, or lie so close on the line of the sea, as to be lost sight of amongst the hulls of the vessels around. The promontory consists of a vast rock, rising from 1200 to 1400 ft. above the sea; is about three miles in length, and from one-half to three-quarters of a mile in width, and is joined to the mainland by a low sandy isthmus, about a mile and a half in length. On the north side, fronting the isthmus, the rock is almost perpendicular, the east and south sides are also steep and rugged; but on the west side it slopes downward to a fine bay, nine miles long by four miles and a half broad. On this slope lies the town, containing a mixed population of 16,000, and above rise the principal ramparts of the rocky fortress, which is generally garrisoned by from 3,000 to 4,000 troops. The ordnance consists of more than 700 cannons fit for service.

Gibraltar derives its name from Tárik, the Moorish General, by whom it was taken from the Spaniards in 711—*Jabalu't Tárik*, "the Mountain of Tárik." It remained in the hands of the Moors till the beginning of the fourteenth century, when it was recovered by the Spaniards. It was retaken by the Moors in 1333. In 1462 it finally fell into the hands of the Christians, after having been possessed by their adversaries for 748 years. On the 24th of July, 1704, it was captured by the English, who fell on it suddenly, and stormed it—the garrison amounting to no more than 150 men, the batteries mounting 100 guns. From this time till nearly the end of the century, numberless attempts to wrest it from us have been made by the French and Spaniards, but in vain. During the late war, it seemed to be considered idle to attempt to disturb us!

The town of Algesiras, a place of considerable importance, and remarkable as that at which the Moors first landed in Spain, lies across the bay at about 5½ miles off, while the village of St. Roque,

at the upper end of the bay, is conspicuous on the slope. The high blue mountains of Granada fill up the background.

The winter climate of Gibraltar is extremely delightful. In December, the temperature varies from 60° to 70°, clouds shading the piercing rays of the sun. In summer, it is occasionally extremely hot, especially when the wind blows from the African shore. The appearance presented by Gibraltar, viewed from the harbour, is peculiarly striking after nightfall. The numberless lights, seen in all their brightness through the open windows, look as if issuing from apertures admitting to some bright cave or furnace in the centre of the rock, whose huge black mass towers on high, the houses in the town being undistinguishable in the darkness. In summer, the surface of the sea is occasionally so closely covered with luminous particles, as to seem sheeted with phosphorus. The slightest ripple increases the intensity of the light, and the dolphins flash through the water, literally "moving in light of their own making." In winter, this in a great measure disappears, the luminosity being confined to a few bright masses which sweep by the ship.

The view of the African shore from Gibraltar Bay is, towards sunset, peculiarly beautiful—the fortress of Ceuta, standing out purple and red in the setting sun, in mimic rivalry of that on the European shore. One huge mass of mountains, of the Atlas group on the African side, with the Sierras of Andalusia on the Spanish shore, "fill the mind with beauty" for a long while on leaving or on approaching Gibraltar.

Algiers.—Steaming onward through the Mediterranean, the vessel steers direct for Malta, by which the African shore is neared. The bay and town of Algiers, with the villas around, are passed, and are plainly visible to the naked eye. The country adjoining is fertile and well cultivated, and roads, gardens, and enclosures, with fields and vineyards, are seen in good condition. Cape Faroe, and the promontory of the Seven Capes, are jagged, irregular headlands, very distinctly visible. Cape Bon is another headland which comes into sight. The dreary island of Pantellaria, which is evidently the huge tumulus of an extinct volcano, is next seen. It is about 36 miles in circumference, and seems about 3000 ft. in height. The ruptured craters and streams of lava are easily traceable, with beds of loose stones hurled down the mountain's side during some of its fiercer explosions. A large mass of cloud, which might readily be mistaken for the smoke of smouldering fires, almost constantly rests on the summit of the mountain. There is a considerable town, of the same name with the island, near the sea-shore on the western slope, and vineyards and gardens appear scattered about in surprising abundance. It belongs to the king of Sicily, and is used as a penal settlement, whither the Sicilian convicts are sent.

Malta.—The island of Malta, which now belongs to England, is 60 miles from the nearest point in Sicily, and 200 from the African shore. It is 70 miles in length, nine in width, and 160 in circumference. It attains in one place an elevation of 600 feet. The climate is fine and healthy, though hot in summer, and suffers occasionally from the sirocco, which blows from the south-east, and occurs chiefly in September. The mean annual temperature is 67°; the variation of the yearly means from 1820 to 1840 was no more than 3°; the extreme range during the year is about 24°.

Malta consists entirely of calcareous rocks, with scarcely any soil, diluvium, or abraded matter. The country has rather an arid appearance, but it produces grapes in abundance, and other fruits. At a distance, the view is rendered lively by the great number of windmills perched on the heights, and employed for grinding corn. The inhabitants speak a language partly Arabic and partly Italian, the former predominating.

The port of Malta consists of two splendid harbours, separated from each other by the narrow promontory called Mount Xiberras. On this stands the capital, Valetta. Marsamuscetta is the name given to the western or quarantine harbour; the other is called Valetta, or the Great Harbour. The entrance to this last is guarded on the one side by the fortress of St. Elmo, on the other by that of Ricasoli, both of remarkable strength. On Fort St. Elmo is one of the most brilliant lighthouses in the Mediterranean. The Great Harbour runs away into numerous creeks and inlets. In one of these are the dockyard, the victualling-yard, and arsenal, with a wet-dock just finished, which is said to have cost the government not much under a million sterling. In another is the merchant shipping wet-dock and store-yards. A number of British, American, and French ships of war are commonly at anchor in the port; one British line-of-battle ship, of the largest size, with the admiral's flag on board, being of the number. The vast variety of forms, and diversity of appointments, of the mercantile vessels, especially of those from the Levant, present a most picturesque appearance.

It is seldom the traveller to or from the East can find leisure to examine the whole of the noble sights in or around Malta. There are abundance of excellent 'guide-books,' of which a supply can at all times be procured from the admirable library of Mr. Muir, for those who have leisure and inclination for such things.

One of the principal objects of attraction is the cathedral of St. John, the patron of the order of the famed Knights of Malta. It was built in 1580. Externally, it is a heavy-looking pile. It has a fine chime of bells, supposed to have been brought from Rhodes, and its internal decorations are rich and beautiful. The floor is mosaic marble pavement, chiefly composed of sepulchral monuments

he still suffered the pageant king, Alláhu 'd-dín II., to reside. In 1531 he again defeated the King of Aḥmadnagar, and three years after closed a glorious reign of 25 years with a peaceful death.

The reigns of his sons, Malú and Ibrahím, present no events that require to be noticed. Ibrahím was succeeded by his son 'Alí, who formed an alliance with Rám Rájá of Vijayanagar, and with him ravaged the territories of Aḥmadnagar. Subsequently he joined a coalition of Muslim princes against the Rájá, and with Ḥusain Niẓám Sháh of Aḥmadnagar, Ibrahím Kuṭb Sháh of Golkonda, and 'Alí Baríd of Bidar, fought the great battle of Talikóṭ on the S. bank of the Kṛishṇa on the 25th of January, 1565. In this battle the army of Vijayanagar was completely destroyed, and it is said 100,000 Hindús fell by the sword. Rám Rájá was taken prisoner during the conflict, and his head struck off and exhibited on a pole by command of Ḥusain Niẓám Sháh. A sculptured representation of it to this day forms the opening of one of the sewers of the citadel of Vijayapur, and the real head itself was long annually exhibited on the anniversary of the battle, covered with oil and red pigment, to the pious Muḥammadans of Aḥmadnagar, by the descendants of the executioner, in whose hands it remained. After their victory, the Kings marched on Vijayapur, which they sacked and razed, so that it never afterwards recovered.

In 1568, according to Firishtah, but two years later according to the Portuguese writers, 'Alí Sháh attacked Goa, but was repulsed with great loss. In the same year he took Adhwaní, a fortress which had hitherto been deemed impregnable. He subsequently took Dhárwád and Bánkapur, and in 1577 compelled the brother of Rám Rájá of Vijayapur to retire with his treasures and effects to the fortress of Chandragaḍi in the Karnatak. Two years after, he was assassinated—by a eunuch who had been the favorite of 'Alí Baríd Sháh, king of Bidar, and who was surrendered to him as the price of his aid in a war with the king of Aḥmadnagar—after a fortunate reign, leaving the grand cathedral, mosque, and many other buildings, to attest his magnificence, which they do to this day.

'Alí Sháh was succeeded by his nephew Ibrahím 'A'dil Sháh II., son of Tahmásp, the younger brother of the late king. In 1586, Ibrahím married the sister of Kuli Kuṭb Sháh of Golkonda. In 1589, his minister and general, Diláwar Khán, was defeated by Jamál Khán of Aḥmadnagar. In this battle, the historian, Muḥammad Kásim Firishtah Astarabádí, who was with Diláwar Khán, was wounded and taken prisoner.

Ibrahím was a prince of great justice, as well as firmness and resolution, which he showed in a successful war with Aḥmadnagar, and in escaping from the thraldom of his minister, Diláwar Khán.

He was also humane, for the time and country in which he lived; yet, after quelling a dangerous insurrection raised by his only brother, Ism'aíl, and one of his nobles, 'Ainu'l-Mulk, he found it requisite to put them both to death. This happened in 1593. Two years after Ibrahím's general, Ḥamíd Khán, defeated and slew in action Ibrahím Niẓám Sháh, King of Aḥmadnagar, and with this event Firishtah's history of the 'A'dil Sháhí kings closes abruptly.

Ibrahím 'A'dil Sháh II. died in 1626, and his mausoleum "is the most perfect (*see* Grant Duff) and beautiful of the many buildings which remain among the ruins of Vijayapur to attest its former grandeur." He left his son, Muḥammad 'A'dil Sháh, who succeeded him in the sixteenth year of his age, a full treasury, and an army which is stated at 80,000 horse and 200,000 foot. In 1635 Vijayapur was besieged by Khán Daurán, the general of the Emperor Sháh Jahán; but the following year Muḥammad 'A'dil Sháh was so fortunate as to conclude an advantageous peace, by which he gained the province of Kalyání and the whole of the country between the Bhíma and Níra rivers, as far north as Chákan. For these districts, however, he was to pay a tribute of 20 lákhs of pagodas. Soon after this peace Sháhjí, the father of the famous Sivají, took service with Muḥammad 'A'dil Sháh, and the Maráṭhás began to make a prominent figure in the wars of the Dakhan. Muḥammad died at Vijayapur on the 4th of November, 1656, and his son, 'Alí 'A'dil Shah, then in his nineteenth year, succeeded him. In March, 1657, Aurangzíb and Mír Jumlah laid siege to Vijayapur, and would have taken it but for the civil war breaking out between Aurangzíb and his brothers. In October, 1659, Sivají murdered the Vijayapur general, Afẓal Khán, at Pratápgarh, and destroyed his army, taking 4,000 horses, several elephants, camels, a considerable treasure, and all the camp equipage. From this time may be dated the rise of the Maráṭha power, which was soon to eclipse, and finally to extinguish, that of the Muḥammadans in India. At the close of 1662 Sivají had wrested from Vijayapur, notwithstanding the vigor and personal bravery of Muḥammad 'A'dil Sháh, the whole of the Konkan from Kalyán to Goa, while his territory extended inland about 100 miles. He occupied this province with 50,000 foot and 7,000 horse. On the 5th of January, 1664, he, with 4,000 horse, sacked the city of Surat, and on his return heard of the death of his father, Sháhjí, by which he acquired a claim to the Forts of A'rní and Porto Novo, and the province of Tanjúr, these having been conquered and held by Sháhjí. On this Sivají assumed the title of Rájá and caused coins to be struck in his own name. Next year his inroads into the imperial territories brought upon him the Mughul army under Aurangzíb's general, the Rájá Jay Singh, who laid siege to Purandhar. The garrison were soon reduced to extremities, but before they capitu-

lated Sivají concluded a treaty, called the Convention of Purandhar, by which he surrendered to the Mughuls 20 forts he had taken from them, retaining 12 to be held as a fief from the Emperor. A revenue also of five lákhs of pagodas was assigned to him, to be levied on Vijayapur, and his son Sambhují received a command of 5,000 horse in the imperial army. Sivají then joined Jay Singh's army with 2,000 horse and 8,000 foot, and co-operated with him against Vijayapur, and for his services received a letter of thanks, and an invitation to Court from Aurangzíb. Accordingly he set out for Delhi in March, 1666, and effected his memorable escape from thence in November of the same year. From this time till the day of his death on the 6th of April, 1680,* his history is one of continued successes over the forces of Vijayapur and Delhi.

Muḥammad 'Ádil Sháh died in December, 1672, and left a son, Sulṭán Sikandar, five years old, and a daughter, Pádsháh Bíbí. Khawás Khán was appointed Regent, but three years after, on consenting to give Pádsháh Bíbí to one of the sons of Aurangzíb, and to hold Vijayapur as a province of the Mughul empire, he was assassinated by a faction headed by 'Abdu'l Karím, who then assumed the office of Regent. He held office till January, 1678, when he died, and was succeeded by Mas'aúd Khán. The Mughul army, under Dilír Khán, now advanced against Vijayapur, and in spite of the generous devotion of Pádsháh Bígam, who surrendered to the enemy in order to remove that ground of contention, they laid siege to the city; partly, however, owing to the vigorous resistance of the defenders, partly through the harassing attacks of the Maráthas, Dilír Khán was compelled to retire, and was soon after attacked by a Maráṭha army and completely defeated.

The extinction of the 'Ádil Sháhí dynasty was thus deferred till 1686, when Aurangzíb in person besieged Vijayapur with a vast army, and took it on the 15th of October of that year. The young prince Sikandar was kept a close prisoner for three years in the Mughul camp, when he died suddenly, not without suspicion of having been poisoned by Aurangzíb.

Sulṭán Kuli Kuṭb Sháh, the founder of the *Kuṭb Sháhí* dynasty, was a Turkamán chief of the Baharlú tribe, and of the 'Alí Shakar persuasion. He was born at S'adábád, a village in the province of Hamadan, and came to seek his fortune in the Dakhan towards the close of Muḥammad Sháh Bahmaní's reign. He was soon ennobled by the title of Kuṭbu'l Mulk, or "Pillar of the State," and made governor of Telingána; and when Yúsuf 'Ádil Sháh and others threw off their allegiance to the Báhmaní family, he, being then general in chief, caused the public prayers to be read in the name of the 12

* According to Wilks and Grant Duff; in 1682, according to Orme and Mill.

Imáms; or, in other words, changed the public confession of faith to that of the Shí'ahs. In 1512 A.D., under the weak government of Maḥmúd Sháh, he declared his independence, and assumed the title of King of Golkonda, the name of a village where he built his capital, and called it Muḥammadnagar, after Muḥammad Sháh Báhmaní, but the original name prevailed. In the commencement of his reign he was incessantly occupied in reducing the Hindú Rájás of Telingána till the year 1533, when Ism'aíl 'Ádil Sháh entered his country and laid siege to the fort of Kalyání. A peace, however, was concluded through the mediation of Burhán Niẓám Sháh. In 1543, in the ninetieth year of his age, Sulṭán Ḳuli Ḳuṭb Sháh was assassinated by a slave, or, according to another account, by Mír Maḥmúd Hamadání, Governor of Golkonda, at the instigation of his second son, Jamshíd. He left three other sons, Ḳuṭbu'd-dín, Ḥaidar, from whom the present city of Ḥaidarábád takes its name, and Ibrahím.

The parricide Jamshíd Ḳuṭb Sháh now ascended the throne, and caused his elder brother, Ḳuṭbu'd-dín, to be blinded. Sometime after a war broke out between the kings of Vijayapur and Aḥmadnagar, and Jamshíd supported the latter, but was defeated in several engagements by Asad Khán, the Vijayapur general, from whom he received a sabre wound which cut off the tip of his nose and his upper lip, disfiguring him for life; though, according to another account, it was his father, Sulṭan Ḳuli, who was so wounded, and not Jamshíd. Towards the close of his reign his temper became so morose that his younger brothers fled to Bidar, where Ḥaidar died. Ibrahím then fled to Vijayanagar, but hearing of Jamshíd's death, which took place in 1550 A.D., he returned to Golkonda and was proclaimed king, thus putting aside Subḥán Ḳuli, the infant son of Jamshíd, who had been for a few months on the throne.

Ibrahím Ḳuṭb Sháh was a prince of great personal valour. When at Vijayanagar, he killed in a duel with swords Ambar Khán, an officer in the pay of that court, and on the slaughtered man's brother taking up the quarrel, Ibrahím slew him also. In his public wars, however, Ibrahím showed more craft than courage. In 1558 he joined Ḥusain Niẓam Sháh, King of Aḥmadnagar, in a war with Vijayapur, but deserted his ally before any encounter took place, and soon after joined 'Alí 'Ádil Sháh and Rám Rájá of Vijayapur in besieging Aḥmadnagar. After the fall of that city, with characteristic inconsistency, Ibrahím again united his forces to those of Ḥusain Niẓam Sháh, and in 1564 laid siege to Kalyání, a fort belonging to Vijayapur, and, in consideration of this aid, obtained the hand of Bíbí Jamálí the daughter of Ḥusain Sháh. Next year he marched with the other Muḥammadan kings of the Dakhan against Vijayanagar, and was present at the capture of the place, and defeat and death

of the Rájá. Afterwards, while in alliance with Murtazá Nizam Sháh, of Ahmadnagar, in a war with 'Alí 'Ádil Sháh, of Vijayapur, he made overtures to the latter, who forwarded his letter direct to Murtaza. Incensed at this treachery, Murtaza sent a body of horse to attack Ibrahím's camp, which they surprised, and took from him 150 elephants, at the same time putting the flower of his army to the sword. In order to check the pursuing enemy, his son, 'Abdu'l Kádir, asked leave to head an ambuscade and make a counter-surprise; but Ibrahím, jealous of the young prince, ordered him to be confined and then poisoned. He himself died suddenly, A.D. 1581, after a reign of 32 years, leaving six sons and thirteen daughters. He had greatly adorned his capital, Golkonda, and fortified it anew. Among his public works the Husain Ságar Tank and the Kálá Chabútarah, or Black Terrace, at Golkonda, may be particularly mentioned.

The *'Imád Sháhí dynasty of Berár* was founded by *Fathulláh*, originally a Hindú boy of Vijayanagar. Having been taken prisoner by the Muhammadans, he was enrolled in the body-guard of Khán Jahán, governor of Berár, who raised him to offices of distinction. After Khán Jahán's death, he repaired to the camp of Muhammad Sháh Báhmaní, and, through the influence of Mahmúd Gawán, received the title of 'Imádu-l Mulk, "Pillar of the State," whence his subsequent title of 'Imád Sháh. He declared himself independent in 1484 A.D., and shortly afterwards died, and was succeeded by his eldest son, Alláhu'd-dín.

This prince fixed his royal residence at Gával. When Mahmúd Sháh Báhmaní fled from the persecutions of Amír Baríd, Alláhu'd-dín marched to his aid, but Mahmúd deserted his ally in the heat of the action which ensued. Sometime after, Alláhu'd-dín having got possession of the forts of Mahúr and Rámgarh by treachery, was involved in a war with Burhán Nizám Sháh of Ahmadnagar, who utterly defeated him, and wrested from him the two forts. Alláhu'd-dín had married the daughter of Ism'aíl 'Ádil Sháh, but that monarch being at war with Vijayanagar was unable to assist him. In 1527, however, Alláhu'd-dín, with Mírán Muhammad, governor of Khandesh, marched against Burhán Nizám Sháh to revenge his defeat, but was again routed with the loss of all his elephants and guns. Mírán Muhammad then called in the aid of Bahádur Sháh, king of Gujarát, and swore fealty to him, as did Alláhu'd-dín. Bahádur Sháh advanced upon Ahmadnagar, and compelled the king to acknowledge him as paramount, and had coins struck there in his own name. Shortly after this, Alláhu'd-dín died and was succeeded by his eldest son, Daryá 'Imád Sháh, who gave his daughter, Bíbí Daulat, in marriage to Husain Nizám Sháh of Ahmadnagar. His reign appears to have been one of great tranquillity. He was suc-

ceeded by his son, Burhán 'Imád Sháh, then a child. The regent, Tufál Khán, soon usurped the throne, and confined the young prince in irons in the fort of Narnala. He was, however, himself made prisoner by Murtaza Sháh of Ahmadnagar, who is said to have destroyed him and Burhán 'Imád Sháh, together with their whole families, amounting to 40 persons, by confining them in a close dungeon on a hot night. Berár thenceforward became an appanage of Ahmadnagar.

The founder of the *Nizam Sháhi dynasty* of Ahmadnagar was *Malik Ahmad Nizám Sháh*, the son of Malik Náib Nizámu'l Mulk Bahrí. This Nizámu'l Mulk was originally a bráhman of Vijayanagar, and his real name was Timappa; but having been captured in his infancy by the army of Ahmad Sháh Báhmaní, he was brought up among the royal slaves as a Muhammadan, and named Hasan. The King was so struck with his abilities that he gave him to his son Muhammad Sháh as companion; and when that Prince succeeded to the throne, Hasan rose to the first offices of the state, with the titles of Ashraf Humáyún and Nizámu'l Mulk. After the assassination of Khwájah Mahmúd Gawán, he succeeded him as prime minister; but was himself assassinated at Bidar, by Pasand Khán, in the year 1486. Malik Ahmad, at the time of his father's death, was in charge of Junír, Bír, and other districts near Daulatábád; he had already displayed uncommon vigor in his operations, and had reduced a number of hill forts, and the whole of the Konkan, and was besieging the seaport of Danda Rájpur, when the tidings of Nizámu'l Mulk's murder reached him. Returning forthwith to Junír, he assumed the titles of the deceased, and began to act as an independent prince. Mahmúd Sháh Báhmaní despatched an army against him, under Shekh Muwallid, and Zainu'd-dín, the governor of Chákan, a neighbouring fortress, when Ahmad suddenly escaladed the walls, having made a rapid counter-march at night. He himself was the first to ascend, and 17 of his comrades in full armor secured their footing before the garrison were alarmed. The assailants continued to swarm up, and in spite of a desperate resistance, Chákan was taken, and Zainu'd-dín and 700 of his men cut to pieces. Ahmad next made a night attack on Shekh Muwallid's camp, and slew him and the flower of his army, taking all the elephants, tents, and baggage.

Mahmúd Sháh now sent forward another army of 18,000 men, under 'Azamatu'l Mulk, but Ahmad Sháh passed him with 3,000 horse, and arriving suddenly at Bidar, gained over the guard, was admitted, and carried off, not only the females of his father's family, but also those of the principal officers now in arms against him. 'Azamatu'l Mulk was then disgraced, and Jahángír Khán appointed to succeed him; but on the 28th of May, 1490 A.D., Ahmad made a

night attack upon his camp, and put to the sword, or made prisoners, the greater part of his army. Jahángír himself, and many of his chief officers, were among the slain. Aḥmad Sháh, in commemoration of this victory, which was called the "Victory of the Garden," built a palace, the ruins of which still exist at Aḥmadnagar. He laid out there an elegant garden, which was beautified by his successors, surrounded with a fortification, and called Bágh Niẓám. Moreover, being now placed by his successes beyond all risk of reduction, he assumed the white canopy, and directed his own name to be substituted for the Báhmaní king in the public prayers. In 1493, Aḥmad, at the solicitation of Ḳásim Baríd, compelled Yúsuf 'Á'dil Sháh to raise the siege of Bidar. He then himself unsuccessfully besieged Daulatábád for two months. Next year, A.D. 1494, he laid the foundation of a new capital for his dominions, which he called Aḥmadnagar, or "the city of Aḥmad." It was built on the banks of the Sena river, and near the palace of the *Bágh Niẓám*. In the meantime, Malik Ashraf, the governor of Daulatábád, had called in the aid of Maḥmúd Sháh Begarha, king of Gujarát. This led to more than one campaign between Aḥmad Niẓám Sháh and Maḥmúd in 1499 and the following years; but at length the garrison of Daulatábád deposed their commander, and surrendered to Aḥmad Sháh. In 1508 A.D. Aḥmad Sháh died. He was an able general and politician, and renowned for his justice. Among other accomplishments he was an expert swordsman, and used to permit young men to exhibit their prowess before him in single combat, till the practice grew to such a height that one or two perished every day. The king then discountenanced these fights; but duelling had taken such firm root that it spread all over the Dakhan, insomuch that Firishtah tells us he himself saw two brothers, respectable grey-bearded men, and the son of one of them, engage three other grave and elderly gentlemen, who were also brothers, with such fury that all six combatants were slain.

Burhán Niẓám Sháh, the son of Aḥmad, ascended the throne in his seventh year. At ten he was an accomplished scholar for those days, and Firishtah mentions having seen in the Royal Library, at Aḥmadnagar, a work on the duties of kings, copied by him at that early age. In 1510, he was present, mounted on the same horse with his tutor, at the battle of Ranúrí, when his troops entirely defeated the army of 'Imádu'l Mulk, king of Berár. A peace followed this victory, but hostilities were soon recommenced, in consequence of a claim to the district of Pátrí, in the Berár dominions, preferred by Burhán Sháh, whose ancestors had been the brahman accountants of the place, before they moved to Vijayanagar, where Niẓámu'l Mulk, the grandfather of Burhán, had been taken prisoner, and converted to Islám. It is a striking proof of the importance

attached to such hereditary offices in Hiṇdústán, that, after a change of faith, and after rising from a private station to a throne, the family of Burhán Sháh should have perseveringly made war to recover this district. In 1523, Burhán married Bíbí Maryam, the sister of Ism'aíl 'A'dil Sháh; in 1524 he attacked his brother-in-law, in conjunction with the kings of Bidar and Berár, but suffered a sanguinary defeat. In 1527 he took the fort of Pátrí and razed it to the ground, giving over the district in charity to his relatives, the bráhmans, in whose hands it continued for several generations. 'Imád Sháh then called in the aid of Bahádur Sháh, king of Gujarát, who occupied Aḥmadnagar, taking up his quarters in Burhán's palace, and compelled him to submit to a disadvantageous peace. Burhán Sháh, in short, acknowledged himself the vassal of the king of Gujarát, and even submitted to stand in his presence. In 1531 he invaded the dominions of Ism'aíl 'A'dil Sháh, but was totally defeated by him, with the loss of 4,000 men. In 1537 he was more successful, and took 100 elephants and some guns from the king of Vijayapur. In 1542 he made another successful campaign in the same territory; but, in 1546, he was defeated by Ibrahím 'A'dil Shah, with the loss of 250 elephants and 170 guns. In subsequent campaigns against Vijayapur he was very successful; but in 1553, while besieging the capital of that name, he was seized with a mortal disease and returned to Aḥmadnagar to die. His body was sent to the holy Karbalá-a in Persia, and entombed near the burial-place of Ḥusain, the grandson of the prophet.

Ḥusain Niẓám Sháh, the eldest son of Burhán, succeeded his father at the age of 13 years. The beginning of his reign was disturbed by the pretensions of his half-brother, Sháh Ḥaidar, whose rebellion he quelled in spite of the support given to the pretender by Ibrahím 'A'dil Sháh. In 1557 he gave his daughter in marriage to the king of Berár. In the same year his capital was besieged by the united forces of Vijayapur, Golkonda, and Vijayanagar, and Ḥusain was compelled to accept a very ignominious peace. In 1562 he gave his eldest daughter to Ibrahím Kuṭb Sháh, and with him laid siege to Kalyání, which the king of Vijayapur had wrested from him. 'Alí 'A'dil Sháh, however, called to his aid Rámráj of Vijayanagar and the kings of Bidar and Berár, and inflicted a signal defeat on Ḥusain, taking from him 660 pieces of cannon, and among them the celebrated gun of Vijayapur, the largest piece of brass cast ordnance in the world (see Vijayapur in Bombay Presidency), which had been cast by Chalebí Rúmí Khán at Aḥmadnagar. Three days afterwards he was again put to the rout and lost his few remaining guns. The enemy pursued him to Aḥmadnagar, which they entered, and the Hindú soldiers of Rámráj committed every species of atrocity there. They were unable, however,

to take the fort; and, after beleaguering it for some time, the siege was raised by an extraordinary flood of the Sena, which is said to have swept away 25,000 of Rámráj's troops. In 1564 Ḥusain Niẓám joined the Muḥammadan league against Rámráj, who encountered them with an immense host, said by Firishtah to have consisted of 2,000 elephants, 70,000 horse, and 900,000 infantry! but was defeated and slain. Ḥusain Niẓám Sháh died at Aḥmadnagar in 1565, soon after this victory, of a disorder brought on by excess.

The son of Ḥusain, Murtaẓa Niẓam Sháh, was yet a minor, when by his father's death he became king. His mother, Khunza Sulṭánah, acted as Regent, and conducted in person an invasion of the Vijayapur dominions, and afterwards of Berár. In 1569 he caused his mother to be seized and began to act for himself. Shortly after, he began to display that blind violence which obtained for him the name of Díwánah, "the madman." Being enraged with Kishwar Khán, the governor of the fort of Dhárúr and General of the Vijayapur forces, he charged up to the gates at full gallop, amid a shower of rockets and cannon balls. Suddenly the fire ceased, and the enemy evacuated the fort, a lucky arrow having killed Kishwar Khán, and the garrison being terrified by the madness of the attack. Soon after this, Murtaẓa concluded an alliance with 'Alí 'Ádil Sháh, according to which he was at liberty to reduce the kingdoms of Berár and Bidar, while the Vijayapur king prosecuted his conquests in the Karnátak. Berár was soon subdued, and Burhán 'Imádu'l-Mulk, the king, with his usurping minister, Tufál Khán, were made prisoners and died suddenly in confinement. Murtaẓa then marched against Bidar, but was recalled by the invasion of Berár by Mírán Muḥammad Sháh, King of Khandesh. This invasion he soon repelled, and obliged the ruler of Khandesh to buy peace with a large sum of money. He would soon have reduced the kingdom of Bidar also, but Mírzá Khán Iṣfahání, the crafty agent of Ibrahím Kuṭb Sháh, managed to fill his mind with suspicions of his minister, Changíz Khán. Murtaẓa, in consequence of these doubts, compelled the faithful Changíz to drink poison, but afterwards, discovering his error, he called his nobles together, and, committing the government to Mír Kází Beg, shut himself up in an apartment of his palace, and refused to meddle in public affairs, as being unworthy to reign. In 1584 he obtained Khadíjah, the sister of Ibrahím 'Ádil Sháh, in marriage for his son, Mírán Ḥusain, but, being jealous of the young prince, endeavoured to destroy him. A sanguinary struggle followed between the king's faction and that of the prince, and the historian Firishtah was engaged on the side of the king. Mírán Ḥusain, however, proved victorious, and put his father to death by suffocating him in a bathing room, the doors and windows of which were closed, while a great fire was kindled beneath.

The reign of the parricide Mírán Ḥusain was short and bloody. It lasted but ten months and three days, when he was beheaded by his minister, Mírzá Khán, whom he had intended to destroy. The minister, in turn, was seized by a chief named Jamál Khán, hewn in pieces, and his limbs affixed to different buildings. The bodies of his friends were rammed into cannon and blown to fragments.

Jamál Khán, who was now the most powerful noble in the State, raised Ism'aíl Niẓám Sháh, the son of Burhán Niẓám Sháh, and nephew of Murtaẓa, to the throne. Being himself of the schismatic sect of Mahdí, who believe that Saiyid Muḥammad, A.D. 1550, was the promised Imam Mahdí, he persuaded the king to embrace that heresy. It is a sect still numerous in the Dakhan, the Núwábs of Karnul, Elichpur, and Tuljepur being followers of it. Jamál Khán was opposed by Ṣalábat Khán, who had been formerly prime minister of Murtaẓa, but totally defeated him at Paitan on the Godávarí. Ṣalábat Khán soon after died at Talagáon, near Púnah, and his mausoleum at Aḥmadnagar is one of the most picturesque objects of that interesting capital. Meantime Burhán Sháh, the father of Ism'aíl, who was a refugee with the Emperor Akbar, thought the opportunity favorable for advancing his own claims to the throne. He was supported by Vijayapur, and after a short but fierce struggle defeated and killed Jamál Khán, and having imprisoned his son Ism'aíl, was proclaimed king by the title of Burhán Niẓám Sháh II. His reign was short and inglorious, lasting but 4 months and 16 days. The principal event of it was a terrible slaughter inflicted on his forces by the Portuguese. He died in 1594, and was succeeded by his son Ibrahím Niẓám Sháh, who, after a short reign of four months, was killed leading his troops in an attack on the forces of Vijayapur.

The son of Ibrahím being an infant, it was proposed by Miyán Manjú, the noble of the greatest authority, to put him aside and elevate some older prince of the Niẓám Sháhí family to the throne. For this purpose Aḥmad, the son of Táhir, was elected, and he was crowned August 6th, 1594. It was soon discovered, however, that he was of spurious birth, and this led to a sanguinary struggle with a faction headed by Ikhlás Khán, who was at first so successful that Miyán Manjú invited the prince Murád Mírzá, son of the Emperor Akbar, to occupy Aḥmadnagar. Murád Mírzá accordingly advanced with 30,000 Mughul and Rájpút horse, but before he could enter the fort of Aḥmadnagar, Manjú had completely defeated the other party, and had begun to regret his overtures to the Mughuls. He, therefore, made preparations for the defence of the fort; and, leaving Chánd Bíbí, the aunt of the late king, and some of his own confidential adherents there, he departed with Aḥmad to seek the aid of the Kings of Golkonda and Vijayapur. No sooner was he gone than

Chánd Bíbí caused the chief officer he had left to superintend his interests to be assassinated, took upon herself the conduct of the defence, and proclaimed Bahádur Sháh, the infant son of the late monarch, king. The Mughuls invested Aḥmadnagar on all sides, and cut off Sháh 'Alí, a chief who endeavoured to throw reinforcements into the place, with all his men. Ibrahím 'Á'dil Sháh of Vijayapur, alarmed at this progress of the Delhi army, despatched 25,000 horse to Sháhdurg on the frontier, where they were joined by Miyán Manjú, Aḥmad Sháh, and Ikhlás Khán, who laid aside his factious feelings on this emergency. Murád Mírzá, hearing of this assemblage, determined to storm, and five mines were laid, which were to explode on the morning of Feb. 21, 1590. One of the Mughul nobles, however, betrayed the secret during the night to the garrison, who were thus enabled to render two of the mines useless. They were in the act of removing the powder from the third when it exploded, killing numbers of the counter-miners, and throwing down several yards of the wall. A panic seized the garrison, but Chánd Bíbí, with a veil over her face, and a naked sword in her hand, rushed into the breach, and her example brought back the fugitives. Animated by her heroism, the besieged fought with such desperation that, though attack succeeded attack from four p.m. till nightfall, they were all repulsed. During the night, the breach, under the superintendence of Chánd Bíbí, was built up seven or eight feet, and the Mughuls were so daunted by the defence that they made terms and retired, on the province of Berár being ceded to them. From that time the Lady Chánd was called Sulṭánah Chánd, "the Empress Chánd." Bahádur Sháh was proclaimed king; but the fall of the kingdom was at hand. After three troublous years, Akbar himself marched towards the Dakhan in the beginning of the year 1599 A.D. He laid siege to the fort of Asírgarh, while Prince Dániyál Mírzá and Khán Khánán operated against Aḥmadnagar. Chánd Sulṭánah was basely murdered by the garrison, and the Mughuls, having stormed the fort, gave no quarter. Asírgarh fell at the same time, and Bahádur Sháh was imprisoned in the fortress of Gwálior, where he was at the time Firishtah wrote his history.

From this time, then, the kingdom of Aḥmadnagar may be said to have become a province of the Mughul empire; but the Niẓám Sháhí officers having made the son of Sháh 'Alí king, by the title of Murtaẓa Niẓám Sháh II., this puppet monarch held his court for some time at Parenda. Meantime, an Abyssinian chief, named Malik Ambar, rose to great power, and eventually reduced under his control nearly the whole of the Aḥmadnagar territories. He, in 1610 A.D., founded the city of Khirkí, to which Aurangzíb afterwards gave the name of Aurangábád, and was renowned for his

justice and wisdom. He abolished revenue farming, and collected the sums due from the land to government by bráhman agents under Muḥammadan superintendence. He restored the village system where it had fallen into decay, and revived a mode of assessment by collecting a moderate proportion of the produce in kind, and commuting this for a money payment after the experience of a few seasons. His territories thus became thriving and populous; and though he occasionally met with reverses, the ancient Niẓám Sháhí flag, which he hoisted on the impregnable rock of Daulatábád, was never lowered; and he even for a time regained Berár and Aḥmadnagar itself. But in 1626 he died, and his death was followed by the final annexation of Aḥmadnagar to the Mughul empire.

Ḳásim Baríd was the founder of the *Baríd Sháhí dynasty of Bidar*. He was a Turk, and was sold as a Georgian slave to Sulṭán Muḥammad Sháh Lashkarí Báhmaní. He distinguished himself in reducing the rebel Maráṭhas of Paiṭan and Chákan; and having slain the chief Sahají, was rewarded by the daughter of his deceased foe being bestowed on his son, Amír Baríd, by Muḥammad Sháh. The tribe of the Maráṭha chief now joined him as retainers, and it was by their aid he rose to greatness, and usurped the forts of Kandhar, Udgaṛh, and Ausa. He died in 1504, having for 12 years acted as an independent prince.

His son, Amír Baríd, reigned 45 years. In his time, Kalímu'lláh Sháh Báhmaní, the last of his race, fled from Bidar to Aḥmadnagar. At the same period, Ism'aíl 'Ádil Sháh took Bidar, but made it over again to Amír Baríd, whom he invited to Vijayapur, and entrusted 4,000 foreign horse to his command, deputing him to aid Burhán Niẓám Sháh. In the campaign which followed Amír Baríd greatly distinguished himself. Some years after, when proceeding again to assist Burhán Sháh, he died at Daulatábád. He was succeeded by 'Alí Baríd, who first took the title of Sháh. Having offended Sháh Táhir, the envoy of Burhán Sháh, who was sent to congratulate him on his accession, he incurred the resentment of that monarch, and in the war which followed he was divested of almost all his territories. Some years after, Murtaẓa Niẓám Sháh besieged Bidar itself, and would have taken it but for the diversion effected by 'Alí 'A'dil Sháh. 'Alí Baríd reigned 45 years, according to Firishṭah. The dates of the reigns of this dynasty are, as seen in Briggs' translation, involved in inextricable confusion. According to Grant Duff, Bidar was annexed to Vijayapur before the year 1573. The names of the other sovereigns who are said to have reigned at Bidar are as follows:—

	A.D.
Ibrahím Baríd Sháh, eldest son of 'Alí Baríd	1562
Ḳásim Baríd Sháh, brother of Ibrahím	1569
Mírzá 'Alí Baríd, son of Ḳásim	1572
Amir Baríd Sháh II., who was on the throne in 1609, when Firishṭah wrote	1572

KINGS OF GUJARÁT.

	A.D.
Muẓaffar Sháh I.	1396
Aḥmad Sháh I., grandson of M. Sháh	1412
Muḥammad Sháh, son of Aḥmad	1443
Kuṭb Sháh, son of Muḥammad	1451
Dáúd Sháh, uncle of Kuṭb	1459
Maḥmúd Sháh I., surnamed Begarha (Two-castle, from the forts of Girnál and Champanír reduced by him, and before thought impregnable), nephew of Dáúd	1459
Muẓaffar Sháh II., son of Maḥmúd	1511
Sikandar Sháh, eldest son of Muẓaffar	1526
Naṣir Khán, brother of Sikandar, is crowned under the title of Maḥmúd Sháh II.	1526
Bahádur Sháh, brother of Sikandar	1526
Bahádur being murdered by the Portuguese, and dying without heirs, Mirán Muḥammad Sháh Farrukhí, king of Khandesh, is made king	1536
Maḥmúd Sháh III., nephew of Bahádur Sháh	1538
Aḥmad Sháh II.	1553
Muẓaffar Sháh III.	1561
Dethroned by Akbar	1583

KINGS OF MÁLWAH.

Sulṭán Dilawar Ghúrí, governor of Málwah, proclaims himself king, making Dhár and Mándu his capitals	1401
Hushang Ghúrí, son of Dilawar	1405
Muḥammad Ghúrí, son of Hushang	1432
Maḥmúd Khiljy	1435
Ghiyáṣu 'd-dín, eldest son of Maḥmúd	1469
Náṣiru 'd-dín, son of Ghiyáṣu 'd-dín	1500
Maḥmúd II., younger son of Náṣir	1512
Bahádur Sháh conquers Málwah	1534

KINGS OF KHANDESH.

Malik Rájá Farrukhí	1370
Malik Naṣir, elder son of the above	1399
Mirán 'Ádil Khán Farrukhí, son of the above	1437
Mirán Mubárak Khán Farrukhí, son of the above	1441
'Ádil Khán Farrukhí I., eldest son of the above	1457
Dáúd Khán Farrukhí, brother of the above	1503
'Ádil Khán Farrukhí II.	1510
Mirán Muḥammad Sháh, son of the above	1520
Mirán Mubárak Khán Farrukhí	1535
Mirán Muḥammad Khán Farrukhí, son of the above	1566
Rájá 'Alí Khán Farrukhí, brother of the above	1576
Bahádur Khán Farrukhí, son of the above	1596

REMARKABLE EVENTS CONNECTING INDIA WITH EUROPE.

Odoricus, an Italian friar, visits Thánah	1300
Vasco de Gama reaches Kolikod (Calicut) by sea	1498
Albuquerque, the Portuguese admiral, burns Kolikod, but is at last driven off	1510
Goa captured by the Portuguese; retaken by the natives; ceded to the Portuguese	1510
The Zamorin permits the Portuguese to build a fort at Kolikod	1513
Bombay occupied by the Portuguese	1532

	A.D.
The Venetian merchant, Cæsar Frederick, reaches Ahmadábád	1563
Thomas Stephens, of New College, Oxford, reaches Goa in October, and Sir Francis Drake lands at Ternate, and subsequently at Java	1579
A land expedition, organised by the Levant Company, reaches India	1589
Petition presented by 101 merchants and others to Elizabeth for a charter to trade with India John Mildenhall sent as Ambassador to Agra, which he reaches in 1603	1599
Charter for 15 years to "The Governor and Company of Merchants of London trading to the East Indies"	1600
A fleet from Torbay reaches Acheen in Sumatra, and Bantam in Java, establishing factories in each place	1601
Second Charter, by which the East India Company is made a corporate body, with the retention of a power to dissolve them at three years' notice. Captain Hawkins of the *Hector* reaches Agra with a letter to Jahángír. The Dutch occupy Palikat	1609
The Mughul Emperor issues a *farmán* permitting the English to establish factories at Surat, Ahmadábád, Khambáyat, and Gogo	1611
Captain Best, with the *Dragon* and *Hosiander*, defeats the Portuguese squadron at Surat, and receives a *farmán*, authorising an English Envoy to reside at Agra, and the English to trade with Surat	1612
Sir Thomas Roe, Ambassador to Jahángír, reaches India	1615
The Danish settlement of Tallangambadi (Tranquebar) founded	1617
The Dutch and English Companies contend for the exclusive trade with the Spice Islands	1618
The Dutch assign to the English a share of the pepper trade with Java and with Palikat Sir Robert Shirley courteously received by Jahángír at Agra	1619
The East India Company receive permission to exercise martial law in India	1624
The English open trade with Durgarázápatnam	1625
Treaty with Portugal, by which the English are allowed to trade with Portuguese ports in India	1635
Gabriel Boughton, surgeon of the Company's ship *Hopewell*, cures the daughter of Sháh Jahán and the favorite mistress of the Núwáb of Bengal, and so obtains for the Company the right to trade throughout the dominions of the Great Mughul	1636
The English remove from Durgarázápatnam to Madras	1639
Fort St. George built at Madras	1641
Fort St. George constituted a Presidency	1654
New Charter for seven years	1657
Forts on Malabar coast placed under Surat, Bengal under Madras	1658
The Dutch take Nágapatnam from the Portuguese, and make it their capital on that coast	1660
Bombay ceded to England by the Portuguese as part of the Infanta Catherina's dower on her marriage with Charles II.	1661
A New Charter confirms former privileges, with the right to make peace and war, to exercise civil and criminal jurisdiction, and send unlicensed persons to England	1661
French East India Company established. Defence of Surat by the English against Sivají, for which they are rewarded with fresh privileges by Aurangzíb	1664
Island of Bombay granted by Charles II. to the East India Company	1668
The natives destroy the English factory at Honáwar, and murder every Englishman	1670
St. Helena granted by Royal Charter to the Company	1673
Bombay revolts under Captain Keigwin	1683

A.D.

Admiral Sir Thomas Grantham arrives in Bombay, and Keigwin submits to his authority 1684

Bombay made a Regency, with sway over all the Company's establishments. Puducheri (Pondicherry) colonized by the French. English driven from Hugli, and allowed to return 1687

Fort St. David built. Yáḳub Khán Ṣídí, the Imperial Admiral, lands in Bombay with 25,000 men, and takes Mázagáon 1689

Charter forfeited for non-payment of 5 per cent. levied on all Joint Stock Companies, but on October 1st a new charter granted by the King 1693

New Company incorporated under the name of "The English Company." The old Company, called "The London Company," ordered to cease trading in three years. Calcutta purchased by the old Company, and Fort William built 1698

The old Company obtain an Act authorising them to trade under the charter of the new Company 1700

Lord Godolphin's Award, by which the two Companies are united under the title of "The United Company of Merchants of England trading to the East Indies." Three Presidencies established, and a Governor, with the title of General, and a Council appointed for Bombay, 29th of Sept. 1708

An Act passed (9 Anne, c. 7) that no person shall be a Director of the East India Company and a Director of the Bank of England at the same time 1711

July. Deputies from the Company arrive at Delhi, and on the 6th of January, 1717, obtain a *farmán* exempting their trade from duties, and allowing them to possess land round their factories 1715

Ostend East India Company formed 1717

The Emperor of Germany grants a charter to the Ostend Company, under which they carry on a successful trade 1723

Charter renewed till Lady-day, 1769. The Company accept 4 per cent. interest for £3,200,000 lent to Government, and pay a premium of £200,000 1730

Swedish India Company formed 1731

The Company lend £1,000,000 to Government, and obtain an extension of privileges to 1783. Commencement of the contest between England and France in India 1744

War declared between England and France. A French fleet anchors 12 miles S. of Madras, and lands a force under Labourdonnais. Madras capitulates after a bombardment of five days. Labourdonnais signs a treaty to restore the town on a ransom being paid. This treaty violated by Dupleix, Governor of Puducheri 1746

December 19th. Dupleix fails in an attack on Fort St. David 1747

The English lay siege to Puducheri, but without success. Treaty of Aix-la-Chapelle, by which Madras is restored to the English 1748

Sáhují Rájá of Tanjúr, dethroned by his cousin, calls in the aid of the English, who, after one repulse, take Devikóta, which was to be the guerdon of their assistance. They then desert their ally, and conclude a treaty with Pratáp Sing. Clive leads the storming party at Devikóta. The war in the Karnátak begins 1749

Muḥammad 'Alí, claimant of the Núwábship of the Karnátak, whose cause is espoused by the English, takes refuge in Trichinápalli, which is besieged by the French, under M. Lally and Chanda Ṣáḥib. The siege ends in their utter discomfiture. Clive takes Arcot, and defends it against overwhelming odds 1751

Dupleix superseded. December 26th. Treaty of peace signed at Puducheri —the French and English withdraw from interference in the affairs of the Native Princes 1754

Commodore James takes Suwarndurg and Bankot from Angria, the Maráṭha piratical chief ..... A.D. 1756

February 11th. Angria taken prisoner, and his forts destroyed, by Admiral Watson and Colonel Clive, assisted by the troops of the Peshwá. June 18th. Calcutta attacked by Siráju'd-daulah. The tragedy of the Black Hole 1756

January 2nd. Calcutta retaken. June 23rd. Battle of Plassy. Mír J'afar made Ṣúbahdár of Bengal in room of Siráju'd-daulah. War renewed in the Karnátak. English take Madura 1757

April 28th. Count de Lally arrives at Fort St. David with a French fleet, and an indecisive action is fought next day. June 1st. Lally takes Fort St. David, and razes the fortifications. June 11th. A commission arrives in Bengal from the Directors, appointing a Council of ten, with a Governor for each three months. All invite Clive to assume the Government. October 4th. Lally takes Arcot; and December 11th lays siege to Madras 1758

February 19th. Lally retires from before Madras. April 6th. The English take Machhlípatnam. The Nizám engages not to permit the French to settle in his dominions. November 9th. Wandewash taken 1759

February 9th. Arcot taken by the English. July. Vansittart succeeds Clive as Governor of Bengal. Clive sails for England in February. Mír Ḳásim succeeds Mír J'afar as Ṣúbahdár of Bengal. Sept. 27th. Revenues of Vardhawán (Burdwán), Midnapur, and Chittagáon ceded to the English by Mír Ḳásim. 1760

January 7th. Battle of Pánipat. 14th. Puducheri taken by the English. Fall of the French power in the Dakhan. Sháh 'Álam II. defeated at Patna by Major Carnac. Treaty with Sháh 'Álam, who acknowledges Mír Ḳásim on payment of £240,000 per annum 1761

February 10. Puducheri and other forts restored to the French by the treaty of Paris. June 25th. Mr. Ellis, with a body of troops, attacked and made prisoners by Mír Ḳásim at Patna. July. The English agree to restore Mír J'afar. Nov. 6th. Patna taken by the English: Mír Ḳásim seeks shelter with the Núwáb of Awadh (Oude) 1763

October 23rd. Battle of Buxar 1764

Death of Mír J'afar at Calcutta. His son, Najmu'd-daulah, succeeds him. May 3rd. Lord Clive arrives at Calcutta as Governor-General. August 12th. The Díwání, or Revenue of Bengal, Bahár, and Orissa granted to the Company by Sháh 'Álam II. 1765

May 8th. Najmu'd-daulah dies, and is succeeded by his brother, Ṣaifu'd-daulah. The Nizám (Nizam 'Alí) cedes the N. Sarkárs to the English for 5 lákhs per annum 1766

January. Lord Clive sails for England. September. The troops of the Nizám and Ḥaidar 'Alí attack the English 1767

Treaty with the Nizám, who cedes the Karnátak, Bálághát, and reduces the tribute for the Sarkárs. The English attack Ḥaidar Alí 1768

April 4th. Ḥaidar, at the gates of Madras, forces the English to conclude a peace 1769

March 10th. Ṣaifu'd-daulah dies, and is succeeded by his brother, Mubáraku'd-daulah 1770

War between Ḥaidar and the Maráṭhas. Sháh 'Álam II. enters Delhi with the Maráṭhas 1771

July. Maráṭhas make peace with Ḥaidar 1772

Alláhábád and Korah sold to the Núwáb of Awadh (Oude) for 50 lákhs; the Núwáb agrees with Warren Hastings to pay 40 lákhs for the reduction of Rohilkhand. Tanjúr taken by the English on the 16th of Sept.,

at the instigation of the Núwáb of the Karnátak, and the Rájá handed over to the Núwáb. The Dutch expelled by the English from Nágapatnam. June. Act to lend the Company £1,400,000 at 4 per cent. Act to regulate the votes of Proprietors of East India Stock, giving one vote to holders from £500 to £1000, two votes from £1000 to £3000, three from £3000 to £6000, four from £6000 to £10,000. Six Directors to go out by rotation. The other Presidencies subordinated to Bengal. Supreme Court established at Calcutta. 1773

April 23rd. The Rohillas defeated by the English. Dec. 28th. Salsette and Bassein taken by the Bombay troops..... 1774

March 6th. Treaty between the Bombay Government and Raghubá, the deposed Peshwá, who cedes Salsette and Bassein, and the revenues of Bharuch. May. The Bombay army march to the aid of Raghubá, and gain several successes. The Supreme Government disapprove of the proceedings of the Bombay Government, who are compelled to withdraw their troops, whereupon Raghubá retreats to Súrat. Áṣafu'd-daulah, Núwáb of Awadh, cedes Benares to the Company, who guarantee to him by treaty Alláhábád and Korah. December 11th. Lord Pigot succeeds to the Government of Madras..... 1775

April 11th. Rájá of Tanjúr restored. August 5th. Nand Kumár hanged for forgery. Lord Pigot (August 24th) arrested by two suspended members of Council and their faction, and imprisoned 1776

July. Chandranagar (Chandernagore), Machhlípatnam, and Karikal taken from the French. August 10th. The French fleet defeated off Puducheri, and driven from the coast by the English. October. Puducheri surrenders. Hastings tenders his resignation to the Court of Directors, who accept it, but he subsequently disowns it 1777

January 4th. Expedition to Púnah to support Raghubá. It fails, however, and the English are compelled to sign a treaty, by which they give up Raghubá and all their acquisitions since 1756. January 30th. General Goddard's celebrated march across India. He reaches Burhánpur in the Niẓám's country, leaves it on the 6th of February, and reaches Súrat on the 26th 1779

January 2nd. General Goddard crosses the Taptí, and takes Dubhoi (Jan. 20th), and Aḥmadábád (Feb. 15th), and April 5th he defeats Sindhia. August 25th. Sir Hector Munro arrives from Madras to oppose Ḥaidar. September 10th. Baillie's defeat and surrender. 11th. The English retreat, and reach Madras on the 13th. October 31st. Ḥaidar takes Arcot. Nov. 5th. Sir Eyre Coote arrives at Madras with reinforcements 1780

January 17th. Advance of Sir E. Coote. July 1st. He defeats Ḥaidar near Porto Novo, and returns to Madras in November. June 22nd. Lord Macartney arrives at Madras as Governor. Sadras, Palikat, and Nágapatnam taken from the Dutch. October 24th. Judgeship of Ṣadr Díwání given by W. Hastings to Sir Elijah Impey, already Chief Judge of the Supreme Court. The Commons recall Impey in May following. The Company's Charter renewed by 21 Geo. III., c. 65, till March, 1794; the Company to pay £400,000, and to be allowed a dividend of 8 per cent. 1781

February 18th. Colonel Brathwaite, with 100 Europeans, 300 cavalry, and 1,500 Sipáhís, after a gallant defence of two days, overpowered by Tipú, and his whole force cut to pieces or made prisoners. The battle took place about 40 miles from Tanjúr, on the Kolerun river. 19th. The French land 2000 men to aid Tipú. April 12th. Indecisive action between the fleets of Admiral Hughes and the French Admiral Suffrein. August 31st. The French take Trincomalee. September 8th. Action

between the fleets, in which the English have the advantage. Dec. 7th. Death of Haidar 'Alí ..... A.D. 1782

General Matthews takes Bednúr. March. M. Bussy lands at Gudalúr (Cuddalore). General Stuart, who had succeeded Sir Eyre Coote, being ordered to march on Gudalúr, refuses, but sets out on the 21st of April at the rate of 2½ miles a day. He attacks Gudalúr on the 13th of June, and is repulsed with the loss of 62 officers and 920 men, nearly all Europeans, killed or mortally wounded. Indecisive action between Hughes and Suffrein. General Stuart's army saved by the peace between the English and the French: he is arrested and sent to England. The French possessions in India restored in pursuance of the treaty of Versailles. Trincomalee restored to the Dutch. Tipú retakes Bednúr, where Colonel Macleod had superseded General Matthews. The English army made prisoners, and treated with great cruelty by Tipú 1783

January 24th. The English garrison of Mangalúr, which had been besieged by Tipú since May 23rd, 1783, capitulates, and marches out with all the honors of war. March 11th. Peace with Tipú; conquests on both sides restored. August 13th. Mr. Pitt's Bill, 24 Geo. III., c. 25, establishes Board of Control..... 1784

Pulo Penang, or Prince of Wales' Island, purchased by the Company, and occupied July 6th. 26 Geo. III., c. 16, empowers Governor-General to act in opposition to his Council; c. 25 grants the power of recall of the Governor-General to the Crown 1786

February 13th. Trial of Warren Hastings began. Defence began June 2nd, 1791; acquitted April 23rd, 1795. The Court grant him an annuity of £4,000 for 28½ years from the 24th of June, 1785. September. Guntúr ceded by the Nizám 1788

Decennial land settlement in Bengal began; the same in Bahár next year: the whole completed in 1793, when it was declared perpetual. This is the Permanent Settlement of Lord Cornwallis, by which the Zamíndárs were declared landowners, they having been only the revenue agents of the Mughul Government. December 24th. Tipú attacks the lines of Travancore 1789

May 7th. Tipú ravages part of Travancore. June. Alliance between the English, Maráthas, and the Nizám against him; signed by the Maráthas on the 1st of June, by the Nizám on the 4th of July. June 13th. General Meadows opens the campaign..... 1790

February 5th. Lord Cornwallis marches to Vélúr. March 21st. Takes Bengalúr. May 26th. The English, on their retreat owing to disease, are joined by the Maráthas. July. The allies reach Bengalúr..... 1791

February 6th. The allies storm the redoubts at Shrírangpatnam (Seringapatam). March 9th. Tipú signs treaty, by which he agrees to pay £3,300,900, and to give his two eldest sons as hostages 1792

Zila or District Courts for Civil Causes established in Bengal; Courts of Appeal at Calcutta, Patna, Dháka (Dacca) and Murshidábád; Sadr Diwání 'Adálat (Final Civil Appeal) at Calcutta, and Sadr Nizámat 'Adálat (Final Criminal Appeal). Puducheri and other French settlements taken for the third time. New Charter for 20 years; salaries of Commissioners of Board of Control to be paid by the Company; the Commissioners not necessarily to be Privy Councillors. Company to provide 300 tons of shipping for private traders 1793

Sons of Tipú restored to him..... 1794

The Maráthas defeat the Nizám and compel him to cede territory. The Dutch settlements in Ceylon, at Banda, Amboyna, Malacca, and the Cape taken. Cochin surrenders after a gallant defence 1795

September 1st. Treaty with the Nizám, by which he agrees to disband his French Contingent and receive four battalions of English ..... A.D. 1798

May 4th. Seringapatam stormed and Tipú slain. Partition Treaty of Maisúr between the Nizám and the English. October 25th. Treaty with the Rájá of Tanjúr, "by which he surrenders his power to the English, receiving a lákh of pagodas as pension, and one-fifth of the net revenue." December 29th. Sir J. Malcolm sails from Bombay as Ambassador to Persia 1799

May 13th. The Núwáb of Surat compelled to sign away his government for a pension of £10,000 per annum. October 12th. Subsidiary Treaty with the Nizám, who gives up his share of Maisúr in consideration of English protection 1800

July 16th. On the death of the Núwáb of the Karnátak the English demand that his heir, 'Alí Husain, shall sign away his power, and on his refusal raise 'Azimu'd-daulah, his nephew, to the throne on that condition. October 14th. Jeswant Ráo Holkar defeated at the battle of Indúr (Indore) by Daulat Ráo Sindhia. November 14th. The Núwáb of Awadh compelled to cede Rohilkhand and the Doáb to the Company. Puducheri restored to the French in pursuance of the Treaty of Amiens. 1801

June 4th. The Núwáb of Farrukhábád compelled to cede his territory to the English for a pension of 108,000 rupees per annum. October 25th. Holkar defeats Sindhia near Púnah, whereupon the Peshwá flies to Bassein, leaving with the English Resident an engagement to subsidize a body of English troops. The Governor General ratifies the engagement, and agrees to restore the Peshwá. December 31st. Treaty of Bassein, by which the Peshwá agreed not to hold intercourse with any State except in concert with the English Government, and to cede territory for the support of the contingent furnished by the Company 1802

March. The Madras army, under General Wellesley, march on Púnah, which they reach on the 20th of April. May 13th. The Peshwá is escorted back to Púnah by British troops. August 12th. General Wellesley takes Ahmadnagar; September 23rd, gains the victory of Assaye over Sindhia and the Rájá of Nágpur; takes Burhánpur October 13th, and Asírgarh October 21st; defeats Sindhia at Argaum November 28th, and takes Gávelgarh December 15th. General Lake takes Alígarh on the 30th of August, defeats the Maráthas near Delhi September 12th, and enters Delhi, where he captures the Emperor and his family; enters Agra October 17th, and gains the victory of Laswaree November 1st. December 17th. The Rájá of Nágpur cedes Katak (Cuttack) and agrees to admit no Europeans but the English into his dominions. December 29th. Sindhia cedes Ahmadnagar, Bharuch, and his forts in the Doáb, with a like clause about the exclusion of Europeans. Puducheri taken again 1803

February 27th. Treaty of Burhánpur with Sindhia, who agrees to receive and support a British Contingent. April 16th. War declared against Holkar. August 24th. Colonel Murray takes Indúr. Oct. 8th. Holkar attacks Delhi, but after a nine days' siege is repulsed by Lieut.-Colonels Burn and Ochterlony. November 13th. General Frazer defeats Holkar at the battle of Díg (Deeg) and takes 87 guns. December 4th. The Fort of Díg taken 1804

January 3rd. Siege of Bharatpur (Bhurtpore) began, and lasted till the 22nd of February, when Lord Lake determined to retreat, having lost 2334 men in killed and wounded before the place. April 10th. The Bharatpur Rájá signs a treaty, by which he agrees to pay 20 lákhs, cede certain districts, and deliver his eldest son as hostage. October 5th.

Marquis Cornwallis dies. Nov. 23rd. Treaty with Sindhia. Dec. 24th. Treaty with Holkar, who renounces all territory N. of the Chambal and in Bandalkhand, and agrees to exclude all Europeans but English from his dominions ..... A.D. 1805

July 10th. The mutiny of Vélúr, in which Colonel Fancourt and 13 other officers and 99 Europeans were massacred 1806

War with the Rájá of Travancore 1807

Colonel Hamilton defeats the Travancore army at Anjuricha, December 3rd. 1808

January 15th. Travancore army again defeated. February 10th. The lines stormed and entirely in possession of the English on Feb. 21st, which ends the war. August 6th. The Madras troops at Chitradurg (Chittledroog) mutiny and seize the treasure, and march to join other mutineers at Seringapatam, but are routed by Colonel Gibbs. August 23rd. The mutineers at Seringapatam surrender at discretion 1809

February 17th. Island of Amboyna taken by the English. July 9th. Isle of Bourbon taken. August 9th. Banda; 29th, Ternate; December 9th, Mauritius taken 1810

July 21st. Charter renewed, but trade with India thrown open by 53rd Geo. III., c. 155 1813

May 29th. The Nipálese attack the Police Station at Bhutwal. Nov. 1st. War declared against Nipál 1814

April 27th. Nipál cedes Kumáon by the Convention of Almora 1815

June 13th. Bájí Ráo cedes Ahmadnagar and other places. October 18th. The Governor General takes the field against the Pindáris. Nov. 6th. The Gáikwád cedes Ahmadábád. Nov. 5th. Battle of Khirkí, in which Bájí Ráo Peshwá is defeated by Colonel Burr, the Maráthas being 12 to 1. November 26th. Battle of Sítábaldí, in which Colonel Hopeton Scott defeats the Rájá of Núgpur, the Maráthas being twelve times more numerous than the English. December 28th. Sir T. Hislop gains the battle of Mehidpur against Holkar 1817

January 6th. Holkar makes peace. May. Pindárí war ended by the destruction of the principal hordes and their chiefs. June 3rd. Bájí Ráo, the last of the Peshwás, surrenders, and is sent to Benares 1818

The Núwáb of Awadh (Oude) at the suggestion of Lord Hastings, Governor-General, assumes the title of king, and renounces his nominal fealty to the Emperor of Delhi 1819

Malacca ceded to the British by the Dutch. Singhapur purchased. War with Barmah. April 12th, 17th. The Bengal army embark for Rangún, which is taken May 11th. August. Mergui, Tavoy, and Tenasserim surrendered. October. Martaban and Yeh taken. Nov. 1st. Mutiny at Barrackpur of the 47th Bengal Native Infantry, with part of the 26th and 62nd Native Infantry. The 47th erased from the army list, and many sipáhís of that corps killed 1824

Feb. 13th. A rebellion at Bharatpur on the death of the Rájá Baldev Singh. A strong faction support Durjan Sál, his brother; the English declare in favor of Baldev Singh, infant son of the late Rájá. Dec. 9th. British troops march for Ava 1825

January 18th. English, under Lord Combermere, take Bharatpur, with the loss of 578 men killed and wounded. February 24th. Treaty of Yandabu, by which the Barmese cede Assam, Arakan, Tavoy, Mergui, and Tenasserim, and pay £1,000,000 1826

February. Europeans allowed to hold lands in India in their own names on lease for 60 years. December. The abolition of Satí, or "widow burning," decreed 1829

June 18th. By 2 Wm. IV., c. 117, natives of India allowed to sit as jurymen and justices of the peace ..... A.D. 1832

August 18th. Royal assent given to 3 and 4 Wm. IV., c, 85, by which the Charter is renewed till April 30th, 1854, the property of the Company being held in trust for the Crown for the service of India. From April 22nd, 1834, the China trade of the Company to cease, and all their commercial transactions to close. St. Helena to revert to the Crown 1833

April 6th. Markára, capital of Kurg, taken. 10th. Rájá deposed, and Kurg annexed 1834

October 1st. The Simla Proclamation. Lord Auckland declares war against Dost Muḥammad 1838

February 20th. Bengal army begins to march towards Afghánistán from Firúzpur. March 6th. Enters the Bolán Pass. April 12th. The Bombay army enters the Bolán; and May 4th, joins the Bengal army at Kandahár. July 22nd. Fall of Ghazní. August 7th. Sháh Shuj'a enters Kábul 1839

November 3rd. Dost Muḥammad gives himself up to Sir W. Macnaghten 1840

November 2nd. Sir A. Burnes, Lieut. C. Burnes, and Lieut. Broadfoot, murdered at Kábul. The Afghans rise *en masse* against the English and Shah Shuj'a. December 23rd. Sir W. Macnaghten shot by Akbar Khán. December 26th, The English army at Kábul capitulate 1841

Jan. 6th. Retreat of the English from Kábul commences. Jan. 13th. The massacre of the British forces consummated at Gandámak. 18th. Akbar besieges Jalálábád. March 6th. Colonel Palmer surrenders at Ghazní. September 6th. General Nott retakes Ghazní. 15th. General Pollock enters Kábul. 17th. Rescue of Lady Sale and the Kábul prisoners. October 12th. The army begins to return to India 1842

February 17th. Sir C. Napier gains the battle of Miání; and March 24th, the battle of Dabba or Ḥaidarábád. December 29th. Sir H. Gough gains the victory of Mahárájpur (15 miles N.W. of Gwálior) over the Gwálior army, in the interest of the widow of Jankají Ráo Sindhia; and on the same day, General Grey wins the battle of Paniár (a place 12 miles S.W. of Gwálior) over another division of the same army 1843

December 18th. Battle of Múdkí, in which Sir H. Hardinge and Sir H. Gough capture 17 guns from the Sikhs. 21st, 22nd. Battle of Firúzshahr; the Sikhs lose 74 guns, the English killed and wounded amount to 2,415 1845

January 28th. Battle of Aliwal. Sir H. Smith takes 48 guns from the Sikhs. British killed and wounded, 589. February 18th. Battle of Sobráon; the Sikhs lose 13,000 men and 67 guns, the English 2,383 killed and wounded. March 9th. Treaty of Láhúr; the Jalandar Doáb annexed, the Sikhs to pay £1,500,000, and Dhalíp Singh placed on the throne of Láhúr under the protection of the British. March 16th. Kashmír given to Guláb Singh by the treaty of Amritsar. Guláb Singh pays £1,000,000 of the Sikh fine 1846

April 20th. Murder of Mr. Vans Agnew and Lieut. Anderson by Mulráj, the Governor of Multán. July. Lieut. Edwardes and the Núwáb of Bháwalpur's army, under Fath Muḥammad Ghorí, the former Vazír of Mír Rustám of Sindh, lay siege to Multán. August 18th. Gen. Whish arrives, and batteries open on the 12th of September; on the 22nd of which month General Whish is obliged to raise the siege in consequence of the desertion of Shír Singh with 5000 Sikhs. December 27th. Siege of Multán renewed 1848

A.D.

January 2nd. Multán taken by storm; 13th. Battle of Chilianwálá. Lord Gough's army repulsed by the Sikhs, with the loss of 2,357 killed and wounded; 22nd. Mulráj surrenders. February 21st. Victory of Gujarát over the Sikhs, who lose 53 guns and all their stores. The British killed and wounded amount to 807. March 14th. The Sikh army, 16,000 strong, lay down their arms; 29th. The Panjáb annexed. May 6th. Sir C. Napier arrives in Calcutta as Commander-in-Chief. September. Mulráj sentenced to be transported for life 1849

February 27th. Sir C. Napier disbands the 66th Bengal Native Infantry for mutiny. May 25th. Jang Bahádur, the Nipálese Ambassador, arrives in England. July 2nd. Sir C. Napier resigns..... 1850

January 28th. Death of the ex-Peshwá Bájí Ráo at Bithúr, near Kánhpur (Cawnpore). September 21st. Prince of Wales's Island, Singhapur, and Malacca formed into a separate government independent of Bengal. October 29th. British squadron arrives from Rangún to demand redress of injuries..... 1851

April 14th. Rangún taken by General Goodwin. June 4th. Pegu taken and evacuated; 9th. Prome taken and evacuated. October 9th. Prome retaken. Nov. 21st. Pegu retaken. Dec. 20th. Pegu annexed 1852

June 20th. Proclamation announcing the 2nd Barmese war at an end. Aug. 20th. By 16th and 17th Vict., c. 95, Charter renewed, until Parliament shall otherwise provide. After April, 1854, the Directors to be reduced from 24 to 18, the Crown to nominate six. Dec. 11th. Raghují, the Rájá of Nágpur, having died without issue, his dominions were annexed..... 1853

February 7th. The King of Awadh (Oude) deposed and his kingdom annexed 1856

January. Great excitement and discontent apparent among the Bengal army. 18th. The subject of the greased cartridges discussed amongst them. 24th. The Telegraph Office at Barrackpur burnt down by the Sipáhís. February 15th. General Hearsey harangues the Barrackpur Brigade, consisting of the 2nd Grenadiers, the 34th Native Infantry, the 43rd Light Infantry, and the 70th Native Infantry, on the groundlessness of their suspicions. Colonel Birch telegraphs to the Schools of Musketry at Siyalkót and Ambála, in the Panjáb, to prohibit the use of the obnoxious cartridge. February 24th. A detachment of the 34th Native Infantry communicate their grievances to the 19th Native Infantry at Burhánpur (Berhampore). 26th. The 19th Native Infantry mutiny; but after treaty with Colonel Mitchell give up their arms. 27th. Distribution of *chapátis* from Kánhpur, being the signal for a general revolt.. March 6th. The "Bentinck," sent to Rangún to bring Her Majesty's 84th Regiment to Calcutta, returns with that corps on the 20th. 29th. Mangal Pándi, of the 34th Native Infantry, wounds Lieut. Baugh, the Adjutant of the regiment. 31st. The 19th Native Infantry disbanded at Barrackpur. April 3rd. Execution of Mangal Pándi. 21st. Execution of the Jam'adár of the 34th Who commanded the guard on the day that Lieut. Baugh was wounded. May 3rd. Sir H. Lawrence suppresses a mutiny of the 7th Awadh Irregulars at Lakhnau (Lucknow). 6th. The 34th Native Infantry disbanded at Barrackpur. 9th. 85 troopers of the 3rd Bengal Cavalry placed in irons for refusing the cartridges. 10th. The 3rd Cavalry and the 11th and 20th Native Infantry rise and set fire to the cantonments at Mírat, set at liberty the prisoners, murder many Europeans, and march for Delhi. 11th. The mutineers reach Delhi, and are joined by the whole garrison, the 38th, the 54th, and 74th Native Infantry, and a battery of Native Artillery.

The restoration of the Emperor of Delhi to the throne of his ancestors proclaimed at Delhi. 13th. The 45th and 57th Native Infantry mutiny at Firúzpur, but the mutiny is quickly quelled; other mutinies at various places; the 16th, 26th, and 49th Native Infantry disarmed at Miyán Mír, the cantonment of Láhúr. 16th. The Sappers and Miners mutiny at Mírat, and kill their commanding officer, Captain Fraser. 22nd. The 24th, 27th, and 51st disarmed at Pesháwar; the 55th Native Infantry dispersed or destroyed at Mardán; General Anson dies of cholera at Karnul, and is succeeded by Sir H. Barnard. 30th. The Mírat Brigade defeat the mutineers of Delhi at Gházíu'd-dín nagar. 31st. The 48th, 71st, and part of the 13th Native Infantry, and two troops of the 7th Cavalry, mutiny at Lakhnau. June 1st. The 44th and 67th Native Infantry disarmed at Agra. 4th. Mutiny of the 37th Native Infantry, a Sikh Regiment, and Irregular Horse at Benares, and of the 6th Native Infantry at Alláhábád, with great slaughter of Europeans. 5th. Mutiny of the 12th Native Infantry at Jhánsí and massacre of all the Europeans. 6th. Náná Ṣáḥib attacks Sir H. Wheeler's entrenchments at Kánhpur; the revolt general throughout the Bengal army. 8th. Sir H. Barnard takes up a position before Delhi, after a sharp action at Badlí Saráí, in which Colonel Chester, the Adjutant-General, is killed. June 27th. Náná Ṣáḥib massacres the Europeans at Kánhpur. July 1st. General Havelock's victorious advance. 4th. Sir H. Lawrence killed by a shell at Lakhnau. 5th. Sir H. Barnard dies of cholera, and is succeeded by General Reid. 17th. General Havelock retakes Kánhpur. 22nd. General Reid succeeded by General Wilson. August 2nd. Death of Gulábh Singh. 10th. General Nicholson joins the camp at Delhi with a strong column. September 14th–20th. Storm and capture of Delhi, with the loss to the British of 1178 killed and wounded. 25th. General Havelock and Sir J. Outram fight their way to the Residency at Lakhnau, where the British garrison had been besieged since the beginning of June. Nov. 3rd. Sir C. Campbell reaches Kánhpur. 11th. Advances against Lakhnau. 13th. Defeats the enemy and reaches the Canal. 15th. Takes the Dilkushá Palace and the La Martinière. 16th. Storms the Sikandar bágh. 17th. Opens communication with General Outram. 22nd. The garrison of Lakhnau evacuate their position, and the retreat on Kánhpur commences. 25th. Death of General Havelock. 26th. General Windham defeats the van of the Gwálior Contingent. 27th. He is defeated and driven into his entrenchments by the Gwálior rebels and Náná Ṣáḥib, who take and plunder Kánhpur. December 6th. Sir C. Campbell defeats the Gwálior rebels with great slaughter and the loss of nearly all their guns 1857

January 2nd. Sir C. Campbell takes Farrukhábád. Jang Bahádur, the Nipálese General, advancing with 10,000 Gorkhas to the aid of the British, takes Gurakpúr. 12th, 16th. General Outram defeats the rebels at 'Alambágh 1858

THE MARÁṬHA PRINCES.

Shábjí Bhonslé, born at the village of Verol, near the caves of Elúra	1594
Enters the service of the Emperor Sháh Jahán as the Chief of 5000 horse	1629
Sivají, founder of the Maráṭha empire, born at Junír, 50 miles N. of Púnah, May	1627
Murders Afzal Khán, the Bijapur General at Pratápgarh	1659
Assumes the title of Rájá	1664
Repairs to Delhi	1666
Ascends the throne	1674

	A.D.
Dies, and is succeeded by his son Shambují (Sambhajee)	1680
Shambují executed by Aurangzíb	1689
Rájá Rám, son of Sivají, by his second wife	1690
Sháo or Sáhu Rájá, or Sivají II., son of Shambují	1708
Dies, and the Peshwás get possession of the whole power, 27th December	1749
Rám Rájá, son of Sivají II.	1778
Sáhu II., adopted son of Rám Rájá, 4th of May	1808
Pratáp Singh, eldest son of Sáhu II., enthroned by the English	1818
Deposed by the English, and sent prisoner to Benares	1839
Appa Ṣáhib, brother of Pratáp Singh	1839
Dies, and his territories are annexed by the English	1848

PESHWÁS.

Bálájí Wíshwanáth	1714
Bájí Ráo Balál, son of Bálájí	1720
Bálájí Bájí Ráo, eldest son of Bájí Ráo Balál	1740
Mahádev Ráo, second son of Bálájí	1761
Náráyan Ráo, brother of Mahádev Ráo (murdered 3rd August, 1773)	1772
Raghunáth Ráo, second son of Bájí Ráo Balál	1773
Mahádev Ráo Náráyan, son of Náráyan Ráo	1774
Death of Raghunáth Ráo	1784
Mahádev Ráo Náráyan kills himself, and is succeeded by his cousin, Bájí Ráo Raghunáth, son of Raghunáth, and born at Dhár, 1774	1793
Deposed by the English, and his dominions annexed, June 3rd	1818

NÚWÁBS AND KINGS OF ÁWADH (OUDH OR OUDE).

S'aádat Khán, a Persian nobleman and Saiyid	1722
'Abdu'l-Manṣúr, his nephew, surnamed Ṣafdar Jang	1739
Shuj'au'd-daulah, son of Ṣafdar Jang	1756
Áṣafu'd-daulah, son of Shuj'a	1775
Vazír 'Alí, son of Áṣafu'd-daulah, deposed in four months by the English as illegitimate, died a prisoner in Fort William in 1817	1797
S'aádat 'Alí Khán, brother of Áṣafu-d-daulah	1798
Gházíu'd-dín Haidar, son of S'aádat 'Alí	1814
Assumes the title of King at the suggestion of the Governor General	1819
Naṣíru'd-dín Haidar, son of Gházíu'd-dín	1827
Muhammad 'Alí Sháh, brother of Gházíu'd-dín	1837
Amjad 'Alí Sháh, son of Muhammad 'Alí	1842
Wajíd 'Alí Sháh, son of Amjad 'Alí	1847

GOVERNORS-GENERAL OF INDIA.

Alexander Dawson, January 27th, 1748.
William Fytche, January 8th, 1752.
Roger Drake, August 8th, 1752.
Colonel Robert Clive, March 25th, 1758.
Henry Vansittart, Nov. 23rd, 1759.
Lord Clive (2nd time), June 1st, 1764.
John Spencer, November 26th, 1764.
Harry Verelst, January 26th, 1767.
John Cartier, December 16th, 1769.
Warren Hastings, April 25th, 1771.
John Macpherson (provisionally), Feb. 1st, 1785.
Lord Macartney (declined office), July, 1785.
Lord Cornwallis, February 24th, 1786.
Major-General W. Meadows, April 28th, 1790.
Sir John Shore (Lord Teignmouth), September 19th, 1792.
Sir Alured Clarke (provisionally), Sept. 20th, 1797.
Lord Mornington (Marquess Wellesley), October 4th, 1797.
Marquess Cornwallis (2nd time), January 9th, 1805; died October 6th.
Sir George H. Barlow (appointment revoked by H.M.), Feb. 9th, 1806.
Lord Minto, July 19th, 1806.

Earl of Moira (Marquess of Hastings), November 18th, 1812.
George Canning (declined office), March, 27th, 1822.
William, Lord Amherst, Oct. 23rd, 1822.
W. B. Bayley (provisionally) March 23rd, 1828.
Lord Wm. Bentinck, March 13th, 1828.
William, Lord Heytesbury (appointment revoked by H.M.), Jan. 28th, 1835.
Sir Charles Metcalfe (provisionally), March 20th, 1835.
George, Lord Auckland, Aug. 12th, 1836.
Edward, Lord Ellenborough (recalled by Court of Directors, May 1st, 1844), Oct. 20th, 1841.
W. W. Bird (provisionally), 1844.
Sir Henry Hardinge (Viscount Hardinge), May 6th, 1844.
James Andrew, Marquess of Dalhousie, August 4th, 1847.
Charles John, Viscount Canning, July, 1855.

PRESIDENTS OF THE BOARD OF COMMISSIONERS FOR INDIA SINCE 1784.

Thomas, Lord Sydney, September 3rd, 1784.
Right Hon. W. Wyndham Grenville, March 12th, 1790.
Right Hon. Henry Dundas, June 28th, 1793.
George, Viscount Lewisham, May 19th, 1801.
Robert, Viscount Castlereagh, July 12th, 1802.
Gilbert, Lord Minto, Feb. 12th, 1806.
Right Hon. Thomas Grenville, July 16th, 1806.
Right Hon. George Tierney, October 1st, 1806.
Right Hon. Robert Dundas, April 6th, 1807.
Dudley, Earl of Harrowby, July 16th, 1807.
Right Hon. R. Dundas (2nd time), November 13th, 1809.
Robert, Earl of Buckinghamshire, April 7th, 1812.
Right Hon. George Canning, June 20th, 1816.
Right Hon. Charles Bathurst, July 16th, 1821.
Right Hon. C. Watkin Williams Wynn, July 8th, 1822.
Robert Dundas Viscount Melville, Feb. 7th, 1828.
Edward, Lord Ellenborough, April 24th, 1828.
Right Hon. Charles Grant, December 6th, 1830.
Edward, Lord Ellenborough (2nd time), December 20th, 1834.
Right Hon. Sir John C. Hobhouse, Bart., April 29th, 1835.
Edward, Lord Ellenborough (3rd time), April 9th, 1841.
W. F. Fitzgerald, Lord Fitzgerald and Vesci, October 28th, 1841.
Frederic J., Earl of Ripon, May 23rd, 1843.
Sir J. C. Hobhouse, Lord Broughton, (2nd time), July 10th, 1846.
Right Hon. Fox Maule, Feb. 5th, 1852.
Right Hon. J. C. Herries, Feb. 27th, 1852.
Right Hon. Sir Charles Wood, Bart., December 28th, 1852.
Right Hon. R. Vernon Smith, 1855.
Edward, Lord Ellenborough (4th time), March, 1858.

FEASTS, CEREMONIES, SECTS, DRESS, AND MANNERS OF THE NATIVES.

Hindú Feasts.

In the subjoined brief description of the principal native holidays, it will be seen that the order observed is that by the months, commencing with the month which corresponds to January and ending with that which answers to December.

Makar Sankránti (from *Makar*, the Sanskrit name for a monster, with the head and forelegs of an antelope, and the body and tail of a fish, the sign of the Zodiac corresponding to Capricorn, and *Sankránti*, the passage of the sun from one sign of the Zodiac to

another), held on the 5th of *Paush* (Dec.-Jan.). From this day, when the sun reaches the most S. sign of the Zodiac till the time he leaves the most N. sign, is called *Uttaráyaṇam*, and the other half of the year *Dakṣhináyaṇam*. The days of *Uttaráyaṇam* are considered lucky, and marriages and the ceremonies of investiture with the sacred cord are then performed, while the days of *Dakṣhináyaṇam* are held to be unlucky. On *Makar Saṇkránti* the Hindús bathe, and rub their bodies with the *tilah* or sesamum seed, the favorite grain of the sun. On returning home they feast bráhmans, and present them with cups of bell metal filled with the sesamum seed, and with money. Friends and relations are invited to dinner, and the *tilah* seeds are distributed with the words "Receive these *tilahs* mixed with sugar, and be friendly with me throughout the year!" The sun is the sole deity worshipped this day. On the following day women distribute presents among their own sex.

Rathsaptimí (from *Rathah*, Skr., a car, and *Saptamí*, 7th day of the month), is the 7th of *Mágha* (Jan.-Feb.), the day on which a new sun is supposed to have mounted his car, and a feast is accordingly observed in honor of the sun. On this day the present *Manwantaram*, or reign of a distinct Manu, commenced. There are 14 *Manwantarams* in each *Kalpah* or grand period of creation and destruction, and the present is the 7th *Manwantaram* of this *Kalpah*.

Shivarátri (*Shiva*, the Hindú deity, and *Rátri*, night), a celebrated festival on the 14th of the moon's wane in *Mágha*, in honor of Shiva. The 14th of the dark half of every month is observed by the votaries of that god, but that day in *Mágha* is peculiarly sacred. The followers of Shiva fast during the day, and at night repair to the temples with a bráhman, who pours water over the *Liṇgam* or Phallus, the emblem of Shiva, and decorates it with flowers. He then reads over the 1000 names of the god, and at each name the worshippers cast leaves of the *Vilva*, commonly called *Bel*, the *Ægle Marmelos*, over the *Liṇgam*. This is done four times during the night, which is consequently a complete vigil from eight p.m. to five a.m. There is a tradition that on this night a hunter took shelter in a *Bel* tree, and to amuse himself plucked branches and threw them down, which, accidentally falling on a *Liṇgam*, so gratified Shiva that he immediately carried the hunter up to *Kailás*, his celestial abode. On this day there is a fair at Elephanta.

Holi (etymology doubtful), a most popular festival held on the full moon of *Phálgun* (Feb.-March) in honor of Kṛishṇa, the day previous being called *Dolá* or *Dolavatra*, in commemoration of the god's sportive swinging. This day is held as a complete saturnalia. An excellent account of the festival will be found in

Broughton's Letters from a Maráṭha Camp. Red powders mixed with water are squirted over every one, rude jests are passed, women addressed in ribáld language, and persons are sent on bootless errands as in England on the 1st of April. At the close of the festival a pile is lighted in every village, on which a wheaten cake is placed, and the right of offering this is considered an honorary privilege. The *Rás*, or circular dance, by boys, is performed on this day in commemoration of Kṛishṇa dancing with the cowherdesses.

Guḍḍí Padwá (from the Hindú word *Guḍḍi*, "a paper kite," *Padwa*, flying), the Hindú New Year's day, is held on the new moon of *Chaitrah* (March-April). In the morning the Hindú anoints himself with oil, and then bathes in warm water. He then erects a pole bearing a flag, and crowned with a brass or copper vessel, in front of his house. This represents the banner of Indra, who is supposed to be similarly honored by the gods in their sphere. The leaves of the *Nimb* tree *(Melia Azadirachta)* are then chewed. *Púját* or worship is then paid to the Almanac, and its predictions are heard from the mouths of the *Jyotiṣhis* or astrologers, to whom presents are given. This is an auspicious day for beginning to build, or engaging in any undertaking.

Rám Naumí (from *Rám*, the Skr. name of the 7th Incarnation of Vishṇu, and *Naumí*, 9th day of the month *Chaitra*) (March-April), a festival in honor of the birth of Rámá, at *Ayodhyah*, *A'wadh* or Oudh. It is celebrated from the 1st of *Chaitra Shudh* to the 9th. The temples of Rámá are decorated and illuminated, and readers recite the verses of the Rámáyana or other poems descriptive of the glorious acts of the god. The red powder called *gulál*, which is the same as that used at the *Holí*, and composed of barley meal or rice paste, or the *Trápa natans*, dyed with *bakam* (sappan) wood, is thrown about. On the 9th the Hindús fast all day.

Nág Panchamí (Skr. *Nág*, the cobra, and *Panchamí*, 5th day), a day sacred to certain demigods called *Nágas*, *i.e.* Pythons, the 5th of *Shrávan* (July-August). On this day Kṛishṇa slew the great serpent *Káli*. Ceremonies are performed to ensure protection against the bite of snakes.

Náriyal Púrṇamá, cocoa-nut day (from *Náriyal*, a cocoa-nut, and *Púrṇamá*, the day of the full moon), is held on the 15th of the light half of *Shrávan*, and is reckoned to be the last day of the rainy season, and on that day cocoa-nuts are thrown into the sea as a propitiatory offering for those who are about to embark, as the season for voyages now commences.

Janmah Aṣhṭamí (from Skr. *Janmáh*, birth, and *Aṣhṭamí*, eighth day of the month), is a feast held on the 8th of the dark half of *Shrávan* in honor of the birth of Kṛishṇa, who was born at Mathura on that day at midnight. A sect of Hindús keep the following day

sacred instead of this as being the day when Kṛishṇa was carried off to the house of Nand in Gokul to save him from the fury of his uncle Kaṅs, and this sect call their holiday *Gokul Aṣhṭamí*. Whichever day is kept, the Hindús fast the whole day, and at night bathe and worship an image of the infant Kṛishṇa, which they adorn with the *tulsí (Ocymum Sanctum)* and other flowers. Fruit and particular kinds of grain are eaten at 11 p.m., rice being prohibited. On *Gokul Aṣhṭamí* the cowherds keep up great rejoicings, dancing with joined hands, and throwing curds over one another. The *Bhagat* or head priest of the temple of Kánhobá is supposed to have miraculous powers on this day. He dances a frantic dance, and scourges himself and his disciples.

Práchí Amáwasya (Skr. *Práchí*, Eastern, *Amáwasya*, produced in the new moon), a festival on the last day of the dark half of *Shrávan*, when women worship the 64 Yoginís or female attendants of Durgá with the hope of obtaining offspring. *Práchí* is a goddess of the East called by the people of the Konkan and Dakhan *Pethúrí*. Wealthy Banyáṅs and others from Gujarát go to the temple of Válukeshwar in Bombay, remain in the *Dharamsálah* all night, and bathe the next morning in the tank, which is called *Bángangá* (from *Bán*, an arrow, and *Gangá*, the Ganges). *Shrádhas* or ceremonies for the deliverance of ancestors from the thraldom of *Yama*, the Regent of Hades, are also performed on the margin of the tank. The rest of the day is spent in amusement, but particularly in gambling.

Gaṇesh Chauth or *Chaturthí* (from *Gaṇesh*, name of the son of Shiva and Párvatí, the deity who presides over wisdom and who removes obstacles, and *Chauth*, the 4th day of the month), is a festival on the 4th of *Bhádrapad* in honor of the birth of Gaṇesh. Clay images of the deity are formed, worshipped for eight or nine days, and then thrown into the water. The Chinchwad (Chinchore) man-god who resides at the village so called is thought to be an incarnation of Gaṇesh, who granted to an ascetic who had won his favor that he would take human shape in his family for seven generations. This is the third day on which clay images are made; the worship of *Mṛittiká*, or earth, being on these occasions enjoined by the Shástras. The other days are *Nág Panchamí*, when a snake of clay is worshipped; and *Gokul Aṣhṭamí*, when a clay image of the infant Kṛishṇa is made, and similarly adored. On the day of *Gaṇesh Chaturthí*, Hindús are prohibited from looking at the moon, and if by accident they should see it they get their neighbours to revile them in the hope the calamity likely to follow will be limited to this abuse.

Ṛiṣhi Panchamí.—On the day following *Gaṇesh Chauth* the seven *Ṛiṣhis* or sages are worshipped.

Gauri (Skr., a virgin, a name of Párvatí). On this festival,

which follows two days after the above, the wife of Shiva is worshipped as a tender maid. Cakes are made in the shape of pebbles, and eaten at night.

Wáman Dwádashi (Skr. *Wámán*, a dwarf, *Dwádashi*, 12th day of the month), a feast in honor of the 5th incarnation of Vishṇu in the shape of a dwarf, in which form he beguiled Bali, the universal monarch, to grant him as much ground as he could compass at three steps. On receiving his boon he set one foot on earth, one on the sky, and with a third thrust Bali down to the infernal regions. It is held on the 12th of *Bhádrapad* (Aug.-Sept.).

Pitra Paksh (Skr. *Pitrah*, paternal ancestors, *Paksh*, half of the lunar month). The dark half of the month *Bhádrapad*, or the last day of it, or new moon of *Ashwin*, sacred to the Pitris or progenitors. At this time the celebration of funeral rites is peculiarly proper. Offerings of water and fire are made to the manes.

Dasahrá (Skr. *dashan*, ten). On this day, the tenth of the light half of *Ashwin*, Ráma marched against Rávana, the demon king of Ceylon. The Maráthas therefore selected it as the day for commencing their inroads into foreign states. They worship the sword and other weapons of war, and beseech them to be propitious. They go to the temples in procession, carrying flowers and branches of the *Palás* tree (the *Butea Frondosa)*, which is thought to represent gold. They give presents to the bráhmans with leaves of this tree. It is said that on this day the Pándu Princes, after twelve years of exile, commenced their great war with their cousins the Kauravas. Horses are decorated with flowers in imitation of what the Pandus did. The nine days previous are called the *Naurátri*, nine nights; and the votaries of Durgá, particularly women, keep vigils with dance and song during those nights. It is also said that on this day Durgá slew the *Mahishásur* or buffalo-headed demon. Maráṭha Princes review their armies at this feast, it being, in fact, the conclusion of the rains, when military operations can be undertaken.

Dewálí (Skr. *Dipah*, "a lamp," *Á'li*, "a row,") "feast of lamps," a festival held with great rejoicing on the new moon of *Kártik* (Oct.-Nov.), in honor of Lakshmí, the wife of Vishṇu. On this day, new accounts being opened, *pújá*, or worship, is performed by bankers and merchants to their new and old books. The feast lasts five days, beginning with the 13th of the dark half of *Ashwin*, during which houses are cleaned, white-washed, and illuminated. A quadrangular floor is made in front of the house, and painted different colors, and is called *Rangalí*. The 13th of the dark half of *Ashwin* is called *Dhan Tryodashi* (Skr. *Dhan*, wealth, *Tryodashi*, 13th); on this day a light is made, and dedicated to Yama. The next day is called *Narak Chaturdashi* (*Narak*, hell, *Chaturdashi*, 14th), from *Narakásur*, a dæmon slain by Vishṇu. The mistress of each house

places wicks in silver or brass dishes, and each male makes her a present. Next day is the new moon, and is sacred to *Saraswatí*, the goddess of learning, the same as Lakṣhmí, the goddess of wealth. A basket is filled with rubbish, a lighted lamp put in it, and it is cast out with these words, "Let all the misery and troubles go, and the kingdom of Bali come!" Next day is *Yama devitiyá* (*Yama*, death, *devitiyá*, 2nd day); and as Yama on this day visited his sister, Hindús go to visit their sisters and make them presents. Gambling is carried on vigorously throughout the whole festival.

Kártik Purṇamá, a festival on the full moon of *Kártik*, in honor of Vishṇu's victory over *Tripurásur*, "the dæmon of the three cities." A great fair is held in Bombay at the temple of Válukeshwar.

MUḤAMMADAN FEASTS AND FASTS.

Muḥarram (Ar. *Muḥarram*, "most sacred.")—A fast and solemn mourning, commencing on the evening when the new moon of the first month (*Muḥarram*) becomes visible. It lasts, including the *Ziyárat*, "or visiting the grave," till the 12th. But the fast is for 10 days, and is hence called *'Ashúra*, from the Arabic word signifying "ten." Houses are set apart for the mourning ceremonies, and are called *'Ashúr-khánah*, "ten-day house;" *Táziyah-khánah*, "house of lamentation;" and *Astánah*, "threshold," or "*fakír's residence.*" The moment the new moon is seen a spade is struck into the earth, and at this spot a pit is dug two or three days after for a bonfire. The striking the spade is called *kodalí márná*, and the bonfire *alláwa*. At night men dance round the fires, fencing with swords, and springing through and into the flames with cries of *Yá 'Alí!* O 'Alí, Sháh Ḥasan! Sháh Ḥusain! *Dulhá*, "bridegroom," etc. Instead of the *'Ashúr-khánah* rich people have an *Imám bárah*, which is often also a Mausoleum. Here verses are chaunted in honor of Ḥasan and Ḥusain, in memory of whom the fast is held. They were the sons of 'Alí, the cousin, and Fátimah, the daughter, of Muḥammad, and wife of 'Alí. Of these two brothers, the elder, Ḥasan, was poisoned by Yazíd, the son of Máwiah; and the younger, Ḥusain, was murdered with all his retinue at Karbalá-a, in Turkish Arabia, in the 46th year of the Hijrah. Zainu'l-'Abídín, eldest son of Ḥusain, alone escaped. On the night of the 7th, a representation of *Burák*, the horse or mule on which Muḥammad ascended to heaven, is brought out. On the 10th, a bier called *tábút* or *táziyah* is carried in procession. It is gaily decorated and lighted up, and is intended to represent Ḥusain's tomb at Karbalá-a. It is during this procession that furious encounters take place between the Muslims and the Hindús, and between different processions, for it is a point of honor not to give way. The Shí'ahs alone observe the

fast and these rites, which are strongly condemned by the Sunnís. Before the martyrdom of Ḥasan and Ḥusain this fast was observed as a feast, and is still reckoned one of the lesser *'Íds*.

Akhiri Chahár Shambah.—A lesser *'Íd*, or minor festival, held on the last Wednesday of the second month (*Ṣafar*) on account of Muḥammad having recovered a little on this day during his last illness, and taken a bath for the last time. It is usual to write out seven benedictions, wash off the writing while the ink is fresh and drink it. On this day it is proper to bathe, wear new clothes, prepare sweetmeats, walk in gardens, and repeat prayers.

Barí Wafát (H. *Barí*, great, Ar. *Wafát*, death).—A fast held on the 13th of the third month (*Rabíu'l-awwal*) in commemoration of the death of the Prophet, which took place on the day previous. On this day the *Ḳadam-i rasúl*, Prophet's foot, the impression of a foot on stone, or the *mú-i mubárak*, sacred hair of Muḥammad, is brought forth and honored. On the 11th and 12th processions take place at night.

Pír-i-dastgír.—A festival on the 11th of the fourth month (*Rabíu's ṣání*) in honor of a famous saint who has 96 names. He is better known as *Saiyid 'Abdu'l Ḳádir Jílání* or *Ghiláni*, and as *Pír Pírán*, and is reverenced both by Sunnís and Shí'ahs. He was a celebrated doctor of the Súfís, born in Ghilán, who taught at Baghdád, where his tomb is still held sacred. S'adí studied under him, and mentions him in the third story of the second chapter of his *Gulistán*. On the day above mentioned, as well as during the ravages of cholera or any plague, it is usual to carry a large green flag in his name. Vows are made to this saint for offspring. His sister's son, Saiyid Aḥmad Kabír is the patron of the remarkable religious mendicants called *Gurzmár*, for whom see *Ḳánún-i Islám*, p. 191.

Chirágḥán-i Zindah Sháh Madár.—A festival on the 17th of the fifth month (*Jumáda'l-awwal*) in honor of *Badí'u'd-dín*, a Syrian saint, who is said to have fixed his abode at Makkhannur in Awadh (Oudh), and to have lived to a great age, or to be yet living, whence his name of *Zindah* (living). His tomb there, or cenotaph, is visited annually by a million pilgrims, and the fair lasts 17 days. *Dam Madár*, "the breath or spell of Madár," is supposed, like St. Oran's rhyme, to be a charm against bites of snakes, the violence of fire, and, in short, all evil. His flag is black, and black cows are sacrificed in his name.

'Urs-i Ḳádir Wali.—A festival on the 11th of the sixth month (*Jumáda'l-ákhir*) in honor of *Ḳádir Wali* or *Khwájah Mu'inu'd-dín Chishti*, one of whose shrines is at Nágúr, near Nágapatnam, and another at Ajmír. This saint was born in Sijistán (*Autobio-*

graphy of Lutfullah, p. 345) in the year 527 A.H., and lived to the age of 108. He reached Ajmír during the reign of the Emperor Kuṭbu'd-dín Ibak, where he married the daughter of Saiyid Ḥusain Mashhadí, though himself a Sunní and the Saiyid a Shí'ah. A magnificent mosque was built near the tomb at Ajmír by the Emperor Jahángír, 1027 A.H. He is greatly revered by the Mápillahs (Moplahs).

Mi'ráji-i Muḥammad.—The ascension of Muḥammad on the 27th of the seventh month (*Rajab*), when the angel Gabriel mounted him on Burák and conveyed him to heaven.

Shab-i Barát, or night of record, is a festival held on the 16th of the eighth month (*Sh'abán*), when it is said the actions of men for the ensuing year are recorded. It is passed in mirth, with illuminations and the discharge of fireworks. This is one of the three inferior I'ds. The whole night should be spent in reading the Kur'án, and a fast should be observed next day.

Ramazán Rá Rozah.—The Muḥammadan Lent, which commences from the morning that succeeds the evening when the new moon of the ninth month (*Ramazán*) is observed. From two to four a.m. a meal may be taken, and from that time till sunset it is unlawful to eat, drink, or have connubial intercourse. On the 20th or 21st the Shí'ahs celebrate the night of 'Alí, as he is said to have died on one of these nights, it is uncertain which. They perambulate the streets beating their breasts, and carry a bier (*tábut*) in procession. On the night of the 27th it is said the Kur'án descended from heaven, and it is therefore called the *Laílatu'l-Kadr*, or night of power. A vigil should be kept all night. On this night the Ghair Mahdís (see *Sects*) have dreadful encounters with the Sunnís and Shí'ahs, and those who are killed are supposed to be rewarded as martyrs.

'I'du'l-Fiṭr, "the festival of breaking fast," or *Ramazán ki 'I'd*, "the 'I'd of Ramazán," called in the *Kánún-i Islám* "the feast of alms," is held on the 1st of the tenth month (*Shawwál*). On this day all Muslims bathe, put on new clothes, apply antimony to the eyes, and perfume themselves. They then distribute the *fiṭr* or *Ṣadkah*, "alms," which is 2½ *ser* of wheat, dates, grapes, or any grain used for food given to the poor or to religious mendicants. All then proceed to the *'I'dgáh*, repeating "God is great. There is no God but God." The priest ascends to the middle step of the *mimbar* or pulpit and reads the *Khuṭbah* or Friday sermon, preceded, however, by a short thanksgiving. He then descends to the lowermost step, which is the third with Shí'ahs, and the fourth with Sunnís. On this step he recounts the virtues of the king, and prays for him. The king is he whose coin is current, but in India the King of Delhi has been prayed for, not the Company. After that a general prayer is offered, and the congregation rise with a shout of

Dín! "Faith!" and fire off muskets. The evening is spent in rejoicings. Nách girls attend in the men's apartments, and the *dommis*, a class of singers who exhibit before females only, present themselves in the seraglios.

Charághán-i Bandah Nawáz.—A festival on the 16th of the eleventh month (*Zí Ḳ'adah*) in honor of a saint called *Bandah Nawáz* "slave-cherisher," or *Gisú daráz*, "the long ringleted." His shrine is at Gulbarga (Calburgah), in the Nizám's territories.

Baḳarí 'Íd or *'Íd-i Ḳurbán* (Ar. *Baḳar*, a bull, *Ḳurbán*, a sacrifice), a feast on the 10th of the twelfth month (*Zí Ḥijjah*) in honor of Ábraham's intending to offer up Ism'aíl (Ishmael), whom, and not Isḥáḳ (Isaac), the Muslims say he was called upon to sacrifice. On this day, sheep, cows, or camels are sacrificed, for those who offer them will be carried with lightning speed over the *Púl-sirát*, or bridge of trial, into heaven. In the morning all attend at the *'Idgáh*. This and the *'Íd-u-l fiṭr* are the two great festivals of the Muslims.

FEASTS OF THE PÁRSÍS.

The dates are given according to the system of the *Ḳadámís*, for which see SECTS.

Nawroz or *Páppáti*, New Year's day, the 1st of *Farwardín* (Aug.-Sept.). On this day the Párśís honor the memory of Yazdijird, the last of the Sassanian dynasty, who was dethroned by the Khalífah 'Umar about A.D. 640. His accession forms their æra, so that the present year is with them 1227. Their year contains 12 months of 30 days each, and they add 5 days at the end of the year. In every 120 years a month is intercalated. On this day they go to the Fire-temples, and pass the day in visiting and merry parties. Akbar borrowed this and the other festivals of the Párśís for his new faith called *Iláhí Dín*, "Religion of God," which he vainly tried to introduce. On the 19th of this month a feast is kept in honor of the angel who presides over the month.

Ardibihisht, a day sacred to the angel of this month (Sept.-Oct.), held on the 3rd. It is supposed that the angel presiding over this month has the keys of Paradise. It is a fortunate season for going to battle, and presenting petitions to a king.

Kh'urdád-Sál.—The birthday of Zartasht or Zoroaster. He was born in the city of Rehe in the north of Persia, 520 B.C., and his birthday is kept on the 1st of the month *Khurdád* (Oct.-Nov.). The religious ceremonies are performed by the women and the priests. On the 6th it is considered fortunate to marry. On the 20th a great victory was obtained over the tyrant *Zahḥák*.

Nowroz-i Jamshíd, the New Year's day of Jamshíd, is observed about the 21st of March, in the month *Mihr* (Feb.-March), and pro-

bably on account of the vernal equinox. The feast is kept by the Pársís with great merriment, but without religious ceremonies.

The *Muktáds* are certain days at the end of the year on which ceremonies in honor of the dead are performed before a pile of brass or silver vessels filled with water. The custom is supposed to have been borrowed from the Hindús.

Hindú Ceremonies.

It obviously would be impossible to supply here the most abridged account of Hindú or Muslim ceremonies in general. All that can be done is to notice very briefly some of the observances at births, marriages, and deaths.

Birth.—At the birth of an infant a drop of honey should be given it out of a golden spoon before dividing the navel string. This is called *Jal-Karan.* When a father first sees his son he should take a piece of gold in his hand, offer a sacrifice to Brahmá, and anoint the forehead of the child with the *ghi* left on the fingers at the close of the sacrifice. A string of seven or nine threads and five blades of the *Durba* grass must be bound by the father round the wrist of the child. Other rites are to be observed on naming the child 12 days after birth, on bringing him outside the house when three months old, on feeding him with the hand at six months, and on shaving the head at three years.

Marriage.—Among Bráhmans the male may be married at any time after the *Munj*, or investiture with the sacred thread, which is done within the age of eight years, and among other castes at any age. The female should not be ten years old, and her age must be less than that of her husband; and she should be married before the appearance of the signs of puberty. The Shasters mention eight kinds of marriage, but only one is observed by the higher castes, named *Brahmá*, when the charges are severally incurred by the fathers of the parties. The principal marriage ceremonies among Bráhmans are the *Laganpatriká*, or writing by the *Joshi* or astrologer the names of the parties, and the day and hour at which the wedding is to take place; the *Saptapadi*, or walking round a fire three times, at each time seven steps, and tying together the garments of the parties, and the *hom* or burnt offering; after which the contract is indissoluble. The girl is given away by her father in his own house, in which it is usual for her to remain a certain time, after which she proceeds to the residence of her father-in-law, where her husband also resides, or to that of the latter, should it be otherwise. Particular months and junctions of the planets are prescribed for the celebration of marriages in different castes; as also the same castes in different countries have their peculiar ceremonies, which are too various to be described here.

Death.—On the death of a man the performance of his funeral obsequies (*Kriyás*) and of the monthly and annual purificatory ceremonies, devolves on his heir. The principal times for performing *Shrádh* are eleven days after death; secondly, every month; and thirdly, on the anniversary of death. Bráhmans are unclean for ten days after the death of a relation, the military class for twelve, the mercantile for fifteen, and Shudras for thirty. Among the Hindús generally the body of the deceased is burnt, but that of an infant under two years of age is buried. The *Shrádh* consists in the offering of rice, flowers, water, etc., to the deceased and to his manes, in order to enable his soul to ascend to the heaven of the *Pitṛis*, or great progenitors of the human race.

MUḤAMMADAN CEREMONIES.

Birth.—At the end of the seventh month of pregnancy the family that can afford it make great rejoicings, put new clothes on the woman, and adorn her with flowers. This is called *Satwásá* (*sapta*, seven, *másа*, month). The same thing is repeated in the ninth month, and the merry vigils then kept up are called *Ratjaga* (*rát*, night, *jagna*, to watch). A lemon, some *Nimb* leaves, and a *Kaṭhár*, or poniard, are laid near the parturient woman's head to ward off misfortune, and for drink she is allowed boiled water in which a red hot horse shoe or other iron has been slaked. In general, she has nothing to eat for the first six days but *achwání*, caudle. On the 6th and 40th days if a stranger enters the room rue is thrown on the fire to avert evil, and an iron plate and a broom are placed in a corner to keep off evil spirits. No dog or cat must come near, and the very name of a cat must not be mentioned. The birth of a boy is always hailed with much greater rejoicing than that of a girl. After the infant has been wrapped in swaddling clothes, the summons to prayer must be uttered aloud in his right ear, and the Muḥammadan creed in his left. Some man of pious repute must dip his finger in honey and insert it in the infant's mouth before it is put to the breast. The friends or kith of the mother repair in a body to the house, and place a few blades of green grass in the husband's hair, for which he must reward them with a present.

The name of the child takes place on the day of its birth or that day week. It belongs to its father's tribe invariably; hence if the father be a Saiyid the first name is Saiyid or Mír. After mature age this is often dropped. Certain names are peculiar to certain families or tribes. Thus Shekhs will have *Khwájah*, *Ghulám*, *'Alí*, *Bakhsh*, *Dín*, *'Abd*, etc., added to their surnames. Mughuls are marked by the names *Mírzah*, *Beg*, *A'ghá*, or *A'ḳá*; Paṭháns by *Khán* as the last name. If the father be a Shekh and the mother a

Saiyidání, *Sharíf* is added or prefixed. If the father be a Mughul and the mother a Saiyidání, the offspring are called *Khwájahzádah*. *Ṣáḥib*, *Míyan*, and *Ján*, are loving titles given by parents, but often supersede the true names. Female surnames for Saiyidánís are *Begam*, *Bibi* or *Bi*, *Nissá*, and *Sháh*; for Mughulánís, *Khánam*; for Paṭhánís, *Khátún* or *Bánú*, but, when illegitimate, *Bái* is invariably subjoined.

The choice of the particular name from the proper class is decided either by opening the Kur'án at a venture, and taking the first letter of the first line of the page at which the book is opened as the first letter of the name, and then making a child select a paper from among several on which names beginning with that letter are written, or by the planet in whose hour the child is born. For further information on this subject see *Kánún-i Islám*, p. 18.

On the *chillá*, or 40th day, certain ceremonies are performed when the mother ceases to be unclean, and then, and not till then, she may pray, touch the Kur'án, and enter the *masjid*. A sacrifice is sometimes offered of two he-goats for a boy and one for a girl. On the same day, or the day after, the child is shaved and the hair is carried to the water-side and launched on a raft into the river, after a prayer in the name of Khizr or Elias has been said over it. Sometimes the hair, or a lock of it, is allowed to grow in honor of some saint.

Marriage.—Marriages are contracted at a very early age, and are solemnized when the youth is 18 and the lady 13 or 14 at most. When a youth is desirous of marrying he or his parents send out some female emissaries called *Maddáwatniyán*, who report the charms or the riches of such and such maidens. Astrology then steps in, and, for its precepts, the *Kánún-i Islám* must be consulted, where they are laid down at length, p. 86, etc. The ceremonies attending betrothment are six—the distribution of betel leaves, sending presents to the bride called "sugar-bringing, solicitation, or wooing," in which the bridegroom goes on horseback attended with musicians and persons carrying presents to the house of the bride, sending sweet cakes from the bride to the bridegroom, treading the threshold, when the bride's mother gives a handkerchief, a gold ring, and some money to the bridegroom, and tasting salt, till which the bridegroom must eat only sweet things in the house of the bride. Subsequent to these there are various ceremonies of anointing and bathing, after which the wedding garments are prepared. Then follow eight ceremonies, the most important of which are the carriage of the bridegroom's wedding gifts to the bride, and the conveyance of the bridal paraphernalia to the bridegroom's house; after these the *Shabgashí*, or nocturnal perambulation, takes place. This is the grandest

ceremony of all. The bridegroom, gaily dressed, and attended by musicians and a company of friends, rides on horseback or on an elephant to the mosque, where he offers three short prayers, and then proceeds to the bride's house. It is usual to oppose his entrance until he bestows a present on some of the bride's friends; and, on entering the court-yard, he dismounts, and is carried by a man whose advance is also resisted till further presents are given. The marriage ceremony is performed by the Ḳází or his deputy, who, after removing two veils from the bridegroom's face, causes him to repeat after him, in Arabic, first a form of deprecation, then the 109th, 112th, 113th, and 114th chapters of the Ḳur'án; then the five creeds; then the articles of belief; and, lastly, a thanksgiving. After this the bridegroom repeats the marriage contract, when the hand of the bride is joined with his, and the Ḳází then offers a supplication that the couple may be as loving as Adam and Eve, Abraham and Sarah, etc.

Death.—When a man is dying, a reader of the Ḳur'án is sent for, who reads the chapter called the *Surah-i-yásín* and two creeds. Sweet *shárbat* is then poured down the throat of the moribund person, and this is said to facilitate the exit of the spirit. Mrs. Meer gives the following account of the ceremonies attending washing the corpse and shrouding it. They will be found at much greater length in the *Ḳánún-i Islám*:—"The dead body of a Muslim, in about six hours after life is extinct, is placed in a coffin and conveyed to the place of burial, with parade suited to the rank he held in life. A tent or *ḳanát* (screen) is pitched in a convenient place, where water is available, near the tomb, for the purpose of washing and preparing the dead body for interment. They take the dead body out of the coffin and thoroughly bathe it. When dry, they rub powdered camphor on the hands, feet, knees, and forehead, these parts having, in the method of prostrating at prayer, daily touched the ground. The body is then wrapped neatly in a winding-sheet of neat calico, on which have been written particular chapters of the Ḳur'án. The religious man generally prepares his own winding-sheet, keeping it always ready, and occasionally taking out the monitor to add another verse or chapter as the train of thought may have urged at the time." The coffin is carried to the grave by the relations, who repeat all the way, "There is no God but God, and Muḥammad is the prophet of God;" or another creed, or sacred verse. The Ḳází reads service for the poor and friendless, and the nearest relation, or any other required to do so, for the opulent. Then some one calls three times, "The funeral service is beginning," on which any persons within hearing run to the spot, and reverently take part in the service. All stand up in three rows, with an *Imám*, or head, in front. The service consists of four confessions of faith and one

benediction, after which the nearest relative calls out, "All have leave to go." The body is then lowered into the grave, and is laid on its back, with the head to the north and face towards *Makkah* or the west. Each person then takes up a little earth, and after repeating the 112th chapter of the Ḳur'án, or the verse, "We created you of earth and return you to earth, and we shall raise you out of the earth on the day of resurrection," puts the earth softly into the grave. *Fátiḥah* for the dead is then offered, first for the person just interred, then for all the dead in that burying ground. It consists in saying, "I offer this prayer for such a one." The 1st and 111th chapters of the Ḳur'án are then recited. Alms are then distributed, and all depart. On the 3rd, 10th, 20th, 30th, and 40th days after the demise the grave is visited and various ceremonies are performed. On the third day the whole Ḳur'án is read through near the grave; and after three, six, nine, and twelve months *fátiḥah* is recited.

HINDÚ SECTS.

The principal Hindú Sects are the *Saivas*, the *Vaiṣhṇavas*, the *Sháktas*, the *Bauddhas*, the *Jainahs*, and the *Sikhs*. The followers of *Chaitanya* are rather reformed Vaiṣhṇavas than a distinct sect, as reckoned by Ward. The *Saivas* are the worshippers of Shiva, and worship the Ling or Phallus. They are distinguished by marking their foreheads with three carved lines like a half moon, to which is added a round dot on the nose. It is made either with the clay of the Ganges or sandal wood, or with ashes of cow dung. The religious mendicants called *Sannyásis* belong to this Sect.

The *Vaiṣhṇavas*, as their name implies, worship Viṣhṇu, reject all animal food, even fish, and wear only white garments. One-half of the Hindús in Bengal belong to this Sect, and almost all in Orissa. The distinguishing mark of the sect consist of two lines, rather oval, drawn the whole length of the nose, and carried forward in two straight lines across the forehead. This mark is common to the worshippers of all the different forms of Viṣhṇu. It is generally made with the clay of the Ganges; sometimes with powder of sandal wood. The religious ascetics called *Gus'áins* and *Bairágis* belong to this Sect.

The followers of *Chaitanya*, a branch of the *Vaiṣhṇavas*, worship Kṛiṣhṇa, the 8th incarnation of Viṣhṇu, and the *Bhágavad* is their favorite book. The wandering mendicants called *Sakhi-bhávas*, who dress as women, belong to the school of Chaitanya.

The *Sháktas* are worshippers of the female principle, that is, of the divine energy in its feminine personification. Their principal deity is *Bhagavati* or *Durgá*, the wife of Shiva. In their outward

dress they resemble the *Śaivas*, but they have distinctive marks on their bodies. They do not embrace a life of mendicity, and indulge much in spirituous liquors, which are said in their sacred books, the Tantras, to be a proper offering to Bhagavatí.

The *Bauddhas* were, in the fourth and third century B.C., the dominant sect in India; but they are now to be found only in Pegu and Ceylon. They consider matter as eternal, that there is always some superior deity, who has attained to this elevation by his own merit. Their idea of beatitude is called *Nirvánnah* (from Skr. *nir*, out, *vá*, blow), extinction as of fire, emancipation from matter, and perfect and perpetual calm: They revere *Gautamah*, another name for Sakya Muni or Buddha. Their five commandments forbid the destruction of animal life, theft, adultery, falsehood, and the use of spirituous liquors. Their priests are forbidden to marry, must live by mendicity, possess only three garments, a begging dish, a girdle, a razor, a needle, and a straining cloth, to prevent swallowing insects, and so destroy life, when they drink. The *Bauddhas* have no caste distinctions among themselves.

The *Jainahs* closely resemble the *Bauddhas* in some points, but they are divided into the four Hindú castes. They marry and burn their dead, but do not make offerings to them in the *Shráddha*. The strict *Jainahs* are constrained to a life of mendicity. This sect was founded by *Rishabba-deva*, of the family of Ikshwák; its name is said to be derived from *ji*, to conquer. He who has overcome the eight great crimes is a *Jain*. These crimes are eating at night; slaying any animal; eating the fruit of trees that give milk, pumpkins, young bambús; tasting honey or flesh; taking the property of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions. Their sacred book is the *Kalpa-sútra*, and their principal deity is *Párshwanáth*. They are found principally or solely on the W. coast, in Málwah and Gujarát, and are distinguished by wearing a cloth over the mouth that they may not swallow insects, and holding a branch in their hands to sweep insects out of their path lest they should destroy life.

The *Sikhs* (literally, "disciples," from the Skr. *Shishya*) are the followers of Nának, who was born in 1469 at Talwandí, or, according to some, at Kanakách, near Láhúr. His father, Kálu, was a leader of the Khatrí tribe. He taught one sole and timeless Deity, the creator, the self-existent, the incomprehensible, and the everlasting. He was succeeded by nine Great Teachers, of whom the fifth, Arjun, compiled the *A'di-Granth*, or First Book, the Sacred Code of the Sikhs; but the tenth *Guru Govind* was the most celebrated, and his name is the Sikh battle-cry. He also compiled a sacred book which is called *Dashama-Pádsháhi-Grantha*, "Tenth-

King's-Book." This and the other *Granth* are placed in the temples and worshipped. They contain the histories of the Hindú incarnations and accounts of the inferior heavens, but advise Sikhs to seek absorption into the Supreme Deity, rather than enjoyment in those inferior abodes of bliss. They admit all castes as proselytes, and do not acknowledge caste among themselves. When a Muslim becomes a Sikh he is forbidden in the strongest manner to eat beef. The Sikhs burn their dead.

Besides these sects there are the *Sauras*, who worship the sun, and the *Gaṇpatyas*, who worship Gaṇesh. They are not, however, very numerous.

Caste.—There are four principal castes among Hindús:—1, Bráhmans, or priests; 2, Kṣhatriyas, or warriors; 3, Vaishyas, merchants or agriculturists; 4, Shúdras, or servile tribe. Among these, again, are infinite sub-divisions.

MUḤAMMADAN SECTS.

The two principal Muḥammadan Sects are the *Sunnís* and the *Shí'ahs*.

The *Sunnís* consider the *Sunnat*, or traditions of Muḥammad, as a supplement to the Ḳur'án, and of nearly equal authority. They revere equally the four successors of Muḥammad, viz.: Abú Bakr, 'Umr, 'Uṣmán, and 'Alí. The Arabs, Turks, Afgháns, and Rohillas are *Sunnís*.

The *Shí'ahs* reject the *Sunnat*, and do not acknowledge Abú Bakr, 'Umr, or 'Uṣmán as Khalífahs. The Persians, the Kings of A'wadh, and a great portion of the Muḥammadan population in India are Shí'ahs; as are also the Kizzilbáshís of Kábul. They are called by the Sunnís *Ráfizí*, or heretics. Few Shí'ahs perform the pilgrimage to Makkah, because they are then obliged to praise the three Khalífahs whom they regard as usurpers; and none go to Madínah, because there are buried Abú Bakr and 'Umr. Instead, they go to Karbalá-a, where is the tomb of Ḥusain.

Besides these, there are four sects, called from four celebrated doctors of Islám. These are:—*Ḥanafí*, or followers of Abú Hanífah, surnamed Al-Nu'umán. This theologian was born at Kúfah in the year 80 A.H. He was imprisoned by the Khalífah Al-Manṣúr for refusing to subscribe to the doctrine of absolute predestination, and died in confinement 180 A.H. In the year 1092 A.D., Malik Sháh Seljukí erected a superb Mausoleum to him at Baghdád. He adhered very closely to the Ḳur'án and the traditions, wherefore his rejection of predestination appears the more surprising. He held that sins did not destroy faith, or that the faithful might fall into sin.

Sháfi'i, called from Abú 'Abdu'lláh Muḥammad bín Idrís, surnamed *Sháfi'i*, from one of his ancestors, descended from the grandfather of Muḥammad. This doctor of Islám was born at Gaza, in Palestine, in 150 A.H. He died in Egypt 204 A.H. He was the first Muḥammadan who wrote of jurisprudence. In India, his disciples reside principally at Nágúr, near Nágapatnam.

Máliki, followers of Málik Ibn Ans, who was born at Madinah, and died in 179 A.H.

Hanbali, followers of Ahmad Ibn Hanbal, surnamed Al-Shibání Al-Merúzí, born at Baghdád in 164 A.H. He died 241 A.H. He was imprisoned and punished by the Khalífah Mutassim for refusing to say that the Kur'án was not created.

Other sects, such as the *Ghair Mahdi*, or deniers of Mahdí, being Patháns, who affirm that the 12th Imám Mahdí is come and gone, while the orthodox Muslims hold he is yet to come, need not be mentioned here, but some notice of them will be found in the *Preliminary Information* to the Routes.

Pársí Sects.

Sháhansháhis or *Rasmis* are those who retain the computation of time and liturgical forms used since the arrival of their tribe in India.

Kadimis assent to the change in computation and other matters introduced by Jámásp, a learned priest, who came to India from Persia about 150 years ago. He found a difference of a month between the year of the Pársís in India and that of the same tribe in Persia. The question was warmly canvassed, and the Pársís at Bombay presented a considerable sum to Lieutenant W. Eastwick for translating some parts of Hyde, *De Religion Persarum*, which referred to the question.

Dress and Manners of the Natives.

In the *Autobiography of Lutfullah*, at pp. 41, 124, will be found the opinions of a native of India regarding both native and European dress. It will be seen there that the natives, while they like and approve their own costume, consider ours as absurd, inconvenient, and indecorous. The common dress of a male Hindú is the *dhoti*, a long cotton cloth passed round the waist and between the legs and fastened at the back; and for the upper part of the body the *angarkhá*, a sort of shirt, over which the *jámah*, or long gown, is worn, the body part being tied in two places on each side. *It is to be particularly remarked that the Hindús fasten their jámahs on the left, the Muḥammadans on the right.* Bráhmans wear small white turbans; Rájputs, turbans of the same color, but much larger. Reli-

gious personages and ascetics wear little or no clothing. The *do-paṭṭah*, a long scarf of two breadths, joined down the middle by a seam, is also a common Hindú vestment. Hindú females wear a *choli*, or bodice, generally blue or red; and a *sárí*, a very long piece of cotton cloth, which is passed round the waist, under the legs, and over the shoulder or head.

Muḥammadans wear the turban, which is of many different sizes and shapes, according to the tribe. In the folding and wearing this article especially consists the style of those who are thought to be tasteful in dress. The *angarkha* and *jámah* are both worn by Muslims as by Hindús, but are *buttoned on the right side*. The *kamarband*, or girdle, is a most useful article, and very conducive to health. The *lungí*, a colored cloth girdle, must, according to Muslim rule, be simply wrapped round the body and not passed under the thighs, as is done by Hindús. *Pái-jámah* are loose trowsers; *shalwár*, long drawers; *gurgí*, short drawers. Females wear the *choli*, or bodice, which has tight sleeves reaching half-way down between the shoulder and elbow, never farther, as it would resemble too much that of the Hindús, which reaches entirely down to the elbows. The *shalwár*, or trowsers, are tighter than those of the men. The *sarí* is also worn, but falls down over the legs to the ankle like a petticoat. The *oṛhní* is a wide muslin scarf thrown over the left shoulder, and, passing under the right arm, is crossed under the middle, and hangs down to the feet, or is spread over the head for a veil. The *chadar* is a sheet thrown over the head, which covers the whole body, and reaches to the ground. Women wrap themselves in it when going into the streets, and conceal their faces with it. The *pishwáz* is a double-breasted gown of colored muslin.

The *Párslś* may be distinguished by their very peculiar turban, which looks like a pasteboard mitre covered with chintz.

Manners.—The natives of India attach more weight to form and ceremony than Europeans. It is obviously unnecessary to enter at length into their codes of etiquette, and it will be sufficient to mention a few things on which they lay great stress. It is considered highly disrespectful to use the left hand in salutation or in eating, or, in fact, on any other occasion when it can be avoided. Hindús sometimes prostrate themselves with the arms stretched out and the hands joined; Muslims never. To remove the turban is disrespectful; and, still more so, not to put off the shoes on entering a strange house. Natives, when they make calls, never rise to go until they are dismissed, which, among themselves, is done by giving *betel*, and sprinkling *'Itr*, "rose-essence;" and with Hindús, by hanging wreaths of flowers round the visitor's neck, at least on

great occasions. Discourteous Englishmen are apt to cut short a long visit by saying *Ab jáo*, "Now go!" than which nothing can be more offensive. The best way is to say "Come and see me again soon;" or, "Always make a practice of visiting my house," which will be speedily understood. Or to one much inferior, one may say, *Rukhṣat lená*, "Leave to go;" or better, *Rukhṣat lijiye*, "Please to take leave." A letter closed by moistening the wafer or the gum with the saliva of the mouth should not be given to a native. The feet must not be put on a chair occupied by them, nor must the feet be raised so as to present the soles to them. One must avoid touching them as much as possible, especially their beards, which is a gross insult. If it can be avoided it is better not to give a native three of anything. Inquiries are never made after the female relations of a man. If they are mentioned at all it must be as "house." "Is your house well?" *i.e.*, "Is your wife well?" There are innumerable observances to avoid the evil eye; and many expressions, seemingly contradictory, are adopted for this purpose. Thus, instead of our "Take away," it is proper to say, "Set on more;" and for "I heard you were sick," "I heard your enemies were sick." With Muḥammadans of rank it is better not to express admiration of anything they possess, as they will certainly offer it. In case of acceptance they would expect something of more value in return. To approach a Hindú of high caste while at his meal is to deprive him of his dinner; to drink out of his cup may deprive him of his caste, or seriously compromise him with his caste-fellows. Leather is an abomination to Hindús; as is everything made from the pig, as a riding saddle, to the Muslim. When natives of different ranks are present you must be careful not to allow those to sit whose rank does not entitle them, and to give to each his proper place. Hindús, in general, will not kill insects; and a Rájá will remove a bug from his turban and place it on your carpet with all care. To kill monkeys or peacocks may create a dangerous disturbance, as an order to put dogs to death produced a serious *émeute* among the Párṣís in Bombay. Natives, in general, will not kill wolves; to kill a cow is, with Hindús, a crime of the first magnitude.

INDIAN SERVANTS.

The Native servants are often bad, because they are badly treated. Pay them well, and treat them well, and, in general, they will be found more faithful and attached than English domestics. For a traveller, four servants will be sufficient, if he means to travel leisurely and keep his horse—*Khánsamán*, or butler; a *Bawarchí*, or cook; a *Dhobí*, or washerman; and a *Sáis*, or groom. If he prefers travelling by *Dák* he may dispense with servants in regular employ, and hire

them only at those places where he makes a lengthened halt. The ordinary establishment of a European gentleman resident in India is as follows:—

	Rupees.
Munshi, linguistic teacher or amanuensis	15 to 30
Khánsámán, or butler	12 „ 24
Under-butler	9 „ 12
Khidmatgár, body servant	10 „ 12
Bawarchi, or cook	10 „ 20
Sardár, or chief bearer of *Pálki*	10 „ 0
Three *Hammáls* or *Pálki* bearers, each	6 „ 8
Darbán, porter or doorkeeper	8 „ 0
Dhobi, washerman	8 „ 12
Dirzi, tailor	12 „ 16
Gáriwán, coachman	10 „ 12
Sáis, groom (two or three), each	6 „ 8
Bihishti, watercarrier	5 „ 0
Máli, gardener	8 „ 0
Chaprási, messenger	7 „ 9
Dúriyá, dog-keeper	5 „ 7
Ayah, nurse, lady's maid	10 „ 16
Mihtar, sweeper	4 „ 6

WEIGHTS AND MEASURES.

Time.

	B.C.
Indian Æras.—The *Kali-Yug*, the present or fourth age of the Hindús, commenced in March	3102
The *Samvat*, or Æra of Vikram, Prince of Ujjain	57
	A.D.
Saka, or Æra of Shálivahan, a Prince of the Dakhan	78
Muhammadan Æra or *Hijrah* (Hegira) 15th of July	622
Pársi or Persian Æra of Yezdijird III., 16th of June	630

Division of the Day by Native Reckoning.

60 *Til* = 1 *Bipal*, and 150 *Til* = 1 second.
60 *Bipal* = 1 *Pal*, and 2½ *Pal* = 1 minute.
60 *Pal* = 1 *Ghari* = 24 minutes.
60 *Ghari* = 8 *Pahar* and 1 *Din* or Day of 24 hours.

Money—The Company's Rupee.

3 *Pie* = 1 *Paisá* (Pice).
4 *Paisá* (Pice) = 1 *Aná*.
16 *Aná* (Annas) = 1 *Rúpiyah* = 2 shillings.

Bengal Weights.

In 1833 the Bengal Government (by Reg. VII. of that year) effected a great reform in the ponderal system of the Company's principal territory, by establishing the *Tolá* or *Sikkah* (Sicca) *weight* (identical with the weight of the *Company's Rúpiyah* (Rooppee) as the *Unit* by which the principal legal commercial weights and the weights of the Calcutta and Ságar (Saugor) Mints

should be regulated. The weights were consequently revised according to the following table:—

British Indian Weights.		*Bengal Commercial Weights.*	*English Troy Weight.* lbs.	oz.	dwt.	grs.
4 *Dhán* (Dhan)	= 1	*Ratti* (Rut,tee)	= ...	...	...	1.875
8 *Ratti* (Rut,tee)	= 1	*Máshah* (Ma,sha)	= ...	...	...	15
12 *Máshah* (Ma,sha)	= 1	*Tolá* (To,la)	= ...	...	7	12
5 *Tolá* (To,la)	= 1	*Chhaṭánk* (Chhut,ank)	= ...	1	17	12
4 *Chhaṭánk* (Chhut,ank)	= 1	*Páo* (Pao)	= ...	7	10	...
4 *Páo* (Pao)	= 1	*Ser* (Ser)	= 2	6	...	...
5 *Ser* (Ser)	= 1	*Paserí* (Puser,ee)	= 12	6	...	...
8 *Paserí* (Puser,ee) or 40 *Ser* (Ser)	=	*Man* (Mun or Maund)	= 100	...	...	...

In Bengal and the Upper Provinces all goods, whether dry or liquid, are sold by weight. There are certain articles which are usually sold by measures, but these are all referable to the weights named in the above table, each article, as lime, milk, grain, etc., having its own peculiar measure regulated by the weight from which it derives its name, from the *Man* (Mun) down to the *Chhaṭánk* (Chhut,ank).

The *Man* (or that weight to which it closely accords in value, and to which it is legally equivalent in the new scale), has been hitherto better known among Europeans by the name of *Bázár Maund*; but, upon its general adoption (under Reg. VII. of 1833) for all transactions of the British Government, it should be denominated the *British Man* (*Angrezí Man*) to distinguish it at once from all other weights in use throughout the country.

The *Paserí* is, as its name denotes, a five *Ser* weight, and therefore (with the *Páo*) should not form an integrant point of the scale; but as its use is very general, it has been introduced for the convenience of reference.

The *Ser* being the commonest weight in use in the retail business of the Bázárs in India, and being liable, according to the pernicious system hitherto prevalent, to vary in weight for every article sold, as well as for every market, is generally referred to the common unit, in native mercantile dealings, as the *ser* of so many *tolás* (or *sikkahs*, etc.), the standard or *Bázár Ser* being always 80 *tolás*.

The *Chhaṭánk* is the lowest denomination of the gross weights, and is commonly divided into halves and quarters (called in Bengálí *kachchá*; thus marking the line between the two series, which are otherwise connected by the relation of the *ser*, etc., to the *tolá*.

The *Tolá* is chiefly used in the weighing of the precious metals and coins; all bullion at the Mints is received in this denomination, and the tables of bullion produce are calculated per 100 *tolás*. It is also usual at the Mints to make the subdivisions of the *tolá* into *ánás* (sixteenths) and *pie* in lieu of *máshahs* and *rattis*.

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The *Máshah*, *Ratti*, and *Dhán* are chiefly used by native goldsmiths and jewellers. They are also employed in the native valuation by assay of the precious metals: thus 10 *máshahs* fine signifies 10-12ths pure, and corresponds to the "10 oz. touch" of the English assay report on silver. There is a closer accordance with the English gold assay scale, inasmuch as the 96 *rattis* in a *tolá* exactly represent the 96 carat grains in the gold assay pound, and the *dhán* the quarter grain.

The accordance of the *man* weight (of 40 *sers*) with the 100 lbs. *troy* of England affords a ready means of ascertaining its relative value in the standards of other countries employed in weighing the precious metals, since tables of the latter are generally expressed in lbs. troy.

The same degree of correspondence cannot be expected between the Indian weights and the avoirdupois system of England; but, as the latter are employed in all the transactions of commerce excepting those of bullion and some other trifling articles, rules for their conversion may prove useful.

Since 35 *sers* are exactly equal to 72 lbs. *avoirdupois*, the following simple and accurate rules will effect their mutual conversion:—

Rule I.—To convert Indian into avoirdupois weight.

1. Multiply the weight in *sers* by 72 and divide by 35: the result will be the weight in *lbs. avoirdupois*.

2. Or, multiply the weight in *mans* by 36 and divide by 49: the result will be the weight in *cwt. avoirdupois*.

Rule II.—To convert avoirdupois into Indian weight.

1. Multiply the weight in *lbs. avoirdupois* by 35 and divide by 72: the result will be the weight in *sers*.

2. Or, multiply the weight in *cwts.* by 49 and divide by 46: the result will be the weight in *mans*.

One ton = 27.222 *mans*, or $27\frac{1}{4}$ *man* nearly.

One *man* = $82\frac{2}{7}$ lbs. avoirdupois exactly.

The readiest practical method of reducing the Indian into the English system, *where the utmost accuracy is not required*, is derived from the equation—300 *mans* = 11 tons. Hence the following rules in addition to the foregoing:—

1. Add a tenth to a sum of *mans*, and divide by 30: result, the weight in tons.

2. Multiply a sum in *tons* by 30, and deduct an eleventh from the product: result, its value in *mans*.

3. Deduct one-third from a weight in *mans*, and increase the remainder by one-tenth: result, the weight in *cwts.* nearly.

4. Add one-half to a given weight in *cwts.*, and diminish the sum by one-eleventh: result, the equivalent in *mans* nearly.

Grain Measure.

5 *Chhatánk*	= 1 *Kunki* (Koon,kee)	= 1 *Páo*	1 *Chhatánk*.
4 *Kunki*	= 1 *Rek*	= $1\frac{1}{4}$ *Ser*.	
4 *Rek*	= *Páyali*	= 5 *Ser*.	
20 *Páyali*	= 1 *Soáli*	= $2\frac{1}{2}$ *Man*.	
16 *Soáli*	= 1 *Kahun*	= 40 *Man*.	

Cloth Measure.

3 *Jau* (lit. barleycorns)	= 1	*Ungal* (Oongul)	= 0¾	inches.
3 *Ungal* (lit. fingers)	= 1	*Girih* (lit. joint)	= 2¼	„
8 *Girih*	= 1	*Háth* (lit. cubit)	= 18	„
2 *Háth*	= 1	*Gaz*	= 36	„

Long Measure.

3 *Jau*	= 1	*Ungal*	= 0¾	inches.
4 *Ungal*	=	*Múṭhi* (lit. fist)	= 3	„
3 *Múṭhi*	= 1	*Bilisht* (span)	= 9	„
2 *Bilisht*	= 1	*Háth*	= 18	„
4 *Háth*	= 1	*Bám*	= 2 yards.	
1000 *Bám*	= 1	*Kos* *	= 1 mile and 240 yards.	

Land Measure.

1 *Chhatánk*	= 45 sq. feet.		
16 *Chhatánk*	= 1 *Kaṭṭhá* (Cotta)	= 80 sq. yards.	
20 *Kaṭṭhá*	= 1 *Bighá* (Beegah)	= 1600	„
30¼ *Bighá*	= 1 English acre.		

MADRAS WEIGHTS AND MEASURES.

The weights and measures given in the two following tables were directed by proclamation, dated Fort St. George, October 16th, 1846, to be used exclusively in the Public Departments throughout the Madras Presidency, and all the Public Accounts are now kept therein. *Money*, same as Bengal. Accounts were formerly kept in *Star Pagodas*, *Fanams* and *Cash*, thus:—80 *Kásulu* (cash) = 1 Fanam; 42, 44 to 45 Fanams = 1 Star Pagoda.

Madras Weights.	*Avoirdupois.* lbs.	oz.	drs.	*Troy.* lbs.	oz.	dwts.
1 *Tolá*	0	0	6.582⅔	0	0	7½
3 *Tolá* = 1 *Pálam* (Pollam)	0	1	3.748⅔	0	1	2½
40 *Pálam* (Pollams) = 1 *Vis*	3	1	5.942⅔	3	9	0
8 *Vis* = 1 *Man* (Maund)	24	10	15.542⅔	30	0	0

Dry Measure.		*Cylindric.* Depth and diameter inside in inches and tenths.
1 *Olak* (Ollock)		2.5154
½ ditto		1.9965
¼ ditto		1.5846
8 *Olak* (Ollocks)	= 1 measure	5.0308
4 ditto	= ½ ditto	3.9930
2 ditto	= ¼ ditto	3.1692
8 measures	= 1 *Markál*	10.0616
4 ditto	= ½ ditto	7.9859
2 ditto	= ¼ ditto	6.3384
5 *Markál*	= 1 *Phará* (Parrah)	17.2050

The *Garisha* (Garce) of rice or corn = 320 lbs.

Land Measure.—1 Ground or *Máni* = 2,400 square feet.

24 Grounds = 1 *Káni* (Cawnie) = 57,600 square feet.

The *Káni* is to the English acre as 1 to 1.3223.

Cloth Measure.—The *Kovid* = 18 inches, but the English yard of 36 inches is generally used.

* The *Kos* varies in different parts of India from one mile to three.

BOMBAY WEIGHTS AND MEASURES,

In common use in the Bázár, by which all heavy goods, except grain and rice, are weighed.

	lbs.	oz.	drs.
30 *Paisá* (Pice) or 72 *Tánk* (Tanks) make 1 *Ser* (Seer) =	0	11	3½
40 *Ser* (Seers) 1 *Man* (Maund) =	28	0	0
20 *Man* (Maunds) 1 *Khandi* (Candy) =	500	0	0

Grain Measures.

2 *Tipari* (Tipprees) make 1 *Ser* (Seer)* =	0	11	3.2
4 *Ser* (Seers) 1 *Páyali* (Paily) or *Adhali* (Adowley, or Adoly) =	2	12	12.8
16 *Páyali* (Pailies) 1 *Phará* (Pharah) =	44	12	12.8
8 *Pharé* (Pharahs) 1 *Khandi* (Candy) =	358	6	6.4

Weights for Drugs, Precious Metals, &c.

1 *Chawal* (lit. grain of husked rice) (Chawl) or 4 *Dhán* (Dhans) = 1 *Ratti* (Rut,tee) or *Guni* (Goonj, seed of the *Abrus Precatorius*) = 2 gr. Troy.

2 *Guni* (Goonj) = 1 *Vál* (Val) 4 gr.
8 *Guni* = 4 *Vál* = 1 *Máshah* (Ma,sha) 16 gr.
96 *Guni* = 48 *Vál* = 12 *Mdshah* = 1 (Tola) 9.12 gr.

EUROPEAN SERVICES.

Of the European Services, the Civil and the Medical are both thrown open to competition. Chaplains, Cadets, and Midshipmen for the Indian Navy are still appointed by the Directors.

Civil Service.—Haileybury College, at which all but a few Civilians for the 50 years previous to 1856 were educated, was closed on the 31st of January, 1858. The first Student who was educated at that College was Robert Mertins Bird, who entered January the 22nd, 1806; and during the half century the College was in existence 2055 Students passed through it. In July, 1855, the first competitive examination took place according to the subjoined rules. Mr. Wells Butler was the first civilian appointed on the new system:—

Civil Service.—Rules for the Competitive Examination.

1. Any natural-born subject of her Majesty, who shall be desirous of entering the Civil Service of the East India Company, will be entitled to be examined at such examination, provided he shall have transmitted to the Indian Board, Cannon Row, Westminster,

(*a*) A certificate of his birth, showing that his age will be above 18 years and under 23 years at the time of the examination.

(*b*) A certificate signed by a physician or surgeon, of his having no disease, constitutional affection, or bodily infirmity, unfitting him for the Civil Service of the East India Company.

(*c*) A certificate of good moral character, signed by the head of the school or college at which he has last received his education; or, if he has not received education at any school or college, then such proof of good moral character as may be satisfactory to the Board of Commissioners for the affairs of India.

(*d*) A statement of those of the branches of knowledge hereinafter enumerated in which he desires to be examined.

* This is the common Bombay *Ser* (Seer) and is computed at 11 oz. 4 drs.

2. The examination will take place only in the following branches of knowledge:—

English Language and Literature:—Composition	500
English Literature and History, including Laws and Constitution	1,000
	1,500
Language, Literature, and History of Greece	750
" " " Rome	750
" " " France	375
" " " Germany	375
" " " Italy	375
Mathematics, pure and mixed	1,000
Natural Science, that is, Chemistry, Electricity, and Magnetism, Natural History, Geology, and Mineralogy	500
Moral Sciences, that is, Logic, Mental, Moral, and Political Philosophy	500
Sanskrit Language and Literature	375
Arabic Language and Literature	375
	6,875

3. The merit of the persons examined will be estimated by marks, according to the ordinary system in use at several of the Universities, and the numbers set opposite to each branch in the preceding paragraph denote the greatest number of marks that can be obtained in respect of it.

4. No candidate will be allowed any marks in respect of any subject of examination, unless he shall obtain, in respect of that subject, one-sixth of the number of marks set against that particular subject.

5. The examination will be conducted by means of printed questions and written answers, and by *vivâ voce* examination.

6. After the examination shall have been completed, the marks obtained by each candidate, in respect of each of the subjects in which he shall have been examined, will be added up, and the names of the candidates who shall have obtained a greater aggregate number of marks than any of the remaining candidates will be set forth in order of merit; and those candidates will be appointed to the Indian Civil Service, provided they comply with the regulations in force at the time for the said Service.

7. All papers relating to the above-mentioned examination are to be sent, and all inquiries are to be addressed, thus:—

"Indian Civil Service
"Examination."

"The Secretary, India Board,
"Westminster."

Memo.—All persons appointed to the Civil Service will be required to attend at the Secretary's Office, East India House, to make the necessary arrangements for entering into covenant, and for giving a bond for £1000 jointly with two sureties for the due fulfilment of the same.

Civil Furlough Regulations will be found at length in the *India Register*, p. xxxvii. It will be sufficient here to mention that a civilian may proceed to Europe on medical certificate for 15 months at one time, or for 18 altogether, retaining a moiety of his pay, provided that does not exceed £1,000 per annum. He may also during his period of service, after having served seven years, proceed to Europe on private affairs for one year; and, again, after

a like period of service, take furlough for another year; and, again, a third time after a like period. Or he may divide his three years' furlough into two, and take one moiety after ten years' service, and the other moiety after another ten years. But, in all such cases, he must vacate his office; and, on his return, take such appointment as may offer. An allowance, at the rate of £500 per annum, will be made to him for three years, while on furlough, whether on medical certificate, or on private affairs. Absence for one year, on medical certificate, is reckoned in the period of 22 years, which any Civilian must serve in India before he becomes entitled to the retiring annuity of £1000 per annum.

Civil Retiring Annuity.—The covenanted Civil servants, as long as they remain in the service, pay at the rate of 4 per cent. towards the Retiring Fund, from all their salary, except from travelling allowances. This entitles them, in turn, to a retiring pension of £1,000 per annum, after 22 years' service, or 25 years, including furloughs. If invalided before 10 years, they receive a donation of £500; before 15 years, a pension of £250; before 22 years, a pension of £500.

Civil Fund for Widows and Orphans.—By subscriptions, to the amount of £2,500, each Civilian may secure for his widow, subject to various regulations, an annuity of £300; for each daughter, an annuity varying from £30 to £100, with a donation of £300 on marriage; and, for each son, an annuity from £30 to £100, up to his 21st year.

Military Service.—The appointments for the Indian Army are either direct, when the nominee must have attained the age of 16, and be under 22 years—or, if a commissioned officer in Her Majesty's Service, under 25 years; or, to the College at Addiscombe, when the age must be between 15 and 18 years. For the Examination Rules of direct cadets, and the Regulations of the Military College, the *India Register*, p. xxvii., must be consulted.

Military Furlough Regulations.—Every officer may proceed to Europe or elsewhere on furlough, for two years, after ten years' service; and, again, for a like period, after a like period of service. Staff appointments are not vacated for a period of six months' absence. Leave, on sick certificate, is granted for 18 months, and this may be renewed, if requisite.

FUNDS AND PENSIONS.

Retiring Allowances.—After 22 years' service in India, an officer may retire on the full pay of his rank. If compelled, by ill health, to resign the service before this time, an officer receives from two to six shillings a day, according to his period of service.

Military Fund for Widows and Orphans.—Subject to certain

regulations, for which see the *India Register*, the following annuities are attainable from the Madras Military Fund*:—

Table shewing the Amount of Pensions to Widows during their Widowhood, and to Children of each Class and Condition.

Classes.	Description of the Annuitants, the Widows according to the Regimental Rank of their Husbands, the Children according to their Age and the Parents they have lost.	Pension payable by the Military Fund in England. £	s.	d.
	Widows.			
1	Of a Colonel	235	18	9
2	Lieutenant-Colonel	208	15	0
3	Major, Chaplain of 10 years' standing, Major and Assist. Chaplain 15 years' standing	181	11	3
4	Captain, and Assistant-Chaplain under 15 years' standing	136	17	6
5	Lieutenant	102	3	9
6	Cornet, 2nd Lieutenant, and Ensign	81	15	0
	Children having lost One Parent.			
1	Under 6 years of age	20	0	0
2	Between 6 and 12 years of age	30	0	0
3	Above 12 until 21 for boys, and for girls for whom the donation may not have been paid	40	0	0
	Children having lost both Parents.			
1	Under 6 years of age	30	0	0
2	Between 6 and 12 years of age	45	0	0
3	Above 12 until 21 for boys, and for girls for whom the donation may not have been paid	60	0	0

At Bombay, the following are the annuities:—

Table shewing the Amount of Pension to Widows during their Widowhood.

	£	s.	d.
Widow of a Colonel	205	0	0
Lieut.-Colonel, Member of Medical Board, or Archdeacon	175	0	0
Major, Superintending Surgeon, and Chaplain, above 10, or Assistant-Chaplain above 15, years' standing	145	0	0
Captain, Surgeon, Chaplain under 10 years', Assistant-Chaplain under 15 years', or Veterinary Surgeon after 20 years' service	120	0	0
Lieutenant, Assistant-Surgeon, or Veterinary Surgeon, after 10 years' service	102	3	9
Second Lieutenant, Cornet, Ensign, or Veterinary Surgeon, under 10 years' service	81	15	0

Table shewing the Amount of Annuities payable to Children for whom donations have been paid.

	£	s.	d.
Children, without distinction of rank, if bereft of both parents, under 7 years old	30	0	0
From 7 to 10 years old	45	0	0
From 10 to 18 years old	60	0	0
If bereft of their father only, under 7 years old	22	10	0
From 7 to 10 years old	30	0	0
From 10 to 18 years old	37	10	0

The subjoined statements and Pay Tables have been drawn up more particularly with relation to the Madras Army, now the chief Native Army of India, but apply generally to the Army of Bombay also.

A Regiment of Cavalry consists of 6 troops, with 1 serjeant major, 1 quarter-

* The Bengal Military Fund was in an embarrassed state before the revolt. During the revolt so many officers died, or were killed, that the Fund, without aid from Government, would be insolvent.

master serjeant, 1 assistant apothecary, 1 second dresser, 6 ṣúbahdárs, 6 jam'adárs, 1 ḥaváldár major, 30 ḥaváldárs, 24 náiks, 1 trumpet major, 6 trumpeters, 1 farrier major, 12 farriers, 2 veterinary pupils, 300 troopers, 40 recruit and pension boys, 1 second tandel, 8 regimental Laskars, 1 chaudharí (purveyor or clerk), 2 peons, 6 *pakhálís* (water-carriers), 5 artificers, and 2 *toṭís* (scavengers).

The Horse Brigade Artillery consists of 4 European and 2 native troops, with 1 riding master, 1 serjeant major, 1 quartermaster serjeant, 1 schoolmaster serjeant, 1 orderly room clerk, 1 trumpet major, 1 farrier major, 1 hospital writer, 1 chaudharí, 2 peons.—Each European troop consists of 1 troop quartermaster, 1 troop serjeant major, 1 troop quartermaster serjeant, 6 sergeants, 6 corporals, 12 bombardiers, 2 trumpeters, 3 farriers, 84 gunners, 1 assistant apothecary, 1 second dresser, 4 *pakhálís*, 12 artificers.—Each Native Troop consists of 1 ṣúbahdár, 2 jam'adárs, 1 troop quartermaster, 1 troop serjeant major, 1 troop quartermaster serjeant, 3 serjeants, 1 assistant apothecary, 1 troop ḥaváldár major, I drill ḥaváldár, 1 drill náik, 6 ḥaváldárs, 6 náiks, 2 trumpeters, 3 farriers, 1 veterinary pupil, 84 troopers, 3 *pakhálís*, 5 recruit boys, 3 pension boys, 2 regimental Laskars, 12 artificers, 1 *toṭí*. A Battalion of Artillery consists of 4 Companies, with 1 serjeant major, 1 quartermaster serjeant, 1 schoolmaster serjeant, 1 drill serjeant, 1 orderly room clerk, 1 second apothecary, 1 assistant apothecary, 1 second dresser, 1 hospital writer, 1 drill corporal, 1 bugle major, 16 Laskar boys, 1 chaudharí, 2 peons, 2 *toṭís*.—Each Company consists of 1 brigade staff sergeant, 6 serjeants, 6 corporals, 6 bombardiers, 2 buglers, 2 half-pay buglers, 60 gunners, 2 *pakhálís*, 12 artificers, Two Companies of Gun Laskars are attached to each Bat. of Eur. Art.—Each Company consists of 1 ṣúbahdár, 1 jam'adár, 4 ḥaváldárs, 60 gun Laskars, 1 *pakhálí*.

The Golandáz Battalion of Artillery consists of 6 ṣúbahdárs, 12 jam'adárs, 1 serjeant major, 1 quartermaster serjeant, 1 assistant apothecary, 1 second dressor, 1 ḥaváldár major, 1 drill ḥaváldár, 48 ḥaváldárs, 2 bugle majors, 12 buglers, 1 drill náik, 48 náiks, 552 privates, 6 *pakhálís*, 30 recruit boys, 40 pension boys, 16 Laskar boys, 1 second tandel, 8 regimental Laskars, 72 artificers, 2 *toṭís*.

Two Companies of Gun Laskars are attached to the Battalion.—Each Company consists of 1 ṣúbahdár, 1 jam'adar, 6 ḥaváldárs, 60 gun Laskars, 1 *pakhálí*.

The Sappers and Miners consist of 9 Companies, with 1 serjeant major, 1 quartermaster serjeant, 18 serjeants, 18 first corporals, 18 second corporals, 1 assistant apothecary, 1 second dresser, 9 ṣúbahdárs, 9 jam'adárs, 1 ḥaváldár major, 38 ḥaváldárs, 76 náiks, 18 buglers, 1,039 privates, 24 recruit boys, 24 pension boys, 1 chaudharí, 2 peons, 9 regimental Laskars, 9 *pakhálís*, 41 artificers, 2 *toṭís*.

A Regiment of European Infantry consists of 10 Companies, with 1 serjeant major, 1 quartermaster serjeant, 4 staff serjeants, 50 serjeants, 50 corporals, 1 drum or bugle major, 20 drummers or buglers, 20 half-pay drummers or buglers, 800 privates, I second apothecary, 1 assistant apothecary, 1 second dresser, 1 hospital writer, 20 *pakhálís*, 3 artificers, 1 chaudharí, 2 peons.

A Regiment of Native Infantry consists of 10 Companies, with 1 serjeant major, 1 quartermaster serjeant, 1 assistant apothecary, 1 second dresser, 10 ṣúbahdárs, 10 jam'adárs, 1 ḥaváldár major, 50 ḥaváldárs, 50 náiks, 20 drummers and fifers or buglers, 700 privates,* 30 recruit boys, 40 pension boys, 1 second tandel, 12 regimental Laskars, 1 chaudharí, 2 peons, 4 artificers, 10 *pakhálís*, 2 *toṭís*.

The 20th Regiment N. I. has an additional jam'adár to carry an honorary color.

A Native Veteran Battalion consists of 1 serjeant major, 1 quartermaster serjeant, 1 assistant apothecary, 1 second dresser, 20 ṣúbahdárs, 20 jam'adárs, 2 drum majors, 2 ḥaváldár majors, 80 ḥaváldárs, 80 náiks, 30 drummers, 1000 privates, 30 recruit boys, 40 pension boys, 10 *pakhálís*, 2 *toṭís*.

The Artillery Veteran Company consists of 6 serjeants, 6 corporals, 2 buglers, 10 bombardiers, 100 gunners, 2 *pakhálís*.

The Infantry Veteran Company consists of 6 serjeants, 6 corporals, 2 drummers, 100 privates, 2 *pakhálís*, 1 assistant apothecary, 1 *toṭí*.

* An augmentation takes place during war, as now, owing to the Revolt of the Bengal Army.

TABLE A.—Pay and Allowances of the European Commissioned Officers of H. M's. and H. M. I. Services at the three Presidencies, in cantonment and in the field; pay of Paymasters and Quartermasters in H. M's. Service, and of Adjutants and Quartermasters in H. M. I. Service being shown separately.

In Garrison or Cantonment within 200 miles of direct distance from the seat of Government at Fort St. George.

Corps and Rank.	Pay and Indian Allowance.			Regimental House rent.	Horse Allowance.			Tentage.	Total pay and Ordinary Regimental Allowances.		
Horse Artillery and Cavalry.	R.	A.	P.	R.	R.	A.	P.	R.	R.	A.	P.
Colonel	1158	7	0	...	120	0	0	200	1478	7	0
Lieut.-Colonel	582	10	0	100	120	0	0	150	952	10	0
Major	461	1	10	80	120	0	0	120	781	1	10
Captain or Surgeon	306	11	4	50	90	0	0	75	521	11	4
1st Lieut. or Assistant-Surgeon	194	6	0	30	60	0	0	50	334	6	0
2nd Lieut. or Cornet	154	15	10	25	60	0	0	50	289	15	10
Vet. Surg. Under 3 years' service	182	4	5	30	47	13	3	50	310	1	8
Vet. Surg. Above ditto	206	10	0	30	47	13	3	50	334	7	3
Vet. Surg. Ditto 10 ditto	230	15	6	30	47	13	3	50	358	12	9
Vet. Surg. Ditto 20 ditto	267	8	0	30	47	13	3	50	395	5	3
Vet. Surg. Ditto 25 ditto	297	14	11	30	47	13	3	50	425	12	2
Artillery, Engineers, European, or Native Infantry.											
Colonel	1065	5	0	...	30	0	0	200	1295	5	0
Lieut.-Colonel	547	14	0	100	30	0	0	150	827	14	0
Major	410	14	6	80	30	0	0	120	640	14	6
Artillery or Engineers.											
Captain or Surgeon	267	5	0	50	...	...		75	392	5	0
Lieut. or Assistant-Surgeon	154	14	0	30	...	...		50	234	14	0
Second Lieutenant	117	10	6	25	...	...		50	192	10	6
European Native Infantry.											
Captain or Surgeon	249	1	0	50	...	...		75	374	1	0
Lieut. or Assistant-Surgeon	145	12	0	30	...	...		50	225	12	0
Ensign	107	1	11	25	...	...		50	182	1	11
Her Majesty's Cavalry.											
Qrtr. Paymaster. First appointment	279	8	0	50	90	0	0	75	494	8	0
Qrtr. Paymaster. After 5 years' service	309	15	0	50	90	0	0	75	524	15	0
Qrtr. Paymaster. Ditto 15 ditto	340	6	0	50	90	0	0	75	555	6	0
Qrtr. Paymaster. Ditto 20 ditto	370	13	0	50	90	0	0	75	585	13	0
Qrtr. Paymaster. Ditto 25 ditto	401	4	0	50	90	0	0	75	616	4	0
Qrtr. master. First appointment	161	2	3	25	60	0	0	50	296	2	3
Qrtr. master. After 10 years' service	185	7	10	25	60	0	0	50	320	7	10
Qrtr. master. Ditto 15 ditto	203	12	1	25	60	0	0	50	338	12	1
Her Majesty's Infantry.											
Qrtr. Paymaster. First appointment	279	8	0	50	...	...		75	404	8	0
Qrtr. Paymaster. After 5 years' service	309	15	0	50	...	...		75	434	15	0
Qrtr. Paymaster. Ditto 15 ditto	340	6	0	50	...	...		75	465	6	0
Qrtr. Paymaster. Ditto 20 ditto	370	13	0	50	...	...		75	495	13	0
Qrtr. Paymaster. Ditto 25 ditto	401	4	0	50	...	...		75	526	4	0
Qrtr. master. First appointment	164	0	3	30	...	...		50	244	0	3
Qrtr. master. After 10 years' service	188	5	9	30	...	...		50	268	5	9
Qrtr. master. Ditto 15 ditto	206	10	0	30	...	...		50	286	10	0

TABLE A. II.—*Pay and Allowances of the above Officers in the Field and in Garrison or Cantonment beyond 200 miles of direct distance from the seat of Government at Fort St. George.*

Corps and Rank.	Pay and Indian Allowance.			Extra Bhatá.			Horse Allowance.			Tentage.	Total pay and full Regimental Allowances.		
Horse Artillery and Cavalry.	R.	A.	P.	R.	A.	P.	R.	A.	P.	R.	R.	A.	P.
Colonel	1158	7	0	...	...		120	0	0	200	1478	7	0
Lieut.-Colonel	582	10	0	304	6	0	120	0	0	150	1157	0	0
Major	461	1	10	228	4	6	120	0	0	120	929	6	4
Captain or Surgeon	306	11	4	91	5	0	90	0	0	75	563	0	4
Lieut. or Assistant-Surgeon	194	6	0	60	14	0	60	0	0	50	365	4	0
Cornet	154	15	10	45	10	6	60	0	0	50	310	10	4
Vet.-Surgeon. Under 3 years' service	182	4	5	60	14	0	47	13	3	50	340	15	8
Vet.-Surgeon. Above ditto	206	10	0	60	14	0	47	13	3	50	365	5	3
Vet.-Surgeon. Ditto 10 ditto	230	15	6	60	14	0	47	13	3	50	389	10	9
Vet.-Surgeon. Ditto 20 ditto	267	8	0	60	14	0	47	13	3	50	426	3	3
Vet.-Surgeon. Ditto 25 ditto	297	14	11	60	14	0	47	13	3	50	456	10	2
Artillery, Engineers, European, or Native Infantry.													
Colonel	1065	5	0	...	...		30	0	0	200	1295	5	0
Lieut.-Colonel	547	14	0	304	6	0	30	0	0	150	1032	4	0
Major	410	14	6	228	4	6	30	0	0	120	789	3	0
Artillery or Engineers.													
Captain or Surgeon	267	5	0	91	5	0	...	...		75	433	10	0
Lieut. or Assistant-Surgeon	154	14	0	60	14	0	...	...		50	265	12	0
Second Lieutenant	117	10	6	45	10	6	...	...		50	213	5	0
European and Native Infantry.													
Captain or Surgeon	249	1	0	91	5	0	...	...		75	415	6	0
Lieut. or Assist.-Surg.	145	12	0	60	14	0	...	...		50	256	10	0
Ensign	107	1	11	45	10	6	..	...		50	202	12	5
Her Majesty's Cavalry.													
Paymaster. 1st appointment	279	8	0	91	5	0	90	0	0	75	535	13	0
Paymaster. After 5 years' service	309	15	0	91	5	0	90	0	0	75	566	4	0
Paymaster. Ditto 15 ditto	340	6	0	91	5	0	90	0	0	75	596	11	0
Paymaster. Ditto 20 ditto	370	13	0	91	5	0	90	0	0	75	627	2	0
Paymaster. Ditto 25 ditto	401	4	0	91	5	0	90	0	0	75	657	9	0
Quarter-master. First appointment	161	2	3	45	10	6	60	0	0	50	316	12	9
Quarter-master. After 10 years' service	185	7	10	45	10	6	60	0	0	50	341	2	4
Quarter-master. Ditto 15 ditto	203	12	1	45	10	6	60	0	0	50	359	6	7

Corps and Rank.	Pay and Indian Allowance.			Extra Bhátá.			Horse Allowance.			Tentage.	Total pay and full Regimental Allowances.		
Her Majesty's Infantry.	R.	A.	P.	R.	A.	P.	R.	A.	P.	R.	R.	A.	P.
Paymaster. 1st appointment..	279	8	0	91	5	0	...	...		75	445	13	0
Paymaster. After 5 years' service	309	15	0	91	5	0	...	...		75	476	4	0
Paymaster. Ditto 15 ditto ...	340	6	0	91	5	0	...	...		75	506	11	0
Paymaster. Ditto 20 ditto ...	370	13	0	91	5	0	...	...		75	537	2	0
Paymaster. Ditto 25 ditto ...	401	4	0	91	5	0	...	...		75	567	9	0
Quarter-master. First appointment	164	0	3	60	14	0	...	...		50	274	14	3
Quarter-master. After 10 years' service	188	5	9	60	14	0	...	...		50	299	3	9
Quarter-master. Ditto 15 ditto..	206	10	0	60	14	0	...	...		50	317	8	0

Remarks.—The pay, half bhátá, and gratuity of the European officers, both of H. M.'s and H. M. I. Services, together with the non-effective allowance received by certain classes of the former, are included in one sum under the denomination of Pay and Indian Allowance, leaving Extra Bhátá, House-rent, Tentage, and Horse Allowance to be drawn up separately according to this table.

TABLE B.—Table of Pay Proper of European Commissioned Officers of H. M.'s and H. M. I. Services, converted into Indian currency at 2*s.* 0½*d.* per rupee, and admissible when not in receipt of Indian or Staff Allowance.

Her Majesty's Troops.—*Cavalry.*	For any Month. R.	A.	P.
Colonel	...	...	...
Lieutenant-Colonel	342	14	2
Major	286	15	9
Captain ..	217	6	7
Lieutenant	134	2	9
Cornet	119	4	3
Adjutant (being a Lieutenant or Cornet)	149	1	4
Paymaster*: On first appointment	186	5	8
Paymaster*: After 5 years' service	223	9	11
Paymaster*: „ 15 „	260	14	3
Paymaster*: „ 20 „	298	2	7
Paymaster*: „ 25 „	335	6	11
Quartermaster: On first appointment	126	11	6
Quartermaster: After 10 years' service	158	8	7
Quartermaster: „ 15 „	178	14	4
Surgeon: On first appointment	193	12	11
Surgeon: After 10 years' service	223	9	11
Surgeon: „ 20 „	283	4	1
Surgeon: „ 25 „	327	15	8
Assistant-Surgeon: On first Appointment	126	11	6
Assistant-Surgeon: After 10 years' service	163	15	10
Veterinary Surg.†: On first appointment	119	4	3
Veterinary Surg.†: After 3 years' service	149	1	4
Veterinary Surg.†: „ 10 „	178	14	4
Veterinary Surg.†: „ 20 „	223	9	11
Veterinary Surg.†: „ 25 „	260	14	2
Infantry.			
Colonel	...	...	...
Lieutenant-Colonel	253	7	0

* The Pay of Paymaster, Quarter-master, Surgeon, and Assistant-surgeon, is the same in the Infantry.

† Veterinary Surgeons in H. M. I. Horse Art. and Cavalry get the same pay as here shown.

Major		238	8	6
Captain	Being a Brevet Field Officer	202	8	0
	,, Regimental ,,	172	11	0
Lieutenant	Above 7 years' service	111	13	0
	Under 7 ,,	96	14	5
Ensign		78	4	3
Adjutant (being a Lieutenant or Ensign)		126	11	6

HER MAJESTY'S INDIAN ARMY.—*Horse Artillery and Cavalry.*

Colonel	486	11	9	Captain	219	10	8
Lieutenant-Colonel	340	11	5	Lieutenant	134	1	4
Major	285	1	7	Cornet	119	2	11

Foot Artillery, Engineers, European and Native Infantry.

Colonel	372	11	3	Surgeon	149	1	4
Lieutenant-Colonel	298	2	7	Assistant-Surgeon	74	8	8
Major	223	9	11				

Foot Artillery and Engineers.				*European and Native Infantry.*			
Captain	171	6	10	Captain	149	1	4
First Lieutenant	85	11	5	Lieutenant	74	8	8
Second Lieutenant	73	7	6	Ensign	60	9	0

TABLE C.—STAFF PAY.

REGIMENTAL STAFF—HER MAJESTY'S INDIAN ARMY.	Staff Pay.	Office Allowance.	Horse Allowance.	Office Tentage.	For any Month.
ADJUTANTS.					
*European Regiment, or European Foot Artillery, or Sappers and Miners.**					
Adjutant and Quartermaster, combined appointment	R. A. 122 0	R. 55	R. 30	R. 30	R. A. 237 0
Horse Artillery and Cavalry.					
Adjutant	92 7	55	30	30	207 7
Engineers.					
Adjutant (consolidated pay)	...	...	...	...	137 0
Golandáz, i.e., *Native Artillery, or Native Infantry.*					
Adjutant	92 7	40	30	30	192 7
Detachments of not less than a wing of a Brigade of Horse Artillery, or wing of a Battalion of Foot Artillery, or wing of a Regiment of Cavalry or Infantry.					
Adjutant, Quartermaster, Paymaster — combined on consolidated pay	...	...	...	...	181 5
QUARTERMASTERS AND INTERPRETERS.					
European Regiment.					
Quartermaster and Interpreter	62 0	55	30	30	177 0
Horse Artillery, Golandáz, Cavalry, or Infantry Regiment.					
Quartermaster and Interpreter	62 0	40	30	...	132 0

* In the Sappers and Miners, the Adjutant draws Staff pay—212R. 7A.; Quartermaster and Interpreter, 137R.

TABLE D.—GENERAL STAFF.

APPOINTMENT.	Staff Salary.			Horse Allowance.	Office Establishment.			Writers and Stationery.	Peons and Laskars.	Total.		
Commander-in-Chief (if Member of Council) *c*	R. 6941	A. 5	P. 8	R. ...	R. ...	A. ...	P.	R. ...	R. 280	R. 7221	A. 5	P. 8
Ditto (not Member of ditto) *c*	5316	8	2	...	...	...		...	...	5316	8	2
Ditto Provincial, *c*	1300	0	0	...	...	...		...	...	1300	0	0
Commander of the Forces, *c*	875	0	0	...	...	...		...	...	875	0	0
Commandant of Artillery, *a*	1250	0	0	30	...	...		...	...	1280	0	0
Adjutant-General* *c* / Qr.-master-General *c*	1940	0	0	60	(1867 / (768	0 0) / 4 8)		...	...	2000	0	0
Deputy ditto, *b*	539	5	4	60	...	...		...	...	599	5	4
Assistant, *a*	263	0	10	60	...	...		...	...	323	0	10
Deputy-Assistant, *b*	175	0	0	60	...	...		...	...	235	0	0
Aide-de-Camp to Governor or Commander-in-Chief, *a*	149	9	8	60	...	...		...	...	209	9	8
Ditto to General Officer on the Staff, *a*	149	9	8	30	...	...		...	...	179	9	8
Assistant Adjutant-General Artillery, *a*	263	0	10	60	(250	0	0)	...	...	323	0	10
Auditor-General (Military) *c*	2916	10	8	...	(4667	0	0)	...	...	2916	10	8
Deputy ditto, *b*	700	0	0	...	...	...		...	...	700	0	0
Assistant ditto, *b*	350	0	0	...	...	...		...	...	350	0	0
Second Assistant do., *b*	280	0	0	...	...	...		...	...	280	0	0
Baggage Master in the Field, *a*	350	0	0	...	...	...		...	...	350	0	0
Deputy ditto, *a*	350	0	0	...	...	...		...	...	350	0	0
Barrack Master at Madras, *a*	456	2	10	...	...	...		35	185†	676	2	10
Brigade Major in the Field, *a*	124	0	0	60	...	...		60	...	244	0	0
Ditto Bengalúr, or H. M. troops, *b*	124	0	0	60	...	...		60	...	244	0	0
Brigadier, 1st class, *a*	1000	0	0	30	...	...		40	...	1070	0	0
„ 2d „ *a*	750	0	0	30	...	...		20	...	800	0	0
„ 3d „ *d*	500	0	0	30	...	...		20	...	550	0	0
Commissary-General, *c*	2189	7	9	...	(7103	14	4)	...	...	2189	7	9
Deputy ditto, *a*	1063	10	11	...	...	...		...	...	1063	10	11
Assistant ditto, *a*	709	15	8	...	...	...		...	...	709	15	8
Deputy-Assistant do. *a*	356	2	10	...	...	...		...	...	356	2	10
Sub-Assistant ditto, *f*	181	2	10	...	...	...		...	..	181	2	10
Temporary Assistants ditto, *d*	150	0	0	...	...	...		...	...	150	0	0

* When not provided with public office, draws office rent, 17R. 8A. per mensem.
† For care of Civil Buildings.

	Appointment.	Staff Salary.			Horse Allowance.	Office Establishment.			Writers and Stationery.		Peons and Lascars.	Total.		
		R.	A.	P.	R.	R.	A.	P.	R.	A.	R.	R.	A.	P.
Divisions.	Officers under rank of Generals, commanding, *c*	2500	0	0	...	...	...		...		...	2500	0	0
	Assist.-Adjutant-General, *a*	263	0	10	60	...	...		205		...	528	0	10
	Ditto Qr.-master-General, *a*	263	0	10	60	...	...		170		...	493	0	10
	Deputy-Assistant Adjut.-General, *a*	143	15	11	60	...	...		100		...	303	15	11
	Ditto Qr.-master-General, *a*	143	15	11	60	...	...		117	8	...	321	7	11
	Brigade Major, Malabar and Kanara, *a*	143	15	11	60	...	...		42		...	245	15	11
	Fort Adjutant of Fort St. George, *b*	280	0	0	30	...	...		...		...	310	0	0
	Ditto of Cantonment, *d*	70	0	0	30	...	...		35		...	135	0	0
	General Officer on the Staff, *c*	3333	5	4	...	...	...		...		...	3333	5	4
H. M. Troops.	Deputy-Inspector General of Hospitals, *h*	2150	0	0	...	(214	0	0)	...		...	2150	0	0
	Ditto Adjutant-General, *c*	1454	7	9	...	(185	8	0)	...		...	1454	7	9
	Ditto Qr.-master-General, *c*	1454	7	9	...	(87	8	0)	...		...	1454	7	9
	Joint Agent for purchase of Remount Horses for Madras and Bombay Armies, *a*	709	15	8	*h*	...	...		...		...	709	15	8
	Judge Advocate-Gen. *b*	1000	0	0	60	(327	0	0)	...		...	1060	0	0
	Deputy ditto, *a*	350	0	0	...	...	...		52	8	...	402	8	0
	Ordnance Commissary, *b*	1000	0	0	...	(500	0	0)	...		...	1000	0	0
	Ditto Superintendent Gun Carriage Manufactory, *b*	700	0	0	...	(300	0	0)	...		...	700	0	0
	Ditto Director of Artillery Depôt, *a*	450	0	0	..	...	...		105		...	555	0	0
	Ordnance Commissary, *d*	350	0	0	...	...	...		...		...	350	0	0
	Deputy ditto, being a Commissioned Officer, *d*	250	0	0	...	...	...		...		...	250	0	0
	Assistant ditto, ditto ditto, *d*	200	0	0	...	...	...		...		...	200	0	0
	Deputy Assistant Commissary, ditto ditto, *d*	120	0	0	...	...	...		...		...	120	0	0
	Ordnance Inspector, if a Field Officer, *b*	200	0	0	30	...	...		42		...	272	0	0

APPOINTMENT.	Staff Salary.			Horse Allowance.	Office Establishment.			Writers and Stationery.	Peons and Laskars.	Total.		
	R.	A.	P.	R.	R.	A.	P.	R.	R. A.	R.	A.	P.
Ordnance Inspector, if not a Field Officer, *b*	100	0	0	...	...	...	.	42	...	142	0	0
Officer Commanding Nilgiri Hills, *a*	400	0	0	...	...	...		...	20	420	0	0
Ditto General Depôt of European Pensioners, Gudalúr, *b*	200	0	0	...	...	...		15	...	215	0	0
Paymaster, Madras, *b*	1000	0	0	...	(1000	0	0)	...	...	1000	0	0
Ditto Out-station, 1st class, *d*	600	0	0	...	...	...		...	...	600	0	0
Ditto ditto, 2nd. class, *d*	400	0	0	...	...	...		...	...	400	0	0
Deputy ditto, 1st class, *d*	300	0	0	...	...	...		...	...	300	0	0
Ditto ditto, 2nd class, *d*	200	0	0	..	...	...		...	...	200	0	0
Persian Interpreter at Head Quarters, *b* ...	350	0	0	60	...	...		...	...	410	0	0
Secretary to Commander-in-Chief, *a*...	891	8	7	60	(160	0	0)	...	...	951	8	7
Ditto to Provincial ditto, *a*	445	12	4	30	...	...		...	...	475	12	4
Staff Officer at St. Thomas's Mount, *b*	207	0	0	...	...	...		...	...	207	0	0
Ditto at Palaveram, Singapur, and Moulmein, *d*	60	0	0	...	...	...		...	...	60	0	0
Ditto at Punamalli, *d*	50	0	0	...	...	...		...	...	50	0	0
Ditto at Tirupatiúr (Tripassore), *d*	...	...		...	...	...		35	...	35	0	0
Ditto at Stations of one or more corps, *d*.....	...	...		...	...	...		25	...	25	0	0
Ditto at inferior Stations, *d*	...	...		...	...	...		10	...	10	0	0
Superintendent of Powder Manufactory, *b*...	1000	0	0	...	(136	8	0)	...	...	1000	0	0
Ditto of Family Payments and Pensions, *b*	600	0	0	...	(795	0	0)	...	...	600	0	0
Ditto of Cadets, *b*.....	110	0	0	...	...	...		...	94 8	204	8	0

REMARKS.

a Exclusive of pay and full regimental allowances.
b Exclusive of pay and ordinary regimental allowances.
c Exclusive of pay proper, but including full regimental allowances.
d Exclusive of pay and allowances, according to rank and station.
e In addition to pay and allowances, if a Major-General commanding a division.
f Draws 175R, in addition when in charge of Military Bázárs.
h Including pay and full regimental allowances.
k Paid at Bombay—half chargeable there and half at Madras.

TABLE E.—CIVIL STAFF.

Salaries Paid and Audited in the Civil Department.

APPOINTMENT.	Staff Salary.			Office Allowance.			For Peons and Laskars.			Total.		
	R.	A.	P.	R.	A.		R.	A.	P.	R.	A.	P.
Assistant Assay Master, *b*	350	0	0	...	...		...	...		350	0	0
Do. to Government Agent at Karnul, *d*	200	0	0	(*k* 81	6)		...	...		200	0	0
Do. in Ganjám, *d*	558	5	4	(*f* 42	0) (*k* 81	6)	...	...		600	5	4
Agent for suppression of Meriah Sacrifice and Female Infanticide in Orissa, *d*	2000	0	0	(*g* 500	0)		...	...		2000	0	0
Principal Assistant do., *d*	900	0	0	(*g* 250	0)		...	...		900	0	0
Assistant do., *d*	600	0	0	(*g* 250	0)		...	...		600	0	0
Government Agent at Chepák, *f*	525	0	0	...	...		...	...		525	0	0
Maráthí Translator to Government, *i*	300	0	0	...	...		...	...		300	0	0
Mint Master, *d*	1750	0	0	...	...		...	...		1750	0	0
Police Magistrate, *d*	1000	0	0	...	...		...	...		1000	0	0
Resident at Tiruvankodu (Travancore) and Kachlí (Cochin) *d*	2800	0	0	...	...		...	...		2800	0	0
Secretary to Government Military Department, *e*	2000	0	0	...	...		...	...		2000	0	0
Deputy do., *a*	600	0	0	...	...		...	...		600	0	0
Do. Private to Governor, *d*	1500	0	0	...	...		...	...		1500	0	0
Do. Military to Governor, *d*	1000	0	0	...	...		...	...		1000	0	0
Do. College Board and University *f*	500	0	0	...	...		...	...		500	0	0
Superintendent Magnetic Observatory, *b*	500	0	0	...	...		...	...		500	0	0
Do. of Roads	1250	0	0	...	...		...	...		1250	0	0
Do. first Assistant *c*	400	0	0	(*h* 93	0)		...	...		400	0	0
Do. second do.	300	0	0	(*h* 93	0)		...	...		300	0	0
Surveyor-General in charge of Survey, *a*	350	0	0	...	...		43	14	0	393	14	0
Do. attached to a Survey, *a*	180	0	0	...	...		24	9	4	204	9	4

REMARKS.

a Exclusive of Pay and full Regimental Allowances.

b Exclusive of Pay and Ordinary Regimental Allowances.

c Exclusive of Pay Proper, but including full Regimental Allowances.

d Including Pay and full Regimental Allowances.

e Pay Audited in Military Department.

f When held by a Military Officer, not otherwise entitled to Pay and Military Allowances, the Salary is Consolidated and includes these.

g Travelling Allowances paid only when absent from Head Quarters on Duty.

h Tentage at 4R. per diem to Civil Engineer, and 3R. to an Assistant do. while actually under canvass.

i When held by Military Officer, not otherwise entitled to Pay and Allowances, he receives only Pay or Subsistence in Military Department.

j Fixed Tent Allowance.

k Extra Tentage at 2R. 10A. per diem only while on Circuit on Duty.

A VOCABULARY OF INDIAN WORDS

USED IN THIS BOOK.

[A. signifies Arabic; H. Hindústání or Hindí; K. Kanarese; Mal. Malayalam; M. Maráthí; My. Malay; P. Persian; S. Sanskrit; Tel. Telugu; Tur. Turkish; T. Tamil.]

AḤKÁM, A. pl. of *ḥukm*, "orders."

AMÍR (Ameer), A. "commander," a title of princes and nobles, as, the Amírs of Sindh.

A'NÁ (Anna), H. the 16th part of a rupee, or about three half-pence.

ANDORA, Mal. the 10th class of Nairs, who are potmakers by profession.

ANAKATṬ (Anicut), Tel. *aḍḍa*, "between," *kaṭṭu*, "to bind," a dam or embankment.

BABÚL, A. a tree of the tamarisk kind.

BAHÁDUR, P. "brave," "chivalric;" a title of honor among Muhammadans.

BAJRÁ (Budgerow), H. a large, round-bottomed boat, without a keel.

BÁMAN, S. the 5th incarnation of Vishṇu in the shape of a dwarf.

BANGLÁ (Bungalow), H. a thatched house, the name usually applied to the houses of the English in India, and to the houses for travellers built by Government on the public roads.

BÍGAM (Begum), Tur. a lady of rank, a queen or princess.

BHÁTÁ (Batta), H. additional allowance to public servants or soldiers employed on special duty.

BRÁHMAN, S. a Hindú of the first, or priestly caste.

BUDDHIST, S. a worshipper of Buddh, or Sakya Muni, who died A.D. 543.

BÁZÁR, P. a market, or market-place.

CASTE, class, sect, corruption of the Portuguese *casta* or race.

CATAMARAN, T. *kaṭṭu*, "to bind," *maram*, "a tree," a log-raft on which the natives of Madras paddle through the surf.

CHAKRÁ, S. a discus, the quoit of Vishṇu.

CHAUSAR, S. Hindú dice.

CHARNADU, Mal. the 3rd class of Nairs, who are accountants.

CHÁWAḌI, Tel. a native rest-house for travellers.

CHINNA-KUNDAKA, T. a kind of native harrow.

CHOULTRY, an English corruption of Chávadi, *q.v.*

CHUNAM, S. an English corruption of H. *chúnd*, from S. *chúrṇah*, lime, a plaster or mortar made of shells of a remarkable whiteness and brilliance.

COMPOUND, My. an enclosure. A corruption of the Malay word, *Kampong*.

DAGHOPA or DAHGOP, S. *deh*, "the body," *gup*, "to hide," a circular structure inside Buddhistic cave temples, supposed to contain the ashes or relics of Buddha, and occupying the place of our altars.

DARBÁR (Durbar), P. a royal court, an audience or levee.

DHARAM SÁLÁ, S. *dharma*, "justice," "piety," and *shálá*, "a hall;" a place of accommodation for travellers and pilgrims.

DÍWÁN, P. "a royal court," "a minister;" especially the chief financial minister.

DRUG, S. an English corruption of *durga*, "a fort."

DUBÁSH, S. *do*, "two," *bháshá*, "language;" one who speaks two languages, an interpreter.

FAḲÍR, A. "poor;" a religious man, who has taken the vow of poverty.
GAṆA, S. an attendant of Shiva.
GARISHA, Tel. a measure of grain = 400 markáls, or 185·2 cubic ft., or 9860 lb. avoirdupois.
GHÁṬ (Ghaut), S. *ghaṭṭa*, "a landing place," "steps on a river side;" a mountain leading up, like a step, to a tableland.
GOBURA, S. from *gup*, "to preserve;" a town gate.
GUMÁSHTAH, P. an agent.
HAMMÁL, A. a bearer of a pálkí.
HAVÁLDÁR, H. an officer in native regiments corresponding to our sergeant.
HÓM, S. sacrifice.
HUḲḲAH (Hookah), A. a pipe.
HUZÚR, A. The royal presence, a respectful term applied to collectors, judges, or other high officials.
ÍLÁVAS, T. a tribe in Tinnevelli and S. Tiruvankodu (Travancore).
JÁGÍR, P. a tenure by which the public revenues of an estate or district were granted to an individual, with powers to collect them, and administer the general affairs of the place.
JANJAM, T. the thread worn by bráhmans as a caste distinction.
JAM'ADÁR, A. a native officer next to a Ṣúbahdár, and corresponding to our lieutenant
KACHERÍ or KACHHARÍ, H.M. a court or office for public business.
KÁLAM, T. a disease affecting the tobacco plant.
KÁTOḌÍ, M. a wild tribe inhabiting the Sahyádri range.
KHÁN, A. a title of nobility answering to our "lord."
KHAṆḌÍ (Candy), M. a measure of weight and capacity: in Madras = 500 lb.; in Bombay, 560 lb.
KHIṆḌ, M. a narrow pass between mountains.
KIL'ADÁR, A. the commander of a fort.
KIMKHWÁB (Kimcob), P. silk stuff interwoven with gold and silver.
KIRŪM, Mal. the highest class of Nairs.
KOLÍS, M. a caste in the Koṅkaṇ and Gujarát, who are fishermen, watermen, and robbers.
KOTÁRAM, T. a palace.
KUBBAH, A. a dome.
KULÍ (Cooly), T. and Tur. a day laborer.
KUṆBÍ, M. a farmer, a farm laborer.
LÁḴH (Lac), S. the number 100,000.
LÁṬ or LÁṬH "a pillar;" ancient Hindú pillars on which inscriptions were set up in an old and obsolete character.
MÁLÁ, S. a garland.
MAN (Maund), H. a weight, varying in different parts of India. In Bombay it is 25 lb.; in Bengal, since 1833, 87⅜ lb.
MANDAPAM, S. an open pavilion or porch in front of a temple.
MASSULAH, T. a boat sewed together, used for crossing the surf at Madras.
MONSOON, A. a corruption of the A. *mausim*, "a season;" applied now to the periodical rains in India.
MORTT, T. a Toda village.
MAHÁRS, M. a low caste in the Bombay Presidency.
MUKWAR, T. a low caste in Malabar.
MUNSHÍ (Moonshee), A. a writer, a secretary, a teacher of languages.
MUNṢIF, A. a native judge of the 3rd class.
NÁCH, S. a dance, an exhibition of dancing-girls.
NÁG, S. the cobra snake.
NÁIK, S. an officer in native armies corresponding to a corporal.

NAUBAT KHÁNAH, A. the *guard-room*, the chamber over a gateway, where a band is stationed.

NIADIS, Mah. an outcast tribe of Malabar.

NIẒÁM, A. an arranger; a title of the prince whose capital is Haidarábád in the Dakhan.

NÚWÁB, A. this word means lit., "deputies," being the pl. of *nâ'ib*, "a deputy." It is now a title of governors.

PAGODA, P. an Anglican corruption of the P. word *but-kadah*, "an idol temple;" also a coin = 3½ rupees, called by the natives *hún*, but deriving its appellation of pagoda from its showing a temple on one face.

PÁL-AL, T. the priests of the Toda tribe, lit. "milkmen."

PÁLEGÁR (Polygar), T. Tel. a shareholder, a landed proprietor. A title of native chiefs in the Madras Presidency.

PALANQUEEN, H. an Anglican corruption of the word *pálki*, a sedan in which persons of rank are carried on men's shoulders.

PÁN, S. the leaf of the betel tree.

PÁRSÍS, P. a caste who worship the Deity under the emblem, fire.

PARWÁRÍS, H. people of low caste.

PE-KOVIL, T. "devil-temple," a hut dedicated to the worship of the spirits of dead men.

PEONS, H. an Anglican corruption of the word *piyádah*, "footman."

PESHKÁRS, P. an agent. In Bengal, the native officer under a judge, next to the *Sarrishtadár* in rank.

PESHKASH, P. tribute, an offering from an inferior to a superior.

PESHWÁ, P. the prime ministers of the Rájás of Sátárá, who afterwards became the supreme chiefs of the Maráṭha nation.

PE'ṬA, Tel. a native town or suburb.

PHATEMÁR, M. *lit.*, "a letter carrier," a sailing vessel common on the W. coast of India.

PHINS, T. the Tuda name for the stone circles on the Nílgiris.

PICE, H. a corruption of the word *paisá*, a copper coin, of which 64 go to a rupee.

PÍR, P. old, a Muḥammadan saint.

RÁJÁ, S. a Hindú king or prince.

RÁMOSÍS, S. a tribe in the Dakhan who are watchmen and thieves.

RÁṆÍ, S. the wife of a Rájá, a queen or princess.

RATH, S. a chariot.

REGIMENTDÁRS, E. and P. a commissioned native officer in the Maisúr Horse.

RISÁLAHDÁR, A. a native captain of a troop of horse.

RYOT, A. an Anglican corruption of the word *r'aiyat*, a subject, a peasant.

ṢADR AMÍN, A. a native judge of the highest class.

ṢADR 'ADÁLAT, A. the Supreme Court of Justice in India for trying appeals.

ṢÁḤIB, A. lord, a title applied to English gentlemen in India.

SAKTÍ, S. a goddess, the personified power of a deity.

SAMBARANI, T. frankincense.

SARPESHKÁRS, P. a non-commissioned officer in the Maisúr Horse.

SARẒAFARDÁRS, P. a commissioned officer in the Maiṣúr Horse.

SATÍ (Suttee), S. the burning of a widow with her deceased husband.

SHÁH, P. a king, the title usually applied to the King of Persia.

SHÁNÁRS, T. a tribe in Tinnevelli and the extreme S. of India, who are palm tree climbers by profession.

SHANKH, S. a shell, the large shells which are blown as horns by the Hindús.

SHOLA, T. a patch of jungle, a wooded dell.

SHUDRA, S. the 4th or lowest caste of Hindús.

SIPÁHÍ (Sepoy), P. a native soldier, one of a *sipáh* or army.

SHIBANDÍ (Scebandy), M. an auxiliary, a soldier of a native auxiliary levy.

SÍTÁPHAL, S. a species of fruit.
ṢŪBAH, A. a province.
ṢŪBAHDÁR, A. a governor of a province, a native military officer corresponding to a captain.
TAHṢÍLDÁR, A. a native collector of revenue.
TÁj, P. a crown, the name of a magnificent mausoleum at Agra.
TÁLUK, or more properly *ta'allukah*, a district; a division of a province.
TANAR NAIMAR, T. the 9th class of the Nairs, who are tailors by profession.
TAPPÁL, H. the post, delivery of letters.
TARAGON, T. the 11th class of the Nairs, who are weavers.
TATTI, M. matting, especially of bambú.
TERRIS, T. the temples of the Tuda or Toda tribe.
TUDAS, T. a remarkable tribe on the Nílgiri Hills.
TUGULÆIS, T. dangerous quagmires on the Nílgiris.
TURBAT, A. a tomb.
VÁZIR, A. a prime minister.
VIHÁRA, S. a cell, an apartment in a monastery.
VELLIAM, T. the 4th class of Nairs, who are farmers.
VIMÁNA, S. a sacred vehicle or shrine.
WALLAKATRA, T. the 7th class of Nairs, who are barbers.
WALLATERA, T. the 8th class of Nairs, who are washermen.
WÁRÁLÍ, M. a wild tribe in the N. Konkan.
WATTAKATTA, T. the 5th class of Nairs, who are oilmakers.
WÓTZ, K. Indian steel.
ZAFARDÁRS, A. a non-commissioned officer in the Maisúr Horse.
ZAMÍNDÁR, P. a landed proprietor.
ZIAR, T. a low caste in Malabar.
ZIL'A (Zillah), A. a province or tract, constituting the jurisdiction of a circuit judge.

The following abbreviations are used in the Routes given in this book :—

b. Bungalow	Properly Banglá.
b. & t. o. ...	Banglá and Tappál or native post-office.
div.....	Division of the army.
dh.....	Dharam Sálá, a native house of accommodation for travellers.
E. I. C.....	East India Company.
E.	East.
f.	Furlong.
ft.	Feet.
in......	Inch.
m......	Mile.
n. Nullah...	Properly Nálá or nálah, "water-course."
× 2 *ns*.....	Cross two nálás (nullahs).
N......	North.
p.	Page.
p.o.	Post-office.
rd.	Road.
r.	River.
r. l. b.	River left bank.
r. b.	Right bank.
rs	Rupees.
Roy. As. Soc.	Royal Asiatic Society.
S......	South.
W.	West.
yds.	Yards.

SECTION I.

MADRAS.

Preliminary Information.

1. Territorial Divisions — Collectorates — Population — Revenue. — 2. Monsoons — Climate.—3. Government — Civil Officers — Army.— 4. Objects of Interest to the Traveller — Natural Products.— 5. Architectural and Picturesque Tours.

1. TERRITORIAL DIVISIONS—COLLECTORATES—POPULATION—REVENUE.

The Madras Presidency may be conveniently considered as consisting of five divisions, according to the present distribution of the army. These are:— 1. Central Division, comprehending Guntúr, Nellúr, Chengalpaṭṭ, N. Arcot, S. Arcot. 2. The N. Division, comprising Ganjám, Vishákpatanam (Vizagapatam), Rájámahendri, and Machlípatanam (Masulipatam). 3. The S. Division, or Salem, Koimbatúr, Trichinápalli (Trichinopoly), Tanjúr, Maḍura, Tinnevelli, and the territory of the Rájá of Travancore. 4. The Maisúr Division extending over the province of the same name, Malabar, and Kanara. 5. The Ceded Districts Division, embracing Kadapa, Ballári, and Karnúl. Besides these, Madras troops are employed in two portions of the Bengal Presidency, thus forming—1. The Ságar Division, lying to the N. of Nágpur, and comprising the British districts of Ságar, Jabalpur, Hushangábád, Seoni, Dumoh, Narsinghpur, Baitul, Rámgarh, and Sohájpur, as well as some Native States. 2. The Pegu Division. To these are to be added the Nizám's territory and that of Nágpur, in both of which subsidiary armies are maintained; and which, as being, *quoad* military matters, governed by Madras, as well as on account of their geographical situation, are best included under the Madras Presidency. It must not be forgotten, however, that they are usually assigned to Bengal, to which, as far as civil administration is concerned, they belong.

The total area of this Presidency is 355,846 sq. m., reckoning the British territory (as per table) at 184,077 sq. m.; the Nizám's dominions at 95,337; and Nágpur at 76,432.

The following is a table of the Collectorates in the Madras P. taking them in

their order from N.E. to S.W. The names in Italics are those of protected States, more or less subject to British dominion :—

NO.	NAME.	AREA IN SQ. M.	POPULATION.	DIVIS.	NET REV.*	CHARGES OF COLLEC.
1	Ganjám	5,758	926,930	N. Division.	£142,366	£16,847
—	*Jaypur*	13,041	391,230			
2	Vishákpatanam.....	4,690	1,254,272		151,006	12,124
3	Rájámahendri	4,501	1,012,036		247,326	21,363
4	Machlípatanam ...	4,711	520,866		130,118	13,522
5	Guntúr and Palnád	4,752	570,083	Centre Div.	205,787	20,258
6	Nellúr	7,959	935,690		246,409	24,699
7	Chengalpatt	2,717	583,462		147,751	17,138
	including Madras	27	720,000		169,343	19,012
8	N. Arcot	6,580	1,485,873		234,653	19,604
9	S. Arcot.....	5,020	1,006,005		297,111	22,718
10	Ballári	12,101	1,229,599	Ceded Districts Div.	284,717	21,800
11	Kadapa	13,298	1,461,921		250,245	17,936
12	Karnúl	3,278	273,190		85,778	11,783
13	Salem.....	7,499	1,195,377	S. Division.	201,643	17,819
14	Koimbatúr	8,151	1,153,862		259,491	19,438
15	Trichinápalli.....	2,922	709,196		141,782	11,617
—	*Pudukóta*	1,165	61,745			
16	Tanjúr	3,781	1,676,086		482,101	45,675
17	Madura & Dindigal	13,545	1,756,791		249,794	15,696
18	Tinnevelli.....	5,482	1,269,216		282,930	22,046
—	Kurg	2,116	135,600			
—	*Maisúr*	30,886	3,460,696	Maisúr D.		
19	Malabar.....	6,050	1,514,909		260,478	28,857
20	Kanara	7,152	1,056,333		275,755	29,310
—	*Cochin*	1,988	288,176			
—	*Travancore*	4,722	1,011,824			
—	*French Territory* ...	185	171,217			
	Total	184,077	28,222,185			
1	Nizám's dominions.	95,337	10,666,080		1,550,000	
2	Nágpur.....	76,432	4,650,000			
	Grand Total ...	355,846	43,538,265			

Of the Collectorates, Ganjám, Vizagapatam, and Karnúl are Non-Regulation provinces; the rest are subject to the Government Regulations in matters of law and finance.

* Taken from the Revenue Board's Report for the Fasli year 1262=1852-3. Since that year in consequence of drought, the revenue has somewhat fallen. The charges of collection comprise the salaries of collectors, Tahsildárs, and other Revenue servants; but not the expenditure of the districts in the Judicial, Military, or Public Works Departments. There are

An analysis of the Revenue supplies the following particulars:—

Land Tax	£3,445,716	Post-Office	41,392
Abkárí	221,431	Marine	7,862
Sáir Tax on Personal Property	25,597*	Judicial Fees and Fines	14,053
Muhtarifah Tax on Trades	110,237	Subsidies (from Maisúr, Travancore, and Cochin)	344,643
Stamps	50,185	Interest on Rev. Arrears	33,227
Customs	100,931	Miscel. Civil Receipts	33,183
Tobacco (abolished)	8,958	Do. in Revenue Depart.	6,880
Salt	480,214		
Mint	9,893	Total	£4,934,402†

2. MONSOONS—CLIMATE.

The whole of the Madras P. is situated within the tropics, extending from Cape Komorin in lat. 8° 4′ to Nágpur in lat. 21° 10′. The climate, therefore, may be generally described as exceedingly hot, intensely so in the provinces, where the Monsoons are slight and short in duration, as in the Ceded Districts and in the Collectorates of the N. Div. The S.W. Monsoon, commencing about April, thoroughly cools all the W. coast of the Madras P., *i.e.*, the provinces of Travancore, Malabar, and Kanara, as well as part of Koimbatúr and Maisúr; but the W. Ghâts prevent its beneficial effects from being much felt further inland. On the other hand the N.E. Monsoon, which commences in Oct., is neither so strong nor so lasting, and hence the greater heat of the E. provinces, which are principally dependent upon it for rain. From the middle of Nov. till March is the best season for travelling.

3. GOVERNMENT—CIVIL OFFICERS—ARMY.

The Government of Madras is vested in a Governor and 3 members of Council, of whom the Commander-in-Chief is one. The other 2 are civilians. There have been 59 Governors since the time of Sir W. Langhorne in 1672. Of these the most distinguished were—Lord W. Bentinck, 30th Aug., 1803; Sir G. Barlow, 24th Dec., 1807; and Sir T. Munro, 10th June, 1820. There are 3 Secretaries; the Chief Secretary, who, with 1 deputy, manages the *Political*, *Public*, and *Judicial* Department; the Secretary of the *Revenue* and *Public Works* D., to whom a deputy will probably be assigned, and has been applied for; and the Secretary of the *Military* D., assisted by 1 deputy. There are 186 Civilians, of whom, on an average, about 40 are applied in exclusively judicial duties; 94 are collectors of revenue, and magistrates; 34 are absent or unemployed; 7 studying at the col-

no authentic returns of the revenue of Jaypur, Pudukóta, Cochin, Travancore, and the French Territory. In fact (with the exception of Pudukóta, which is only a Zamíndárí of the Madura Collectorate, and ought to be included in it) these States are not subject to the Civil Government of the Madras Presidency, though included in its territorial limits. The returns from them are submitted direct to the Government of India in the political department. The population returns are for 1853-4. A new census is about to be taken.

* This tax was abolished in 1844, and is now collected only on the frontiers of *foreign* territories. When levied throughout the Presidency it amounted to £242,066.

† The refunds of charges, and proceeds from public sales of provisions, etc., in the Military Departments, and items of profit and loss, are not included. With all these the total receipts would be £5,098,338.

lege; and 11 engaged in the Accountant-General's and other offices. The scale of allowance is shown in the following table:—

Table of Civil Pay, per Mensem.

	R.	A.	P.
Member of Council and Chief Judge of Sadr and Faujdári 'Adálat...	5,333	5	4
Member of Council, President of the Board of Revenue.....	5,333	5	4
Commissioner N. Sarkárs, who is 1st Member of Board of Revenue	5,000	0	0
Accountant-General (including fees).....	4,188	4	11
Member of Legislative Council of India.....	4,166	10	8
Chief Secretary	4,166	10	8
Puisne Judge of Sadr 'Adálat	4,083	5	4
2nd Member of Revenue Board.....	3,408	5	4
Secretary in Revenue Department.....	3,333	5	4
Collector of Sea Customs	3,179	6	0
3rd Member Revenue Board	3,016	10	8
Sub-Treasurer (including fees)	2,672	11	7
Deputy Accountant-General (do.)	2,679	6	8
Collector of Ganjám and Agent to Governor	2,850	0	0
Collector of Tanjúr.....	2,583	5	4
Collector of Machlípatanam	2,508	5	4
Collector of Vishákpatanam and Agent to Governor	2,500	0	0
Inspector of Prisons	2,500	0	0
Director of Public Instruction	2,500	0	0
Postmaster-General, or Collector, or Civil and Session Judge	2,333	5	4
Secretary to Revenue Board	2,000	0	0
Sub-Secretary to ditto	1,500	0	0
Register S. C. and Translator to Government	2,259	6	0
Register Sadr Court	2,187	10	0
Deputy ditto	1,300	0	0
Civil Auditor and Superintendent of Stamps	2,166	10	8
Governor's Agent at Karnúl.....	2,000	0	0
Deputy-Secretary to Government	1,650	0	0
Deputy-Collector of Sea Customs.....	1,500	0	0
Subordinate Zila Judge	1,400	0	0
Sub-Collector and Joint Magistrate	1,166	10	8
Head Assistant to Accountant-General	850	0	0
Head Assistant-Register Sadr Court.....	700	0	0
Second Assistant to Accountant-General	700	0	0
Head Assistant to Collector (above 6 years).....	733	5	4
Head Assistant to Collector (under 6 years).....	558	5	4
Assistant to Collector (above 6 years)	525	0	0
Assistant to Collector (under 6 years)	350	0	0
Senior Civilian without employ.....	350	0	0
Student at College [highest rate]	350	0	0
Ditto [second].....	300	0	0
Ditto [lowest rate]	250	0	0

Pay of Native Civil Officers.

	MONTHLY. R.	A.	P.
Above 20 years' service as Sarishtadár in unsettled districts	700	0	0
From 15 to 20 years, as do. do.	525	0	0
Principal Sadr Amín	500	0	0
From 10 to 15 years as Sarishtadár in unsettled districts	437	8	0
Above 20 years as do. in settled do.			
„ 15 to 20 as do. in do. do.	350	0	0
„ 5 to 10 as do. in unsettled do.			
Under 5 years as do. in do. do.	280	0	0
From 10 to 15 as do. in settled do.			
„ 5 to 10 as do. in do. do.	245	0	0
Under 5 years as do. in do. do.	210	0	0
Sadr Amíns	200	0	0
District Munsifs, 1st class	200	0	0
„ 2nd „	150	0	0
„ 3rd „	100	0	0

Table of Rates for Payment of daily Bhátá.

To Collector's Huzúr servants above the rank of Dafadár when on circuit, whose pay amounts to or exceeds 200 rupees	1	14	0
To do. less than 200 and more than 100 rupees	0	15	0
To do. „ 100 and more than 35 rupees	0	7	6
To do. „ 35 and more than 10 rupees	0	3	9

The above allowances are to be paid for the whole period the Kacheri is on circuit, except when a halt of more than 10 days is made: upon such occasions they will cease after the 10th day, until the setting out again of the Kacheri.

Monthly Bhátá.

Sarishtadárs of the Board of Revenue when required to travel in the provinces upon public duty	87 8 0	In addition to the hire of Palankeen bearers and coolies.	Sanctioned by Government on the 30th June, 1826.
To Gumáshtas accompanying them	28 0 0	On account of all their travelling charges of every description.	

Peons escorting prisoners and witnesses beyond the limits of the district to which they are attached, receive bhátá at the rate of one ánd each per diem, from and after the day on which they may quit the limits of their own district until that of their return within those limits. — Sanctioned by Government on the 6th August, 1839. No. 639.

POWERS OF EUROPEAN AND NATIVE CIVIL OFFICERS—JUDICIAL DEPARTMENT.

Civil Jurisdiction.

Village Munṣifs—Are empowered to try suits, without appeal, for money or other personal property not exceeding 10 rupees.

District Munṣifs—Have original jurisdiction in suits for land exempt from revenue, the annual produce of which does not exceed 100 rupees, and in all other suits the amount or value of which does not exceed 1,000 rupees. They, however, cannot receive suits in which they themselves, or their relatives or dependants, are parties. Nor can they try pauper suits unless referred to them by the Ẓila Judge.

Sadr Amins—Have original jurisdiction in suits for land exempt from revenue, the annual produce of which does not exceed 250 rupees, and in all other suits, the amount or value of which does not exceed 2,500 rupees; but they cannot receive pauper suits unless referred to them by the Ẓila Judge.

Subordinate Judges and Principal Sadr Amins—May hear and try appeals from District Munṣifs, when referred to them by the Ẓila Judges, but when the Subordinate Court is established at a place remote from the Ẓila Court station, the Sadr 'Adálat, with the sanction of Government, may order appeals from the decisions or orders of District Munṣifs stationed within the limits assigned to such Court to be preferred to the Subordinate Judge or Principal Sadr Amín of such Court. Their original jurisdiction extends to suits not exceeding 10,000 rupees.

Assistant Judges—May hear and try appeals from Sadr Amins and District Munṣifs, when referred to them by the Ẓila Judges.

Ẓila Judges—Appeals from inferior Courts lie to Ẓila Judges.

At stations where the Subordinate Court is presided over by a Principal Sadr Amín, appeals from decisions of European Officers of Government lie to Ẓila Judge, instead of the Principal Sadr Amín.

Have original jurisdiction in all cases for not less than 10,000 rupees.

Ṣadr 'Adálat—All appeals from decisions or orders of the Ẓila Courts lie to the Sadr 'Adálat.

All special appeals lie to the Sadr 'Adálat.

The Sadr 'Adálat is empowered to call up from the Ẓila Courts, and try in the first instance, suits for 10,000 rupees and upwards.

The Queen in Council—Appeals lie to the Queen in Council from decrees of the Sadr 'Adálat, in which the amount or value exceeds 10,000 rupees.

No. of Courts.

Sadr 'Adálat	1	Principal Sadr Amins	12
Ẓila Judges	20	Mufti Sadr Amins	20
Assistant Judges	1	Sadr Amins	2
Subordinate Judges	9	District Munṣifs	119

Criminal Jurisdiction.

Heads of Villages—Are to apprehend offenders and forward them to the District Police, except in the trivial cases which they are empowered to punish.

To report to the District Police-officers the arrival of suspicious persons.

To search for stolen property, on receiving information of such property being concealed.

To take charge of strays and report such case to the District Police.

To hold an enquiry when receiving information of the discovery of dead bodies supposed to have been murdered, and to send a notice of the same to the District Police-officer.

Are empowered in trivial cases, such as abusive language, inconsiderable assaults or affrays, and petty thefts not exceeding 1 rupee, to confine the offender in the Village Chawadi for a period not exceeding 12 hours, or to put him in stocks for a time not exceeding 6 hours.

Subordinate Officers of Police—Are not empowered to hear and determine complaints for petty offences; they are required to hold enquiries in cases of a heinous nature, and to forward their proceedings to the District Police-officer for transmission to the Magistrate, or Criminal Courts.

In all cases of murder they should proceed to the spot, examine the body and all other circumstances likely to lead to the discovery of the perpetrators.

To search for stolen property.

Not empowered to inflict punishment of any kind.

Police Amins—Possess the same Police and Criminal powers as are vested in Tahsildars.

Tahsilddrs—Are to act as Heads of Police, and to have charge in subordination to the Magistrate. To exercise general authority over all Subordinate Police-officers; are charged with the maintenance of the peace. To assist the village police in apprehending offenders.

On receiving information of heinous offences, to apprehend the suspected persons, and, on apprehension, to examine the witnesses and forward proceedings to the Subordinate Judge.

To communicate with each other information they may receive of offences committed, or of gangs of robbers, or of suspicious persons having entered or taken refuge in each others' Districts.

To pursue offenders into any District or Zila.

In all cases of murder they shall proceed to the spot, examine the body and other circumstances likely to lead to the discovery of the perpetrators.

To search for stolen property.

To prevent *Sati* [the cremation of widows]; to arrest persons selling or pawning property under suspicious circumstances, to prevent forcible occupation or seizure of lands, crops, or water.

May punish cases of a trivial nature, such as abusive language and inconsiderable assaults or affrays, by a fine not exceeding 3 rupees, commutable to imprisonment not exceeding 3 days, or to confinement in stocks for a time not exceeding 6 hours.

In cases of petty theft, or cattle stealing, or killing or wounding cattle not attended with aggravating circumstances, and when the value of property shall not exceed 5 rupees, they may punish by imprisonment not exceeding 10 days.

Magistrate—To apprehend offenders charged with crimes or misdemeanors. To take security for keeping the peace.

To apprehend and confine, or hold to bail, vagrants and suspicious characters.

To have charge of the Police, and the maintenance of the peace.

To require manufacturers of fire-arms and offensive weapons to take out licenses.

To prevent forcible occupation or seizure of lands, crops, or water.

To remove nuisances.

To determine rates of hire for coolies, bearers, etc.

To sell stray cattle if not owned.

To prevent *Sati*.

To receive complaints respecting false weights and measures.

To appoint Police-officers.

To hear and determine all petty cases, as abusive language, calumny, inconsiderable assaults or petty affrays, thefts unattended with aggravating circumstances, petty cases of stealing, poisoning or maliciously killing, maiming or wounding cattle.

May also exercise the powers vested in Subordinate Criminal Judges by Section 7, Regulation X. of 1816.

To report to Government before trying a case in which a British subject is charged with an offence committed in the territory of any Foreign State.

To give immediate notice to Government on receiving charges of offences against the State.

To act as guardian on behalf of any orphans or poor children abandoned by their parents or convicted of vagrancy or any petty offence.

To report to Government any particular cases which may render it advisable that an offence alleged to have been committed in a Foreign Territory should be investigated in a District near to such Territory.

Powers—In petty cases of abusive language, calumny, or inconsiderable assaults, or affrays—imprisonment not exceeding 15 days or fine within 50 rupees.

For petty theft and petty cases of poisoning, or maliciously killing, maiming or wounding cattle—corporal punishment not exceeding 90 stripes, or imprisonment not exceeding 1 month. May adjudge solitary imprisonment when exercising the powers of Subordinate Criminal Judges, may punish by imprisonment not exceeding 6 months, with corporal punishment not exceeding 150 stripes, in cases of theft, or in other cases with fine not exceeding 200 rupees, commutable to imprisonment for a further period of 6 months.

Sadr Amin—May be employed by Subordinate Judges in the investigation and decision of criminal cases under the same rule as Subordinate Criminal Judges, except that cases committable to the Sessions Courts and those in which Europeans or Americans are concerned are not cognizable by them.

When a Sadr Amin's Court is established at a detached station, the Government may empower him to receive and dispose of criminal cases sent to him by the Police and Magistracy, for which the punishment shall not exceed the limitation prescribed by Section 7, Regulation X. of 1816.

Subordinate Judge and Principal Sadr Amin—Are to take cognizance of only such cases as are brought before them by the Magistrate or Police-officers, except

in cases of gross and culpable neglect on the part of guards, whereby prisoners may have escaped from custody; stealing, obliterating, injuring, or destroying judicial records; perjury, subornation of perjury.

Principal S. Amín cannot receive charges against Europeans and Americans.

Subordinate Judge and Principal S. Amín may communicate direct with Police-officers, and call for documents from Magistrates and Police-officers.

May punish or discharge prisoners.

To commit to Session Courts all cases not punishable by themselves.

Subordinate Judge to have charge of the jails.

Principal S. Amín not to have charge of jails except at a station detached from the Session Court.

May act for the Magistrate for preserving the public peace or securing public offenders, when the Magistrate or his assistants are not present, and the case requires the immediate interference of the Magistracy.

Powers—Two years' imprisonment, corporal punishment not exceeding 150 stripes. Fine not exceeding 200 rupees.

Session Judges—To hold permanent Sessions for trial of Criminal cases cognizable by them, and committed by Subordinate Judge and Principal S. Amín.

To discharge the functions of Subordinate Judges when no Subordinate Court is established at the Zila stations.

To have charge of jails at stations where the Subordinate Court is presided over by a Principal S. Amín.

To review all reports of cases disposed of by the Subordinate Criminal authorities and Magistracy, as well as all sentences and orders of the same.

To refer to the Faujdárí 'Adálat all cases requiring sentence of death or imprisonment for life, or cases in which they differ from the Fatwa of Law-officer or verdicts of assessors and jurors.

To report to Faujdárí 'Adálat the misconduct, neglect, or incapacity of Magistrates and Subordinate Criminal authorities.

May communicate direct with District Police-officers.

To visit and inspect the jails.

Powers—Fourteen years' imprisonment, corporal punishment 195 stripes.

Faujdárí 'Adálat—To take cognizance of all matters relating to the administration of justice in criminal cases, and the police of the country, and to submit to Government such suggestions regarding them as may be deemed advisable.

To receive reports from Session Judges on the criminal system.

A single Judge competent to exercise all the powers vested in two or more Judges except in trials where prisoners are liable to a sentence of death, and when a single Judge does not concur with the Session Judge as to the conviction of the prisoner.

May, on the representation of Magistrate, Subordinate Criminal or Session Judge, sanction the offer of a conditional pardon to one or more of the supposed accessories in heinous crimes, and confirm the same on the necessary condition being fulfilled.

To prescribe the forms and fix the period for the transmission of all Reports Calendars, Registers, or other Statements, etc.

Powers—Death.*

The Madras army consists of a body-guard of 127 troopers, who are withdrawn from, and form part of, the regts. of Light Cavalry; 8 regts. of Native Cavalry, of 376 men each; 1 brig. Horse Artillery, consisting of 4 European and 2 native troops—European 483, and natives 216 men; 5 bat. Foot ditto—4 European, 4 companies 339 men each, 1 native, 6 companies 690 men each; 52 regts. of Native Infantry, 843 each; 3 regts. European Infantry, each 10 companies, 2,841; 1 corps of Engineers and Sappers, 1,229 men; 2 European veteran companies Artillery 125 men, and 2 of Infantry 115 men; 2 native veteran battalions 2,472 men. The entire strength of the army for the year 1856 is as follows:—European officers, 1,883; medical establishment, including veterinary surgeons, 253; Europeans, 5,100, including H. M.'s troops in all 9,237; native troops, 51,944; total, 59,180.

To this is to be added the Haidarábád contingent, consisting of 4 companies of Artillery, 400 men; 4 regts. of Cavalry, 2,000 men; and 6 regts. of Infantry, 4,800 men; in all 7,200 men. The stations of this force are Bolarum, Aurangábád, Gulbarga, Elichpur, Mumidábád, Maktúl, Lingásur, Hingoli.

There is further the Nágpur subsidiary force, consisting of 1 regt. of Irregular Cavalry, 500; 3 regts. of Infantry, 2,400; and 1 Horse Field Battery, 96; in all 2,996 men.

Besides the above there are, also, the Nair brigade in Travancore, consisting of 2 bat. of Infantry, 1,670 men, and 30 Artillerymen, under 4 European commissioned officers, and 40 native commissioned ditto. The Karnúl Irregular Horse, consisting of 226 men, under 2 European commissioned officers and 9 native officers. The Maisúr Siláhdár Horse—7 regts., in all 2,679 men, entirely under *native* officers, of whom there are 56. They are termed Regimentdárs, Risálahdárs, and Sarzafardárs, who are all commissioned; and Sarpeshkárs, Jamádárs, Zafardárs, and Peshkárs, who are non-commissioned. The Malabar Police Corps of 183 men, in 2 companies, each under a European officer; and the Ganjám Police Sibandí of 155 men, under a Sardár, 2 Jamádárs, etc. Finally there is the Pegu Light Infantry bat., consisting of 1 European officer, 2 European

* It seems desirable to note here a few of the differences between the Bengal and Madras civil system.

There are no village Munsifs in Bengal.

Munsifs are placed at various towns or large villages in a Bengal district. There may be from 8 to 12 in a district. In Bengal they are of two grades. The lowest can try cases involving property of the amount of 300 rupees, and the highest can go as far as 1,000 rupees.

Sadr Amins can generally try cases up to 5,000 rupees in value.

Principal Sadr Amins can try cases in which the amount of the property in dispute is unlimited. Appeals from them go direct to the Sadr 'Adálat.

There are neither Subordinate nor Assistant Judges in any part of the Bengal Presidency. At Madras there was, till recently, not much more than a verbal difference between an Assistant and a Subordinate Judge—if the post be held by an English covenanted servant. The Assistant Judges have *now* no criminal or original civil jurisdiction.

A Sarishtadár in Bengal is the head native ministerial officer in a court, whether it be the court of a Civil and Sessions Judge, of a Collector, or of a Magistrate, or even of a Native Judge. He generally sits at the right hand of the presiding officer; reads out the depositions of witnesses; countersigns many of the orders issued from the court; and is generally responsible for the conduct of the details of business.

Few Sarishtadárs in Bengal get more than 100 rupees a month.

non-commissioned officers, and 930 men. This corps is at present very short of its full complement.

In round numbers, therefore, the Madras army may be said to form a grand total of 75,000 men.

4. OBJECTS OF INTEREST TO THE TRAVELLER—NATURAL PRODUCTS.

The western Ghâts present the greatest attractions to the tourist in quest of beautiful scenery, as also to the sportsman. Under the head of *Scenery* most worthy of a visit may be classed the *Nilgiri Hills*; the *Animallé Hills*; the province of *Kurg*; the *Falls* of the *Kávéri*; the *Falls* of *Gerseppa*; the *Falls* of *Kutallam* and *Papanâsham*; and the whole *Coast* of *Kanara* and *Malabar*. The Collectorates of S. Arcot, Salem, Trichinápalli (Trichinopoly), Tanjúr, and Madura are full of the most interesting remains of Hindú architecture, at the same time that they possess remarkable public works, and are rich in natural products.

The finest specimens of Hindú architecture are the *Pagodas* of *Conjeveram*, *Mahábalipuram*, *Chelambram*, *Shrírangam*, *Kumbhakonam*, *Tanjúr*, *Madura*, and *Rámeshwaram*; and the *Choultry* of *Trimal Naik* at Madura.

The *Hill Forts* of *Vélúr*, *Chitradrug*, *Suvarnadrug*, *Ambúr*, *Nandidrug*, and *Rayakóta*, may be taken as specimens of native fortresses.

The best specimens of *English Cantonments* are that at Bengalúr and the Artillery Cantonment at St. Thomas's Mount.

The *rice cultivation* of Tanjúr, the *tobacco* and *cotton* of Koimbatúr, the *coffee* plantations of the Shiva Rai Hills near Salem, the *sandal* wood, *pepper*, and *cardamoms* of certain localities on the Malabar coast, the *Teak* Forests of the same coast, the *Pearl Fishery* at Tutikorin, and the *Iron Works* at Bépur, deserve most attention from those who are disposed to occupy themselves with the resources of the Presidency.

The *Chief Public Works* are the railroad in progress to Bengalúr, under which may be noticed the fine stone bridge across the Ponnár at Trivellam, near Arcot; *Anakatt* across the Godávarí at Dauleshwaram in the Rájamahéndri Collectorate; the *Anakatt* across the Kṛishna river at Baizwáda in the Guntúr Collectorate; the *Grand Anakatt* of the Kávéri, 10 m. E. of Trichinápalli; *Colonel Cotton's Anakatts*, called also the *Upper* and *Lower Anakatt*, near the same place; the *Bridges* between Tanjúr and Triviár, and that erected by Captain Lawford across the Kávéri on the high road from Trichinápalli to Madras, consisting of 32 elliptic arches, each with a span of 49 ft.; also the bridge erected by the same officer on the same road across the Kolerun,—this truly noble bridge is half-a-mile in length, and has 32 elliptic arches, each with a span of 60 ft.; it cost £15,000: and the *Great Tanks*, of which the following are the most remarkable specimens:—The triangular Lingamprithi tank in the Rájamahéndri Collectorate, 2½ m. long and 1 broad at base, constructed 170 years ago by a Zamindár of Peddapur; the Bápétla tank in Guntúr, 8 m. in circumference; the Bhúsrapatanam tank, 13 m. in circumference; that of Gurgí, 12 m.; those of Shengamnalla and Dharmaveram, each 11 m. in circumference; and that of Darojí, 9 m., in the Ballári Collectorate. The Kávéripák tank, 10 m. E. of Arcot, the dam of which is 4 m. long; that of

Chambrambákam, in the same Collectorate, 20 m. in circumference, and watering 68 flourishing villages; and the Viranam tank, also in the same Collectorate, which is the largest in S. India, its band or dam being 12 m. in length. This last tank is, however, both as to supply of water and embankment, not in good order.

The magnificent *barracks* at Trimalgadi, the new cantonment at Sikandarábád, which cost about £120,000; and those at Jakatalla, near Kunúr, on the Nílgiris, which cost £140,000; especially deserve notice.

5. ARCHITECTURAL TOUR.

MADRAS TO RÁMNÁD AND MADURA AND BACK BY SALEM AND ÁRNÍ.

815 M. 4 F. 40 DAYS.

PRINCIPAL PLACES.	M.	F.	DAYS. Arr.	Dep.
Madras.				
Sadras (7 Pagodas)	40	4	1	3
Pondicheri	88	1	3	5
Kudalúr	100	5	5	6
Chelambram (Pagoda, and Porto Novo and Devikota, time allowing)	125	0	7	9
Kumbhakonam (Pagoda and Lower Anakatt)	172	6	10	11
Tiruvadiár (Tanjúr and 4 bridges on road thither)	193	3	11	13
Kovalidi (Grand Anakatt)	213	6	13	14
Trichinápalli (Fort, Pagodas of Shrírangam, Upper Anakatt)	225	2	14	17
Tirupatiúr (Pudukóta, capital of Tondiman Rájá)	277	6	18	19
Rámnád (Pagodas]	339	4	20	21
Rámeshwaram (Pagoda)	376	7	22	23
Madura (Pagodas, Palace and Choultry of Trimal Naik)	482	3	24	27
Dindigal (Fort, Pagoda)	522	2	28	29
Kárúr (Station)	567	5	29	30
Namkal (Fort)	588	5	30	31
Salem (Station, Shiva Rai Hills)	620	1	31	35
Ární (Fort)	732	5	36	38
Conjeveram (Pagodas)	768	2	38	39
Madras	815	4	40	

By proceeding to Madura direct from Trichinápalli 6 days may be saved, and the route may be still further reduced 5 days by going direct from Trichinápalli to Salem, and a very interesting tour will still be made, sufficient to give the traveller a good acquaintance with the best structures of the Hindús.

PICTURESQUE TOURS.

MADRAS TO BENGALÚR BY SERINGAPATAM, MAISÚR (MYSORE), KURG, AND THE NÍLGIRI HILLS, RETURNING BY KOIMBATÚR AND SALEM. 943 M. 5 F.

PRINCIPAL PLACES.	M.	F.	42 DAYS. Arr.	Dep.
Rájá Chattram (Conjeveram Pagodas)	39	6	1	2
Arcot (Fort and Station)	70	5	3	4
Vélúr (Fort and Station)	84	3	4	5

PRINCIPAL PLACES.	M. F.	42 DAYS. Arr.	Dep.
Hosúr (Remount Depôt)	188 3	6	7
Bengalúr (Station)	212 6	7	8
Shiva Samudram (Falls of the Káveri)	290 0	9	10
Maisúr (Seringapatam)	329 7	10	12
Hunsúr (Government Farm)	357 2	12	13
Merkárá (Picturesque Scenery of Kurg)	403 0	14	15
Kannanúr	475 7	16	17
Utakamand (Nílgiri Hills)	605 1	19	27
Koimbatúr (Pagodas, tobacco and cotton culture, also Animallé Hills)	652 3	28	33
Salem (Shiva Rai Hills, coffee plantations, and Indian steel manufacture)	751 0	34	38
Ární (Fort)	863 4	40	41
Madras	943 5	42	

By going direct from Maisúr to Utakamand, and leaving out the Kurg country, this tour may be shortened 6 days.

COAST OF MALABAR AND KANARA.

A tour along this coast may be made in a palanqueen or on horseback; or a native vessel may be hired for from £10 to £15 a month, and the chief places conveniently visited. The names of the principal places worthy of a visit are as follows, in their order from S. to N.:—

Cochin (Jew Colony, Animallé Hills).
Kalikodu (Calicut).
Mahe and Tellicheri (French Settlement).
Bépur (Iron Works).
Kannanúr (Cantonment).
Mangalúr (Pagodas).
Karikal (Jain Temple and Gigantic Statue).
Búrkúr (Ruined Temples).
Kondapur (Fishery).
Honáwar (Falls of Gerseppa).

CENTRE DIVISION.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between 11° 30′ and 16° 30′ N. lat., and 78° 30′ and 81° E. long. is in length about 400 miles, and in breadth from 50 to 100 miles. The river Krishna bounds it on the N., and separates it from the Collectorate of Machlípatanam; while the Kolerun branch of the Káveri forms its S. limit, and divides it from Trichinápalli and Tanjúr. On the W. it borders on Salem, Kadapa, and the Nizám's territory, and on the E. it is washed by the ocean.

The *general aspect of the country* towards the coast is low and sandy, with occasional patches of stunted jungle and long lines of cocoa nut and Palmyra trees. Inland the soil is richer and more productive, the inferior kind being red and gravelly, and the best land dark loam.

There is a gradual rise towards the W., until the scattered hills, growing more numerous, form a continuous line with the E. Ghâts, which separate Nellúr from Kadapa.

The Ponnár (or Pennár) and Pálár rivers divide this whole extent of country into three nearly equal portions.

The *Sub-Divisions* of the Collectorates comprised in this division and their *Chief Towns* are as follows:—

GUNTÚR (INCLUSIVE OF THE HILL DISTRICT OF PALNÁD).

	Táluks or Sub-divisions from N.W. and N. to S. and S.E.	Chief Towns.*	Distance from Madras.	Distance from Guntúr.
1	Timmarakota	Timmarakota		78
2	Dáchépalli	Dáchépalli		49
3	Kondavíd or Kondúr	Kondavíd		14
4	Mangalagadi	Mangalagadi		12
5	Guntúr	Guntúr	247	,,
6	Répalli	Répalli		29
7	Márutúr	Márutúr		35
8	Sattinapalli	Sattinapalli		21
9	Prattepád or Parlapádu	Prattepád		12
10	Innakonda or Vinukonda	Vinukonda		50
11	Narsaravupét	Narsaravupét		27
12	Ponnúr	Ponnúr		17
13	Kamalpád or Kurapád	Krosúr		26
14	Bápétla	Bápétla		32

* There are no direct routes from Madras to most of the chief towns above mentioned. It will be necessary for travellers, nearly in all cases, to go to the chief town of the District first, and then wend their way to the place to which they wish to go.

NELLÚR.

Táluks or Sub-divisions from N.W. to S.E.		Chief Towns.	Distance from Madras.	Distance from Nellúr.
1	Chendalúr	Addánki		95
2	Inámanamellúr	Inámanamellúr		82
3	Vangavolu (Ongole)	Vangavolu		77
4	Davagudúr	Ponnalúr		75
5	Badapudi	Kandukúr		53
6	Saidapur	Saidapur		25
7	Wudiargadi	Wudiargadi		36
8	Káligadi	Káligadi		36
9	Ravúr	Devarayapatti		40
10	Gundavolú	Rapur		33
11	Punalatalpur	Todaru		13
12	Kavalli	Kavalli		33
13	Sangam.	Sangam		20
14	Talamanchi	Allúr		17
15	Nellúr	Nellúr	108	,,
16	Kóta	Kóta		28
17	Sarvapalli	Gudúr		23

CHENGALPAṬṬ.

Táluks or Sub-divisions.		Chief Towns.	Distance from Madras.	Distance from Chengalpatt.
1	Nayár	Ponnári	20	60
2	Peddapalliam	Tiruvallúr	30	35
3	Punamalli	Punamalli	13	28
4	Saidapét	Saidapét	7	30
5	Tiruparúr	Tiruparúr	28	15
6	Monimangalam	Shrí Perumbudúr	26	22
7	Chengalpatt	Tirukákshikonam	44	8
8	Kánchiveram (Conjeveram)	Kánchiveram	46	22
9	Uttaramallúr	Uttaramallúr	54	18
10	Karungali	Madrantikam	51	15

MADRAS COLLECTORATE.

Sub-divisions.

1	Muttial Pét	Black Town	9	Vepery
2	Peddu Naik's Pét		10	Parsawákam
3	Chintádripét		11	Nadumbare
4	St. Thomé		12	Chetpatt
5	Triplicane		13	Perumbúr
6	Komaléshwaram Kovil		14	Vaisarpádi
7	Nangambákam		15	Erungundam
8	Elambúr		16	Tondiarpét

(*See under Madras for explanation of names*).

N. ARCOT.

Táluks or Sub-divisions.		Chief Towns.	Distance from Madras.	Distance from Arcot.
1	Chittúr	Chittúr	98	29
2	Tirupati	Tirupati	80	67
3	Kávéripák	Wálájáhpét	42	36
4	Sholingad	Sholingad	62	15
5	Tiruvelam	Tiruvelam	78	8

	Táluks or Sub-divisions.	Chief Towns.	Distance from Madras.	Distance from Arcot.
6	Sátgad	Guriattam	104	34
7	Kadapanattam	Kalmanér	124	54
8	Arcot	Arcot	70	,,
9	Vélúr	Vélúr	84	14
10	Tiruvatúr	Tiruvatúr	65	25
11	Polúr	Polúr	96	34
12	Wandiwash	Wandiwash	72	38
13.	Satwaid	Nágalapuram	42	50
14	Penmarri	Penmarri	88	36
15	Venkatagadi Kót	Palmanér	124	54*

S. ARCOT.

	Táluks or Sub-divisions.	Chief Towns.	Distance from Madras.	Distance from Gúdalúr.
1	Tindevanam	Tindevanam	76	40
2	Tiruvadi	Tiruvadi	110	14
3	Villapuram	Villapuram	98	28
4	Bhawangadi	Bhawangadi	124	22
5	Manárgadi	Manárgadi	140	37
6	Chelambram	Chelambram	129	24
7	Trinomalli	Trinomalli	,,	70
8	Verdachelam	Verdachelam	,,	37
9	Ellavansúr	Ellavansúr	,,	48
10	Tirukallúr	Tirukallúr	,,	46
11	Kallakurchi	Kallakurchi	,,	66
12	Chaitpét	Chaitpét	,,	72
13	Gúdalúr (Cuddalore)	Manjakuppám† or New Town		3

The distances given above *from Madras* cannot be depended upon, as they vary according to the route that may be taken to reach the place.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

Of this Division the Collectorate of Chengalpatt has been longest in the possession of the English, having been ceded to them by the Núwáb of Arcot in 1763, in return for services rendered to him; and his grant was confirmed by a *sanad* or imperial rescript from the King of Delhi in 1765. Previous to this, the possessions of the Company were confined to the narrow slip which is now covered by the City of Madras and its suburbs, forming the Madras Collectorate. Chengalpatt was formerly called the 'Jágír' or Fief, a name which is still often used. The Company at first preferred leasing their new acquisition to the Núwáb to taking charge of it themselves, which they did not do till 1780. In that year, and previously in 1768, it was desolated with fire and sword, by Haidar 'Alí. In 1783, the Company let it out in 14 large farms, on leases of 9 years; and in the following year they appointed a Resident to superintend the revenue. In 1786 a superintendent was appointed, who shortly after assumed the sole charge; but 2 years after the Jágír was divided into 2 Collectorates, and next year into 3, when the office of superintendent was abolished. In the same year (1789) the land was re-let in smaller portions. In Nov., 1794, Mr. Lionel Place was appointed sole

* The Kadapanattam and Venkatagadi Táluks are under the same Tahsíldár; hence the same town is the chief town of both.

† Manjakuppam was formerly the chief town of the Táluk; but Cuddalore is now the residence of the principal officers.

collector, and introduced great reforms and improvements. In 1802 a permanent assessment was introduced, and the Collectorate was divided into 64 Mutas or estates, paying from 7,000 to 16,000rs. each per annum. All these were subsequently bought up by Government, the proprietors having fallen into arrears, so that the system is now that of ryotwár. The ancient Tamil Mírási tenure exists here, as also in N. and S. Arcot, but not so fully as in Tanjúr. The proprietors of such lands have exemptions from assessment, and also enjoy certain fees from the other cultivators.

N. and S. Arcot were acquired by the Company with the rest of the Karnatak, on the death of Umdatu 'l-Umará, the last reigning Núwáb, who expired on the 15th of July, 1801. His eldest son, Alí Husain, was set aside, and the title of Núwáb conferred on another son, Azímu-'d-daulat, on condition of his ceding his territories. At that time there were in N. Arcot several independent vassals, whose fiefs have all lapsed, with the exception of Kallúr and Pulicherla, in the Chandragadi Túluk; of Venkatagadi, Tumba, and Narguntí, in that of Chittúr; and of Karkambaddi and Krishnapuram near Tirupati, which last were granted 500 years ago for protecting the pagoda of Tirupati and the pilgrims. The Chittúr Pálegárs, or barons, claim descent from functionaries of the Rájás of Vijayanagar. Ární is also a fief in the family of a Maratha Bráhman. There are also 2 great Zamíndáris of Kálástrí (part of which is in Nellúr) and Kavetnagar, paying 190,393, and 187,663rs. tribute respectively.

Nellúr was ceded to the English by the Núwáb of the Karnatak at the same time as Arcot. There are in it three great Zamíndáris—Venkatagadi, Chundi, and Mutiálpád. The portion of the Kálástrí barony which is in Nellúr, contains copper mines, which were worked from 1801—1806.

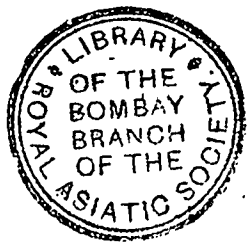
Guntúr, formerly called Murtazanagár, was granted to the Company by the sovereign of Delhi, in 1765, in a decree obtained by Clive, then governor of Bengal. The Madras Government, however, ceded it as a Jágír to Basálat Jang, elder brother of the Nizám, contrary to the wishes of the Supreme Government, who restored it to the Nizám in 1780, and thus detached him from an alliance with Haidar 'Alí. Basálat Jang died in 1782, and in 1788 the Company took possession of the Collectorate. The Bengal revenue system was introduced in 1801. In 1816 the Pindáris made a most destructive inroad into Guntúr, in which they plundered 339 villages, killed 182 persons, wounded 505, and tortured in different ways 3,603. Guntúr was formerly reckoned one of the N. Sarkárs, and formed part of the ancient Kalinga, as did Nellúr. The other Collectorates of the C. Division were the ancient Drávida.

The early history of these provinces is veiled in obscurity. Guntúr and Nellúr were, it is supposed, anciently included in the province of Andhra (see N. Div.) The rest of the Centre Division formed part of the ancient province of Drávida Proper. Wilks states that this territory was ruled before the Christian era by the Chalukia dynasty, to which the Kadamba succeeded, and this line of princes, again, terminated in the 2nd century, A.D. The next rulers of this province appear to have been the Rájás of Kánchi or Conjeveram, who were conquered by the Chola Princes about the 8th century. In the 15th century the country became subject to the Rájás of Vijayanagar, whose empire was crushed by the confederate Muhammadan kings of the Dakhan, at the fatal battle of Tellikóta in 1564, when Rám Rájá, the 7th monarch of the house of Narsingh, with all his principal officers, fell. His descendants, however, though driven from their possessions near the Tunga Bhadra, continued to maintain themselves with varying fortune in the districts which form the present Centre Division of the Madras Presidency. They fixed their head-quarters sometimes at Chandragadi, sometimes at Vélúr, and again at Chengalpatt, until the Maráthas—and, shortly afterwards, the Europeans—came upon the stage.

The bulk of the population in this Division consists of the descendants of the Aboriginal Ugrian race, on which, in remote ages, the pure Hindús or Aryans grafted themselves. Some tribes of this type still exist in their original savage state, differing little from the beasts of the forests. Such are the Chenchís, near the Pallikat lake. They have high cheek bones, flat noses, and altogether a Scythian physiognomy. They go nearly in a state of nudity, and have no knowledge of a God, or belief in a future state.

Other castes are such as are usually met with in other parts of India, the great bulk of the people being Hindú, and a very small portion Muhammadans. The jealousy of caste is carried to a great height, particularly of those 2 sections of traders and artificers called the right-hand and left-hand castes (See Buchanan, vol. i., p. 77). Even of late years blood has been shed in these caste disputes; and at Vélúr on one occasion so serious an outbreak took place on this account that only European troops and artillery could stop the struggle.

MADRAS
AND THE
ENVIRONS
Vepery
Egmore
Nungambaker Tank
Egmore Tank
Chetpet
Pursewalk
Nungambaker
Tank
Tank
Choultry
Choultry
Choultry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ROUTES.

ROUTE 1.

LONDON TO MADRAS.

SOUTHAMPTON TO MADRAS.— The journey from England to Madras occupies about 40 days.—See *Introduction.*

MADRAS.—1. *Arrival at Madras.*—2. *Servants.*—3. *Hotels at Madras—Madras Club.*—4. *Plan of Madras.*—5. *Sights of Madrás—Fort St. George—Arsenal—St. Andrew's Church—The Mint—Statue of Sir T. Munro—Government House—Palace of the Nuwáb—University and Central Museum—Cathedral—St. Thomas's Mount—List of Churches and Institutions.*

Madras.—All writers agree that a worse site was never chosen for a great city than in the case of Madras. The roadstead is open to all winds, except from the west; and, in case of a sudden gale, there is no security for vessels, save in slipping their cables and putting out to sea. There is no navigable river to bring down the wealth of the interior; the soil, a sandy clay, is but moderately productive; and the heat is so intense that, during the hottest months, the thermometer, in a well-appointed room, often rises to 96°. Yet, so attractive is every place in which Government centres, that though Fort St. George, as the Fort of Madras (said by some to be Mandir-ráj, "Central government," but *prop.* Mandrúj,* of unknown etymology,) is called, dates no earlier than 1639 A.D.; and the English, under their Factory Chief, Mr. Francis Day, then first removed thither from Armagon,† 36 m. to the N. of Pulicat, which had been their earliest settlement on the coast of Coromandel (*prop.* Cholamandal, "Territory of the Cholas," or from Cholum, a kind of grain "Holcus Saccharatus"),‡ the population had, notwithstanding, risen in a century to a quarter of a million, and is now officially given at 720,000.

1. *Arrival at Madras.*—The danger of crossing the surf has, no doubt, been somewhat exaggerated. In calm weather this foaming barrier may be passed in the *massulah*,§ or "fishing-boat," without risk. But when a red and white chequered flag is hoisted at the Master attendant's flagstaff (as it is during storms, and from the 15th Oct., when the N.E. Monsoon commences,

* The Rájá of Chandragadi, a descendant of the Rájás of Bijanagar, who granted the English permission to remove to Madras, and to erect a fort there, expressly stipulated that the new town was to be called by his name, *Shrí-Ranga-Rájá-patanam*; but the local governor or Naik, Damarla Venkatadrí, through whose instrumentality the grant had been procured, had previously intimated that he would have the new settlement founded in the name of his father, *Chennappa*; and this name, having probably been given before the execution of the Royal grant, was never superseded, and *Chennapatanam*, "the city of Chennappa," is the word still in general use among the natives in speaking of Madras.

† The word Armagon itself is properly *Ar-mogam* (Tamil *ár*, "six," and *mogam*, for Sk. *mukham*, "face"), the "six-faced," an epithet of Kártikéya, the God of War; from whom many Hindús are named Shanmogam, "Six-faced." The name Armagon was given by the English to Durgarázápatanam, a small port 36 m. N. of Pulicat, when they began to trade in 1625. They gave it this name in honour of Armogam Mudeliár, the chief man of the locality.

‡ Such is the popular etymology; but the real origin of the word Coromandel is as follows:—There is a small fishing village a few miles S. of Pulicat, called *Kari-manal*, "black sand," which to this day is called in advertisements "Coromandel." The Dutch who first landed at this village corrupted the word, and by a strange fate this insignificant place has given a name to the whole coast.

§ These boats are made of planks sewed together with coir twine, without any nails or iron clamps. Thus constructed, they yield to the force of the waves, and are saved from being broken up by their elasticity. The word *massulah* is derived from *machhli*, "a fish."

till the end of Dec.),* as a warning not to cross, those who are, nevertheless, resolved to make the attempt, must prepare for some trial of their nerves. Captains of ships, and others whose business is urgent, do often come through, even when the warning flag is flying, and not unfrequently bring with them boxes and other lumber, by which the danger is much increased. In those cases the adventurous *massulah* is followed by one or more catamarans (the word is derived from the Tamil words *kádu*, "forest," and *maram*, "tree," "a log from the jungle;" or *kaṭṭu*, "to tie," and *maram*, "tree"), a sort of raft, consisting of three logs tied together, with three spreaders and cross lashings. The logs are from 20 to 25 ft. in length, and 2½ to 3½ ft. in breadth. The centre log is much the largest, with a curved surface at the fore end, which finishes upwards to a point. The side logs are similar in form, but smaller, having their sides straight and fitted to the centre log. There is also a smaller catamaran, consisting of a single log about 8 ft. long. These rafts have a small sail, and are paddled by one or two men, who speculate on the chance of a reward in case of rescuing the victims of an upset. In fine weather the surf breaks about 300 ft. from the shore, in squally weather about 450 ft., but during gales from the E. nearly 1,000 ft. In calm weather the surf wave is about 3 ft. high, in squally about 6 ft., in storms 14 ft. It is more dangerous to come on shore in a heavy surf than to go off to sea, as it is more difficult to keep the boat end on. There are two lines of surf, between which it is possible for a boat to keep its position without crossing either barrier. The outer wave, called the male surf, is much the more formidable; and when the storm-flag is up, boatmen sometimes wait many minutes, watching a good opportunity to pull in. It is then that they make a demand for a *douceur*, which, under the unpleasant circumstances of the case, is but seldom refused. The great art is to ride in on one wave, keeping the boat straight, and then pull away from its successor, so as to avoid being pooped, in which case the boat would be inevitably swamped. Nor is the result less disastrous should the boat turn broadside on, for then, too, it is certain to be struck and overset. In such a catastrophe there would be but small chance of escape for European passengers, for only the most consummate skill in swimming could save life, even were the ever-watchful sharks eluded. The rowers of the catamarans, indeed, are continually washed off and regain their logs, but their powers of natation are matchless, and their dark skin does not so readily betray them to the shark: yet, in spite of these advantages, they often perish, and of late, especially, several fatal cases have occurred. As soon as the boat is resigned to the surf, it is hurried along with great rapidity, and at last tossed up astern, till it is almost perpendicular. The sensation is like that experienced when taking a leap on horseback. The instant the first surf has broken, the boatmen pull furiously to escape the next, shouting "Hillea, hillea," "Pull, pull." Sometimes their cry is "Javier, Javier," an appeal to the celebrated St. Xavier, who visited the fishermen all along this coast, from Cape Komorin, converted many, and is still revered by them. The second surf carries the boat to the shore, and at such stormy times the prow impinges with great force, so as not rarely to split, and bestow more water than is pleasant on those about to land. A number of men, however, stand ready to catch the boat and drag it clear of the reflux, and of danger from the next surf.

2. *Servants.*— As soon as landed, strangers are surrounded by a tribe of most importunate native servants of all kinds, who keep up a distracting hubbub of broken English, to which it is a pitiable thing to listen. Servants who speak English may be hired for 10rs. a month — palankeen bearers 6rs. a month—per man.

3. *Hotels at Madras.*—The best thing, of course, to be done if no friends come

* During this period sea insurances are doubled.

to meet one, is to get into a palankeen and be carried to the club, if a bachelor; or, if travelling with ladies, to some friend's house. There are, indeed, hotels which may be repaired to as a *dernier ressort*. These are Valu Mudeliár's Family Hotel, Myrtle Grove House, near the Club, which is tolerable; Iyah Mudeliár's (The Elphinstone) 35, Mount Road; and the Clarendon Hotel, more indifferent, but conveniently situated for travellers on the Esplanade, near the beach and Black Town. But it cannot be too often repeated that, to one ignorant of the languages and customs of the country, or to the lover of comfort, cleanliness, and economy, a friend's house is the best resting-place in India.

The Madras Club is situated near the Mount Road, in the district of Púdupák, about 2½ m. from the landing-place. It was founded in 1832, and is admirably managed. It possesses a good library, which is also well supplied with periodicals, and the charges for living are moderate. Members of the Bengal and Bombay clubs, are *de facto* honorary members of the Madras Club, and *vice versâ*. Strangers and travellers who have friends in the Club can easily secure their election through their intervention. The accounts of honorary members are settled weekly. There are sleeping apartments for bachelors, and a separate building for married people has been proposed. The charge for a bedroom and bath-room is half a rupee a-day, and the rooms must be vacated after a month if required by other and more recent visitors; but this is not likely to happen. Daily expenses need not exceed from 4 to 7 rupees (8*s.* to 14*s.*) a head. The Club is open from 6 a.m. to 12 p.m.

4. *Plan of Madras.*—Madras, with its numerous suburbs, now extends from N. to S. along the coast, from the village of Attapolam to the mouth of the Adyár river, nearly 9 miles, with an average breadth of 3½ miles. The flagstaff of the Fort is by the best calculations made to be in N. lat. 13° 4′, and E. long. 80° 16′ 45″, and may be taken as the centre of the ground built over from N. to S. A little to the N. of it is the landing-place, opposite to a line of buildings well finished, having colonnades to the upper stories, supported on arched bases, and plastered with shell mortar, forming a hard, smooth, and polished surface, resembling white marble when recently laid on. Of these the following are the principal, succeeding each other in a line from S. to N.:—Messrs. Parry and Co.; Granary; Bainbridge and Co.; Arbuthnot and Co.; Supreme Court; Sea Custom House; and Town Police. Behind these buildings is the most populous part of Madras, extending about 1¼ m. in a W. direction, and a mile N. and S., called Black Town. This is bounded to the W. by Cochrane's (formerly Lord Clive's) canal (on which a steamer is now established), and is enclosed on the N. and W. by a strong wall, once fortified. Still farther to the N. lie the suburban villages of Rayapuram,* Attapuram, and Tandiavudu; and beyond Cochrane's canal to the W. are the districts called Vepery (from Skr. *Vyápár*, "trade," as "the trader's resort,") and Parsawákam, and to the N.W. of these, and separated from them by a canal, are the villages of Vasarvalli and Perumbúr, in each of which is a large tank named after the village. To the S.W. of the Fort is a piece of ground about ¾ of a mile long, and half-a-mile broad, which, as being surrounded by the Kúam river, is called the Island. Still further to the S. the Mussulman quarter, Triplicane (*prop. Tiru-valli-kedi*, "the lake of the sacred lamp," a Tamil name), and the Chepák Gardens, where is the palace of the former Núwábs of the Karnatak, a large building with some good rooms. Close to this, in a N.W. direction, is Government House; and still further W. are the districts of Chintádripét and Egmore (formerly Ellembúr, and *prop* in Tamil, *Yalambúr*), to the W. of which is a large tank, called the Spur tank. W. of Triplicane lie the districts of Púdupák

* *Ráyi*, in TAMIL, signifies "a stone;" hence *Ráyappa*, a common name for men among Tamil Christians, equivalent to "Peter." Hence *Ráyappa-puram*, "Peter's town;" the Catholic Church there being *Ráyappa-kovil* "St. Peter's Church."

"New Town" and Namgambákam, separated from Egmore and Chetpatt by the Kúam river. S. of Triplicane is the district Kishnahpéta, and W. of this Royapéta and Parcheri ("Place of the Pariahs"); and S. of these, St. Thome, Quibble (*kovil*, "a church" in Tamil) Island, and Alvárpéta (Alvár, 12 saints adored by the worshippers of Vishnu), bounded finally on the S. by the Adyár river, and on the W. by the Nangambákam tank and Long tank, the latter 2 m. long from N. to S., and ½ m. broad, while to the extreme S.W. is the Artillery Station, called the Mount, more than 8 m. from the Fort. From this cantonment to the Fort runs a fine road, called the *Mount Road*, lined with beautiful villas along most of its course, and shaded by magnificent banyan and tulip trees. The Adyár river to the S., the Nangambákam tank to the W., and the village of Tondiárpét to the N. form the limits of the district controlled by the Supreme Court of Judicature and of the Madras Collectorate. The Abkári or Liquor Revenue limits extend 8 m. beyond this boundary, and the revenue from this item exceeds £60,000 a-year, and forms about 1 moiety of the revenue of the Madras Collectorate. Within these limits no one can sell arrack without a Government license. The licenses are put up to auction, and those who offer to take most arrack, specifying the quantity per day, obtain them. Government imports Colombo arrack at 10a. per gal. and sells it at 3r. 6a. 10p. It manufactures patta or bark arrack at 8a. per gal. and sells it at 2r. 15a. 11p.

5. *Sights of Madras.*—The sights of Madras are not numerous, and may very well be exhausted in 4 days. The first evening may be spent in a survey of *Fort St. George*, which is not devoid of historic recollections. Here, on the 10th of Sep., 1746, M. de la Bourdonnais marched in and received the surrendered keys in the name of the French King, to be restored once more to the English, by the treaty of Aix-la-Chapelle. Here again, on the 14th of Dec., 1758, a French besieging army made its appearance under M. Lally; to retreat, baffled and discomfited, on the 16th of Feb., 1759, leaving behind them 52 pieces of cannon, and many of their wounded. The enemy then made their approaches on the N. side, and their principal battery, called Lally's, after their general, must have been somewhere near where the house of Parry and Co. now stands, as it was close to the beach, and about 580 yards from the Fort. Another battery was at the native Burying-ground in Black Town, and a third about 400 yards to the S.W. Here again, in April, 1769, while the English forces were far away, were suddenly beheld the cavalry of Haidar 'Ali, who dictated to the governor the terms on which he would spare the defenceless territory. Once more, on the 10th of Aug., 1780, and again in Jan., 1792, the Maisúr horsemen alarmed the garrison of Madras. Here, in Writers' Buildings, Bob Clive, an idle and discontented clerk, twice snapped a pistol at his own head. From this Fort, too, he marched to his earliest triumphs, and hence went forth the host which, on the 4th of May, 1799, overthrew the stronghold of Tipú. In shape, the Fort is an irregular polygon, approaching to a semicircle, of which the sea-face is nearly a diameter running N. and S., and presenting a clear front on that side of 500 yards. The sea flows to within a few yards of the ramparts, which are fenced by an artificial barrier of stone work from the destructive violence of the surf and tides. The foundation of the works on the sea-face contains a series of cisterns, which are filled with fresh water from the "Seven wells" at the N. extremity of Black Town. These wells were originally 10 in number, but only 2 are now in use, the others being choked up. These two yield 264,000 gals. in 24 hours. The fortifications on the land side consist of three full and two demi bastions, which latter rest on the line-wall which runs *en crémaillère* along the beach. The curtains are covered by cavaliers and lunettes. The ditch is wet except between the curtain and ravelin of the north face, which are connected by a strong *caponière*, while the curtain is covered by a *tenaille*. The counterscarp is faced with a revetment,

and defended by a palisaded covert way and a glacis, which is mined. Within the Fort is a terraced two-storied barrack for European troops, running N. and S., at the N. and W. extremity of the Fort; the upper story being occupied by the officers; the lower by the men. In this barrack there is said to be accommodation for 1,000 men. The garrison for years has consisted of 1 regt. of H.M. Infantry and 2 companies of Artillery. Outside the Fort there are usually 3 regts. Native Infantry stationed at Madras, one of which is the Veteran Battalion in Black Town. Of the other 2 native corps one is hutted at Vepery, the other at Perambúr. Fort St. George also contains the following Government offices: the Council House, where the members of the Government meet for the transaction of business; Adjutant-General's Office; Quarter-Master General's Office; Military Auditor-General's Office; the Accountant-General's Office, in *Charles* and *James Street*; the Board of Revenue, *Old Exchange*; Civil Auditor's Office, *St. Thomé Street*; General Treasury, *Portuguese Square*; Stamp Office, *St. Thomé Street*; Stationery Office, *Arsenal*, and various Military offices.

The *Arsenal* is well stocked and adorned with 2 of Tipú's guns, the muzzles of which are carved to represent a tiger's head. *St. Mary's Church* is nearly a century old, and possesses some good monuments, particularly one, executed by Bacon for the E. I. Company, to the Missionary Schwartz, who was buried, however, at Tanjúr. In the centre of the Fort, on the parade-ground facing the Council House, is a marble *statue of Lord Cornwallis*, under a stone canopy. It stands upon a circular pedestal, on which is sculptured, in *alto rilievo*, the surrender of Tipu's children. After visiting the Fort, the fine *Light-house* may be inspected. It stands on the Esplanade, close to the N. face of the Fort, and is 128 ft. above the level of the sea. Its light, one of the most brilliant in the world, is a flashing one, the duration of the flash being to that of the dark interval as 2 to 3, and was first shown on the 1st of Jan., 1841. It is exhibited from the top of a Doric column of granite, standing on a cubic pedestal, also of granite, with massive steps. The lantern consists of a 12-sided polygon, framed in gun-metal, with 9 glass and 3 blank faces. The interior diameter of the lantern is 9 ft., and its height 4½ ft. The traveller may then enjoy the sea-breeze for a little, and watch the surf rolling, if the wind be high, in thunder to the shore.

Another day may be devoted to St. Andrew's Church, the Mint, Black Town, Government House, the Nuwáb's Palace, and Pacheappa's School (with Branch Schools at Conjeveram and Chedambram), founded 1842, which has a Debating Society attached. The debates take place once a week, and are numerously attended. Travellers are allowed to be present; the School House is on the Esplanade.

St. Andrew's, the Scotch Church, stands about equi-distant from the Club and the Esplanade, in the angle between Vepery and Chintádripéta, near the Kúam river. The first stone of this fine church was laid on the 6th of April, 1818. The edifice was completed in about 2 years at a cost of £20,000, and reflects great credit upon the architect, Major Fiott de Havilland. The Madras stucco, or chunam, has been most skilfully applied in the interior of the church, and gives to the pillars all the whiteness and polish of the finest Parian marble. The steeple rises to the height of 166½ ft. above the pavement, and the whole edifice is remarkable for the complete substitution of masonry for timber, which would be soon destroyed by the white ants. Bishop Heber complains that the form of the church is singular, and injudicious for the purpose of hearing, though he praises the stateliness of the structure. The foundation, however, is the most curious part to the English traveller, consisting as it does of wells, which have been formed over the whole area of the edifice, except in a space in the centre of about 30 ft. in diameter. These wells of masonry are sunk 9 ft., the foundations being raised 13½ ft. above them, and the basement

being 4 ft. more, making the whole depth below the pavement 26¼ ft. In spite of the nature of the soil—which is, first, vegetable mould for 10 in.; then a foot or two of alluvial earth; then 8 or 10 ft. of black, soapy, salt mud; and then sand, which a few ft. downwards becomes a veritable quicksand—these brick wells, filled with rubble, present a solid support to the vast superincumbent weight. These wells, like all others in the country, are built to a convenient height above ground, and then made to subside by scooping the earth from the basement. As the water rushes in the men are obliged to work beneath it, their bodies being completely immersed; and it is surprising how long they continue under water. This labor, however, is so exhausting that they are obliged to relieve one another unceasingly. The well-diggers are a distinct caste by themselves, and will not intermarry, even with their tank-digging brethren. The bridge over the Kuam river, near the church, is called St. Andrew's bridge, after the church, and was erected by the same architect in 1817, at a cost of £8,000.

The *Mint* is situate not far from the wall, at the N.W. angle of Black Town. Here some ingenious contrivances, invented by the able manager, Major Smith, and specially an instrument for testing the weight of coins, which gained one of the great prizes at the Exhibition of 1851, may be inspected. In a line with it to the sea are the barracks of the N. Vet. Bat., Black Town chapel and school, and the Supreme Court jail; at the S.E. angle are the Roman Catholic cathedral, Church Mission chapel, and Armenian church.

Black Town itself lies very low, being in some places only six inches above the level of the sea at spring-tides, against the inroads of which it is protected by a strong bulwark of stone. Three broad streets, running N. and S., intersect the town, dividing it into four nearly equal parts. These streets are well built, and contain many terraced houses and European shops. Near the N. wall is the enclosure known by the name of the Seven Wells, the water of which is highly valued for its purity, which it is said by sea-faring people, to preserve for a length of time at sea. Public water-works have been erected in this enclosure by Government, and two reservoirs have been constructed—one in the Fort, the other midway between the Fort and the town, which are daily filled from the wells by means of metal pipes. The shipping, and all the inhabitants who choose to send for it, are supplied from these sources. The purity and wholesomeness of the water seem owing to its being filtered through a bed of fine sand, consisting almost entirely of quartz, which extends several miles in length in a N. direction, but is not more than 300 or 400 yards in breadth —its depth varying from 1 to 15 ft. The fine polish of the Madras chunam, or plaster, is obtained by the admixture of this pure sand with shell lime.

In the centre of the island between the Fort and the Governor's garden stands the bronze equestrian *statue of Sir T. Munro*, by Chantrey, erected by public subscription at a cost of £9,000. This able statesman died Governor of Madras at Pattikonda, in the Ceded Districts, on the 6th of July, 1827, of an attack of cholera. His body was interred at Gúti, where the Madras Government erected a stone monument to his memory, and the people of the Ceded Districts built a choultry in honor of him, to which Government added a tank, and provided an establishment of servants to keep it in repair.

Government House is much inferior to the stately viceregal palace at Calcutta, and even to the smaller but very pleasant residence of the Governor of Bombay at Parell. The house is fronted by a handsome colonnade and stands in a park, at the end of which, on the sea-beach, is the Marine Villa, where the Governor resides in the hot weather. There is one immense banquetting-room detached from the other rooms and containing some portraits of Coote, Cornwallis, Meadows, and other heroes, of most indifferent execution; and one of Sir R. Strange, which possesses more merit. Two good pictures of Sir T. and Lady Munro, which were originally here,

have been restored to their places from the College. Any gentleman can attend the Governor's public breakfasts, and, by putting down his name, obtain an interview, if he feels so inclined, with the Viceroy, when he will probably be invited to dinner. The Governor's body-guard are a remarkably fine body of men, consisting of 2 troops of 80 men each, superbly dressed, and commanded by an officer of the Light Cavalry, assisted by an adjutant from the same branch of the service. Their cantonment is on the island opposite the Governor's gardens.

The *Palace of the Núwáb* of the Karnátak, at Chepák, was formerly visited by those who wished to see a specimen of a Muhammadan chieftain's court in India. H. H. Amíru'l-Hind, Wálájáh, 'Umdatu'l-'Umará, Mukhtáru'l-Mulk, Siráju'd-Daulah, Ghulám Muhammad Ghaus Khán Bahádur, Bahádur Jang, the last Núwáb, died in November, 1855. He was born on the 25th of Aug., 1824, and installed as Núwáb on the 25th of Aug., 1842. By his death a large pension has reverted to Government. The Núwábs of the Karnátak were originally deputies of the Súbahdár of the Dakhan, under the Mughul Emperors, and their office does not date from a time earlier than the close of the 17th century, when Aurangzíb made himself master of the Karnátak, which had previously belonged to the States of Golkonda and Bijapur, and before that to the Rájás of Bijanagar. The Darbár, or reception-room, is large and handsome, and adorned with pillars. There is a picture of George the Fourth as Prince of Wales, by Hoppner.

A third day may be given to the Military Orphan Asylum, the Madras University, the College, the Observatory, the Horticultural Society's Gardens, St. George's Cathedral, and the Mount.

The *Military Male Orphan Asylum* was founded in 1788, at Egmore. It was here that, in 1789, the Madras system, as it has been called, of Education was first tried under the English Government, by Dr. Bell. Thence it was imported into England, and, under Bell and Lancaster, effected a very great alteration in educational establishments, being received not only into the national schools and places of instruction for the lower classes, but also into some of the great public schools, such as Rugby and Charter House. The whole novelty consists in employing the more advanced scholars as monitors to instruct the younger boys, or those who have made the least progress.

Madras University stands in Pantheon Road, in the district of Pudupéta, close to St. Andrew's Bridge, about a mile from the club. Here are three European professors, and a large establishment of European and native teachers; and those who wish to test the abilities of the native students may find ample means of forming an opinion by inspecting the establishment. It consists of a College department, a primary and a high school, of which the first two were opened in 1833, the latter in 1841. The College—which has ceased to exist as a College, though the civilians' examinations are still held in it—is close to the S. side of the Kúam river, in a line with the Egmore Tank. The library of the Literary Society—a branch of the Royal Asiatic Society—is here. Amongst the volumes, the Mackenzie MSS., in upwards of sixty gigantic folios, contain a large mass of historical and legendary lore respecting India. There is also a very beautiful folio Virgil; and a portrait of the well-known French missionary, the Abbé Dubois, in a native dress, who lived 25 years in Maisúr to little profit, if we may believe himself. The building likewise contains the Government Central Museum, where an admirable collection of the natural products of the Presidency is exhibited, which is well worthy of inspection, if for the marbles alone. It is open to the public daily, from 6 to 9 a.m., and 12 to 6 p.m. The Observatory, erected in 1793 by Michael Topping, under the Court's orders, is now under the charge of Captain Jacob, late of the Bombay Engineers; it is not far from the College, and close to the Kúam river. About a mile thence, in Mount Road, in a southerly direction, are the Horticul-

tural Gardens, and St. George's Cathedral, contiguous to each other.

The *Cathedral* may be ascended for a general panoramic view of the city and its environs, and as there are only low and detached hills for a space of thirty miles, the prospect is extensive. This church possesses several monuments by Chantrey;—one of Bishop Heber represents him in a half-kneeling posture, in the act of blessing a kneeling Hindú female. There is also an exquisite figure by Flaxman to the memory of Archdeacon Mously; it represents Religion in pilgrim garb, with face upturned to heaven, and holding a cross. The visitor may also remark a tasteful device to the memory of Mr. Chamier, and a slab to the unfortunate 37th Regiment N.I., the greater part of which perished in an unseaworthy transport which was conveying them to China.

The general hour for Church Service is 11 a.m., and half-past 6 p.m. on Sunday, and on Wednesday half-past 6 p.m. and a quarter-past 6 p.m. in winter.

From St. George's to the *Little Mount*, where tradition says St. Thomas, the Apostle of India, was martyred,* is a distance of about two and a half miles from the Mount Road, and across the Adyâr river by Marmalong† Bridge. This mount is a small rocky knoll, with a Roman Catholic church on it, in the suburb of Mailapur,‡ or "City of Peacocks," as St. Thomé is called by the natives. There are some relics here, exhibited to the pious or the curious. According to some, the bones of St. Thomas were interred at this Mount. From Marmalong Bridge to the larger Mount the approach is by a beautiful and well-kept road, lined with rows of the *Ficus Indica*, or "Banyan Tree," forming a beautiful avenue,—the refreshing shade of which enables the traveller to pass on without suffering even from the noonday sun. There is a gradual ascent to the foot of the Mount, which is an isolated cliff of greenstone and syenite, about 300 feet in height. The summit is crowned by an old church, called the church of "the Expectation of the Blessed Virgin," measuring 109 feet by 78, built by the Portuguese in 1547,—a picturesque little building, the property of the Roman Catholic Armenians. The view from the top is a fine one, ranging over the cantonments and noble parade-ground of the artillery, and the surrounding district. About 2000 men have been quartered here on an average. The native population exceeds 20,000. The traveller may remark at the Mount the *Adansonia digitata*, a native of Senegal, which grows in Africa to the enormous size of 100 feet in girth. There is one specimen at the mount, the circumference of which is 30 feet. A curious account of the destruction of a tree of the same species at Kolâba, in Bombay, which was 44 feet in circumference, by the *Lorina sentis* beetle, is given in the Bombay Asiatic Society's Journal for 1844, p. 136. The fruit is occasionally used by the natives in curries; the leaves dried and reduced to powder are useful to diminish excessive perspiration, while the expressed juice, mixed with sugar, is valued as an antiseptic drink. In the gardens here may also be seen the *Sapodilla*, a rare shrub, native of the Celebes; it bears a wholesome oval-shaped fruit, in taste like a medlar.

The traveller pressed for time may pass his fourth day in visiting Ennûr and the Red Hills, the Highgate and Hampstead of Madras. He may take boat at the basin, close to the Mint, and for the moderate sum of 4 rs. be conveyed in as many hours to Ennûr, along Cochrane's Canal, or still more expeditiously by the steamer. He will thus see the garden-houses of the wealthy inhabitants; and three hours' drive in a buggy will bring him thence by the

* It is now decided that the St. Thomas from whom the Mount is called, is no other than St. Thomas Aquinas, and that the story of the martyrdom is pure fiction, though Heber conceded his belief to it.

† Properly Mâmill-amma, "Our Lady of the Mangoes." This bridge is an interesting object. Its extreme length, including the causeway, is 410 yards, and it has 29 arches.

‡ Or, Tamil, Mayllûr, from *mayil*, "a peacock," *ûr*, "city." Here again is a trace of the almost universal worship of Kârtikéya on this coast. The peacock is the bird on which he is supposed to ride. Some say, however, that the jungle round this suburb, 60 or 70 years ago, abounded with peacocks, whence the name

Red Hills back to Madras. As the *Madras Snake Charmers and Jugglers* are perhaps the most famous in India, he should not omit seeing a specimen of their performances. One of the most curious of their tricks is the stringing a basket of eggs thus: the juggler, while spinning round with wonderful velocity, inserts a number of eggs, one by one, into the loops of string fastened to his head-dress, and keeps them all in rotatory motion, without any collision or fracture.

The traveller must not forget that the luxury of ice is procurable at the ice-house, established 1845, at South Beach. It is open at dawn and sunset, except on Sundays, when it closes at 8 a.m. Charges, 1 ánâ per lb. for cash, and 1 ánâ 3 pice for credit. Branch house at No. 24, Second Line Beach.

The garrison band plays every Tuesday evening, at the Gardens of the Horticultural Society.

The best confectioners are Laybourne and Co., Mount-road. Pharoah and Co., and J. Higginbotham, 122, Mount-road, are the principal booksellers. The former keeps also a general European warehouse. Deschamps in Mount-road is a very superior cabinet-maker and upholsterer. He gained a prize at the Great Exhibition; and his carving in ebony, rose-wood, and satin-wood furniture, is not inferior to Paris work. He has sent large orders to Australia. There are nine weekly newspapers, of which the *Athenæum*, published by Pharoah and Co.; the *Spectator*, a semi-Government Journal; and the *Examiner*, by J. J. Craen, are the chief.

EXCURSIONS.

ROUTE 2.

MADRAS TO ENNÚR BY TRIVATÚR.

11 M. 3 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras.*

CIVIL AUTHORITY — Collector of Chengalpatt—*Pallikarni.*

PLACES.	STAGES. M.	F.	M.	F.
From St. George's Gate of the Fort to Market in Black Town	0	5½		
Black Town Gate	0	7½		
Monegar Chávadi	0	1		
Tandiarved	1	1		
Wanárpét	1	1		
Trivatúr begins	1	2		
,, ends. Horse Stables	0	6	6	0
(*a*) Yena-úr, called Ennúr	2	0		
A Dwelling-house called "the Retiro"	0	2		
Kattipákam	1	3		
Mr. Wellington's house	0	6		
The Club House	0	2		
Mr. Minchin's house	0	2		
The Núwáb's house	0	1½		
Binny and Co's house and banglá	0	2½	5	3
			11	3

There is a good road the whole of the way from Madras, lined on each side, as far as Trivatúr, by the garden-houses of wealthy natives. After passing Trivatúr the cultivation ceases, and a sandy plain commences, flat and barren. If the traveller prefers water carriage, he may proceed to Ennúr by Cochrane's canal, full particulars of which Route will be found in Route 4—*Madras to Palikat.*

(*a*) *Ennúr.*—The name Ennúr, which is properly written Yena-úr, "What town?" is said to have arisen from some European asking the name of the place in not very intelligible Tamil. The native he interrogated misconceiving his question, replied by another question, "Yena-úr?" "What town?" and the questioner put down the words as the name of the place, Anglicising their sound to Ennúr. Near Ennúr are the great *Salt pans*, in which upwards of 36,000 tons of salt are annually manufactured for the consumption of the city of Madras and its environs. The salt is sold at 120 rs. per garisha = 4.4 tons, or 3½ lbs. for 1*d.* A revenue of nearly £60,000 a year is raised from it.

The soil in which the salt is manufactured is of two kinds, red and brown. The former produces the finest and whitest salt; the latter a coarse inferior kind. The manufacture begins in January, as soon as the rains are

over, and the weather begins to grow warmer. The pans, which, including their reservoirs, are each about two-thirds of an acre in extent, are first cleansed from the mud accumulated in them during the monsoon. Next day they are moistened with a little water, and ridges are raised between the pans. On the third day the pans are dug 1½ inches deep with a kind of spade, and, in the evening, an inch of water is let in. From the fourth to the ninth day they are trod down crossways. On the ninth day an inch of water, already well heated by the sun in the reservoirs, is admitted. In the course of 4 days a little inferior salt is produced, mixed with brackish water. The pans are again well trodden down for 4 days, and water is admitted, which, in 4 days more, will produce good salt. From the 23rd to the 25th day the pans are pounded with rammers till the salt is quite destroyed, when an inch of water is again admitted. On the 29th day, when the water is a quarter of an inch deep, the salt is fit to be taken out. It is then strewed on the banks to dry for 6 hours, when it is placed on platforms in heaps of 60 tons each, and thatched with straw to prevent damage from rain.

There is a small salt-water lake at Ennúr, where the Madras gentry enjoy the diversion of boating, which is impossible at Madras itself, on account of the surf. This lake contains excellent fish and oysters, and there is a club-house, with all the *agrémens* of billiard tables, card-rooms, etc. Here, therefore, the traveller may pass a day very pleasantly.

ROUTE 3.

MADRAS TO MAHÁBALIPURAM, OR "SEVEN PAGODAS," BY SADRAS

40 M. 4 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras.*

CIVIL AUTHORITY — Collector of Chengalpatt—*Pallikarni.*

PLACES.	STAGES. M. F.	M. F.
From Wálájáh Gate to Rayapéta	2 4	
Mailapur Tank	1 3	
Elphinstone Bridge	1 5	
Pápan Cháwadi	1 3	
Mutukáren Cháwadi	4 4	
× an Inlet	0 5	
SHOLANGANELUR	1 1	13 1
Chinnancheri	3 1	
(*a*) Wánien Cháwadi (Kovilam is near this), *b.*	2 4	
Padda-úr	1 5	
Changamaliserenkovil	2 2	
TRIPALUR, *t. o.*	3 5	13 1
Alatúr	2 3	
Pyanúr, *t. o.*	3 1	
Paulakaran Cháwadi	1 5	
Kílkanni	3 2	
Direct *rd.* to Vapencheri	0 2½	
(*b*) SADRAS FORT (Mahábalipur is near this), *b.* and *t. o.*	3 4½	14 2
		40 4

About 35 miles S. of Madras, and a few miles from Sadras, are the remarkable temples of *Mahábalipur*, "The city of Great Bali," or as it is called by the natives, Mahvellipur; though, as Mr. Babington informs us, the real name is Mahámalaipur, "City of the Great hill;" while to Europeans the spot is best known by the title of "The Seven Pagodas." As these remains are among the most curious in India, they deserve from the traveller more than a hurried visit. If provided with tents, the traveller may leave Madras by palankeen at night, and reach the pagodas early next morning, and so spend a day or two in investigating the ruins. Otherwise, it will be as well to proceed to Sadras, which is but a few miles distant from Mahábalipur, and possesses a good banglá, at which head quarters may be fixed.

There is nothing deserving of note between Madras and Sadras, except the large and very sacred pagoda at Tripalúr, where there is also a handsome Cháwadi (choultry). An undertaking of no little local and even general importance is, however, now under prosecution, which cannot but tend greatly to develope the resources of the S. districts. Funds have

been allotted for the formation of a navigable canal, connecting the Adyár and Pálár rivers respectively at Madras and Sadras; and it is intended to form a section of the "E. Coast Canal," commencing at Tuni in the Vishákpatanam District, and terminating either at Tutikorin or extending even to Cape Kumári (Komorin), in the Tinnevelli collectorate. Much has already been accomplished in various separate portions of this important commercial and social enterprise; but its present character of one uninterrupted navigable canal, available for transit and traffic at all seasons, is chiefly to be ascribed to the enlightened views of Lord Harris. The total length of the Coast Canal will not be less than 800 miles; and the average outlay, including locks and bridges, is £1000 per mile. Thus, for less than £1,000,000, benefits may reasonably be expected much greater in proportion than from an equal outlay upon the lines selected for the Indian railways. These are, perhaps, of more political importance in consolidating the powers of Government, than of commercial value in improving and developing the resources of the country.

(*a*) *Kovilam.*—At 4 miles S.E. of Wanien Chávadi is Kovilam (Covelong), a small town, between which and Mahábalipur is a dangerous reef, where the Rockingham was lost in 1775. At this place, called by the Muhammadans Saádat Bandar, a fort was built near the ruins of one erected by the Ostend Company, by Anwaru'd-dín Khán, Núwáb of the Karnátak. The French took it in 1750 by a singular stratagem. A ship anchored in the roads with a signal of distress flying. On the Núwáb's people coming on board, they were told nearly all the crew had died of scurvy, and that the rest would perish too if not suffered to land. Accordingly 30 marvellously ill-favoured Frenchmen were suffered to come ashore, and admitted into the fort, counterfeiting a variety of ailments. These had arms concealed under their clothes, and in the night rose on the garrison and overpowered them. Clive took the place in 1752 with a few hundred recruits, whom he animated by his daring. He found there 50 cannon of the largest calibre, which had been captured by the French at Madras. The commandant surrendered on condition of carrying off his own property, which turned out to be turkeys and snuff, in which articles he dealt.

(*b*) *Sadras* itself is a large decayed place, once a Dutch settlement, and frequented by the Dutch so long back as 1647; it was annexed by us in 1795, restored in 1818, and finally ceded to the British in 1824, together with all other Dutch settlements on the continent of India, in exchange for certain possessions situated chiefly in Sumatra.

The spot on which the temples are situated is insulated by an arm of the sea, one mouth of which is near Sadras, and the other at *Kovilam* ("church," in Tamil), not far from Madras. This streamlet is always fordable. Proceeding from Sadras, the first sight reached is the five Rathas, or "sacred cars," as they are called, though they were obviously not intended as imitations of those wooden vehicles on which the images of the Gods are moved on festivals. They were probably carved for temples; but have been left unfinished, being blocks of pale granite, highly ornamented on the outside, and covered with figures, but, with one exception, not hollowed out. They stand in a grove of Palmyra trees, and are partly covered with sand. The one most to the N. is plain, square, and hollowed, 10¾ feet long, and 17 feet high. The next is square, and much ornamented, 26 feet 2 in. long, and 25½ feet high. The largest of all is the third, being 47 feet long, and 25½ feet high. Round the lower part, on three sides, are galleries. The whole is cracked through, and a large fragment broken off in front. The fourth is three-storied, adorned with galleries and figures, and terminates in a dome. It is 27 feet long, and 36 feet high. These four are in a line from N. to S. The fifth is a little to the W., and is perhaps the most elegant of all. It is shaped like a horse-shoe, with a portico at the flat end. It has a double row of pilasters,

and has three stories, besides the roof, which is round. Opposite the Rath most to the N., is the figure of a lion, 6¾ ft. long. The head is 6½ ft. from the sand, which has risen to the middle of the legs. Behind the lion is a large elephant, and the bull of Shiva, nearly buried in sand. On these Raths are inscriptions in ancient Tamil characters, which have been explained by Mr. Babington; and which show that the figures are of Vishṇu in his various Avatárs.

About a mile to the N. of the Raths is the village of Mahavalivaram (Mahvellipur), where about 400 bráhmans still reside. In the centre of this village is a canopy of stone, called the Dólótsava Mandapam; remarkable for its lightness and elegance. It is of granite, and is supported on 4 columns, which rise from a platform elevated by 3 steps. The shafts of the columns, with the base, are hewn from a single stone, and, including the capital, are 27 ft. in height. This Mandapam stands in front of an unfinished building called Gopuram or "gateway." Through these Gopurams the idol is wont to be brought at Hindú festivals to the Mandapam to receive the adoration of the people, who are not permitted to enter the great temple. Behind this gateway is a temple to Vishṇu, highly ornamented with elaborate carving. But the most remarkable object is a large rock close to the village, in which is hewn a pagoda about 26 ft. in length and height, and 13 ft. in breadth. Within is the Lingam and a long inscription on the wall. Near this, the surface of the rock, for about 90 feet in length, and 30 ft. in height, is covered with figures. Of these the principal are Arjun, the third son of Prithá, and Pándu, performing ascetical worship to obtain from Vishṇu a celestial weapon which will give him power over all his foes. He stands on the tip of his great toe, with his hands above his head, and eyes and face upturned. On his right is the four-armed figure of Vishṇu, and on either side are innumerable figures of men and deities, as well as animals, particularly lions and apes. Below, on the left, is a group of elephants; and, on the right, a temple with figures. A few paces onward is a spacious excavation called the Krishṇa Mandapam, where the god is represented as tending the herds of Nanda. The execution is coarse, and the design rude. Up this rock the bráhmans will conduct the traveller, and on the way it is necessary to pass under a prodigious circular stone 27 ft. in diameter, so placed on a smooth and sloping surface that there seems danger of its crushing those who pass beneath. The top of the rock is strewn with fragments of brick, said to be the remains of an ancient palace. A rectangular polished slab, about 10 ft. in length, is shown as the couch of Dharma Rájá, the eldest brother of Arjun. A rough stone excavated is also pointed out as the ladies' bath.

Descending over immense beds of stone, you arrive at another spacious excavation, a temple of Shiva, who is represented, in the middle compartment, of large size, with four arms; while a small figure of Bráhma stands on his right, and one of Vishṇu on his left. At one end of the temple is a gigantic image of Vishṇu sleeping on the Sheshnág, or thousand-headed snake; its heads forming his canopy. Opposite is Durgá mounted on a lion, attacking Maheshásur, or the buffalo-headed demon. This is said by Babington to be the most spirited piece of Hindú sculpture he ever beheld.

At a considerable elevation above this excavation is a smaller temple wrought out of a single mass of rock. The situation is so picturesque, and its sculpture so rich, that it is in the highest degree worthy of examination. It is in form a parallelogram, open on one of the longer sides. It contains four large compartments, one at each end, and one on each side of the central recess, opposite the entrance. At the left end, is a representation of Vishṇu in the Varáha Avatára, or Boar Incarnation, the third of that God. He holds in one hand the goddess Lakshmí, in the other his usual characteristics. Adoring figures surround him. At the opposite end is another figure of Vishṇu, with 8 arms, holding various weapons. On the right

and left of the central recess are female deities with attendants.

About half-a-mile to the E. of the village, and washed by the sea, is the celebrated pagoda which forms so conspicuous a mark for navigators. The surf dashes its spray over this temple, and would, perhaps, ere now have swallowed it up, but for a defence of large stones in front. Numerous rocks stretch for a long distance into the sea, and on the nearest of these, standing in the very spray of the sea, is a pillar such as is ordinarily erected in front of the Hindú temples of celebrity. It would seem that 4 or 5 other pillars once stood on this rock, for the mortices for them remain. The position of this temple, the pillars in the sea, and the masses of rock visible at low water, may have given rise to the legend of the submerged city of Bali having existed here, a story which may fairly be classed among the wildest Hindú fictions, though Southey has immortalised it in his "Curse of Kehama," and Mr. Goldingham's bráhman assured that gentleman that his grandfather had seen the gilt tops of 5 pagodas among the breakers. It would have been strange indeed, if, in a place so destitute of every capability for supporting human life, there had once been a great city, whose

> golden summits in the noon-day light
> Shone o'er the dark green deep thus rolled between,
> For domes, and pinnacles, and spires, were seen
> 'Peering above the sea . . . a mournful sight!
> Well might the sad beholder ween from thence
> What works of wonder the devouring wave
> Had swallowed there, when monuments so brave
> Bore record of their old magnificence.
> And on the sandy shore, beside the verge
> Of Ocean, here and there a rock-hewn fane
> Resisted in its strength the surf and surge
> That on their deep foundations beat in vain.
> In solitude the ancient temples stood,
> Once resonant with instrument and song,
> And solemn dance of festive multitude;
> Now as the weary ages pass along,
> Hearing no voice save of the ocean flood,
> Which roars for ever on the restless shores;
> Or visiting their solitary caves,
> The lonely sound of winds, that moan around
> Accordant to the melancholy waves.

The situation of the temple, however, in so wild and desolate a spot, with the hoarse roar of waters heard around it, as well as its own extreme beauty, justly entitle it to a legend, and one "married to immortal verse." Mr. Fergusson, in his "Ancient Architecture of Hindostan," declares it to be with the single exception of the Pagoda at Tanjúr, the finest and most important Vimána in the S. of India. It is small, being not more than 30 ft. square at base, and 60 ft. high, but it is free from all surrounding walls and gateways, which so detract from the grandeur of other pagodas. A spirited view of it will be found in the work above referred to. The same authority assigns the edifice to the 11th century, and the neighbouring excavations to the 13th or 14th. It is to be regretted that the inscriptions, as yet deciphered, furnish no clue to the date or history of these remarkable structures; though Dr. Babington explains one line as conveying the name of the founder, "Atiranachanda ('he who in battle is very furious'), Lord of Kings, built this place called Atiranachandeshwara." It is equally a matter of doubt to what deity the seaside pagoda was originally dedicated. In the chamber next the sea is a gigantic Lingam of black polished stone, which would lead us to suppose it a temple of Shiva. On the other hand, there is a gigantic figure of Vishnu, in a recumbent posture, in one of the verandahs. The uncertainty on all these points may, perhaps, heighten the zest of inspection.

ROUTE 4.

MADRAS TO PALIKAT (PULICAT), COROMANDEL, SULÚRPÉT, AND DURGARÁZÁPATANAM OR, ARMEGON. 62 M.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras.*

CIVIL AUTHORITY—To Coromandel: Collector of Chengalpatt—*Pallikarni.* Thence to Durgarázápatanam: Collector of Nellúr—*Nellúr.*

PLACES.	STAGES. M. F.	M. F.
From Wálájáh Gate of Fort St. George to Mint Gate	2 0½	
Náráyan Cháwadi	1 5½	
Road to Trivatúr or Tirupatiúr	1 7	
× *n.* to Chirúmacheri.....	2 7	
× 2 *n.* and Korteliár *r.* to Velivya Cháwadi.....	3 1	
VE'LUR *t. o.*.....	2 0	13 5

PLACES.	STAGES. M. F.	M. F.
Mailúr	0 4	
Minjúr	1 7	
Medddavogel	1 4	
Voyalúr	1 1	
Tiruvanavoyel	1 5	
× *n.* to Vellaima Cháwadi	1 7	
Yeddaiyen Cháwadi	2 7	
(*a*) × *n.* to Palikat (Pulicat) *b. t. o.*	1 3	
(*b*) KARIMANAL (Coromandel)	0 5	13 3
SULURPE'T	29 3	29 3
(*c*) DURGARAZAPATANAM	5 5	5 5
		62 0

Several things make this route interesting to the traveller, though there are little or no attractions of scenery. In the first place it leads to the most ancient settlements of the British in India, whose colonization even precedes that of Madras in the history of the Anglo-Indian empire. Further, the whole distance between Madras and Durgarázápatanam is a portion of a gigantic series of canals now in progress, which will connect Nágapatanam (Negapatam) in the Collectorate of Tanjúr with Tuní on the N. boundary of Rájamahéndri, a distance of 710 miles. To this it is expected a canal from Nágapatanam to Tútikorin, in the Tinnevelli Collectorate, an extension of 204 miles more, will be added. The benefits of such a vast system of communication will be incalculably great, since all coarse and bulky merchandise will be thus transmitted even more cheaply than by rail.

The land route to Coromandel has been given above, but the best mode of travelling is by boat. The hire of boats from Madras and *back again* is as follows:—

	R.	A.
1st size Bajrá, or cabin boat (spelled by the English Budgerow), with crew of 5 men, to Sulúrpét	15	0
Ditto, to Coromandel, or Pulicat	6	0
Ditto, to Ennúr	4	0
2nd size ditto, with 4 men, to Sulúrpét	10	8
Ditto, to Coromandel or Pulicat	3	8
2nd size Bajrá, to Ennúr	2	8
Pulicat top boat (*i.e.* with tarpaulin cover), with 2 men, to Sulúrpét	3	8
Ditto, to Coromandel or Pulicat	1	8
Ditto, to Ennúr	1	0
Northern lighter of any size, with 2 men, to Sulúrpét	3	8
Ditto, to Coromandel or Pulicat	1	12
Ditto, to Ennúr	1	4

If a boat be kept a full day, an extra allowance, called *bhátá*, of 1 fanam, or 1¼ ánás, should be given to each man. Should the traveller wish to retain the boat longer the following are the charges for each additional day, including bhátá:

	R.
1st size cabin boat, per diem	3½
2nd ditto „	2½
Pulicat top boat „	1
Northern lighter „	1¼

The boats are private property, and the passenger must make his own agreement with the men, but the above are the usual charges. Formerly a toll was charged at the toll-office on palankeens and baggage at the rate of 3¾ ánás for each palankeen, and 1 áná for a kuli's load, or running porter's load, of baggage; but the toll on goods has now been abolished, and in lieu of it a tax is levied on boats coming into the basin, at 4 ánás per ton, according to the tonnage of the boat. The canal is now under the charge of a Superintendent (an Engineer officer), and is being extended both to the N. and S. The point of embarkation is at the basin, close to the Mint. Thence to Ennúr is about 10 m., to Pulicat 30, and to Sulúrpét 60. A cabin boat of the 1st size will go to Sulúrpét with a N. wind in about 24 hours, with a S. wind in about 18, and to Ennúr or Pulicat in a proportionably shorter time. It will take 4 passengers with 5 *kávadi* (such as are carried by kulis on slings) boxes comfortably. One of the 2nd size will take 2 passengers and 2 boxes. A top boat will take 4 passengers and 2 boxes; or a palankeen and 6 bearers; it sails even better than a cabin boat. A 1st class lighter will take ten cart loads of bag-

gage or goods; a 2nd class lighter 6 cart loads.

Ennúr has been already described. [R. 2.]

(*a*) *Palikat* or *Palvélakátu* (Pulicat), "The ancient forest of Väl trees;" from *pal*, "old;" and *vel*, "a tree;" and *kátu*, "a forest" (according to Baldwin, *Palaiya Koth*, "Old Fort;" according to Graul, *Pala vér Kátu*, "Old Mimosa Jungle") is a town on an island at the S. extremity of the large lagoon, or salt water lake, of the same name. The lake is about 37 miles in length, and from 3 to 11 in breadth, and contains several islands. It was no doubt formed at no very distant period, by the sea breaking over the low coast during a storm. The extensive shoal which extends along the coast in this direction seems to point to a still more ancient catastrophe of the same sort. Thus, in the memorable hurricane of the 10th of Dec., 1807, the sea inundated the whole of Black Town in Madras, and the bottom of a ship of 800 tons, supposed to have been burnt 10 years before, was washed high and dry, close to Parry's office. Such a storm would greatly damage the canal from Madras to the S. limit of Guntúr, which runs close to the coast, though embankments covered with binding grasses might obviate the danger. Pulicat is generally considered the S. limit of the Telugu language, separating it from the Tamil. It was occupied by the Dutch in 1609, who built a fort there, which they called Geldria. After the loss of Nágapatanam they transferred the government of their settlements on the Coromandel coast to this place. It was subsequently occupied by the English in 1795.

(*b*) Close to Pulicat is the village of *Karimanal*, which, being corrupted by the Dutch and English to Coromandel, gave its name to the whole coast. (See under Madras.)

(*c*) *Durgarázápatanam*, or Armegon, is now a small village, chiefly inhabited by salt manufacturers. It was the first place occupied by the British, who erected a factory here in 1625. The native legend is thus given:—In the time of Guruva Naidu, great great grandfather of Rájá Gopál Naidu, some English gentlemen came to the port and sent for the chief men of the place, Guruva Naidu and the Accountant, one Patnaswámula Armogam Mudeliár, and said they wished to build a fort there. They then landed a cannon, and fired a shot in a W. direction, and asked for as much land as was included in the space the shot traversed. The land belonged to the Venkatagadi Rájá, who was induced by Guruva and Armogam to allow the strangers to occupy the spot called Chenva Kuppam. Accordingly they built a fort there, and called the place Armegon, in honor of Armogam Mudeliár.

ROUTE 5.

MADRAS TO ARCOT AND VÉLÚR, BY RAIL.

STATIONS.	DISTANCE FROM MADRAS. Miles.
Madras.	Dep.
Perumbudúr (Perumbúr)	3¼
Red Hills	7½
Avadi	13
Tinnanúr	18
Tiruvallúr (Trivellore)	26
Kadambatúr	29½
Chinnamapét	36¼
Companypét	45¾
Banavaram	56
Arcot	65¼
Tiruvelam (Trivellam)	73¼
Vélúr	80½

The terminal station, at Madras, is on what is called the Black Town Esplanade, just outside the wall, N., and lying between it and the village of Rayapuram. It is close to the beach, to which a line of rails has been laid down. The transport of the heaviest engines across the surf, all of them having, in the first instance, been sent out from England, was a great feat of dexterity. The principal workshops are at Perumbudúr, which is the first station on the list (see above). The traveller who is pressed for time may, by the rail, make a flying excursion to Vélúr, and return the same day or next morning. This railroad will connect Madras with the West coast, passing—by Arcot, Vélúr, Salem, and Koimbatúr—to Bépur, a distance of 400 miles. A line to Bengalúr will diverge at Vaniambaddi, an

additional distance of 80 miles; and a branch will connect the Nílgiri hills with the main line.

Eventually Madras will be connected by rail with Bombay, passing through Ballári and Púna, a distance of about 800 miles.

ROUTE 6.

MADRAS TO ÁRNÍ, BY SHRÍ-PERUMBUDÚR AND WÁLÁJÁHBÁD, 83 M. 6 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—To left bank of Pálár river: Collector of Chengalpaṭṭ—*Pallikarni*. From right bank of Pálár river: Collector of N. Division, Arcot—*Chittúr*.

PLACES.	STAGES. M. F.	M. F.
Chaitpét	4 0	
Kúam river	0 1	
Koimbaidu	1 7	
Vailappen Cháwadi	4 2	
(*a*) PUNAMALLI, *b. & t. o.*	2 2	12 4
Paité Chattram	2 4	
Rd. to Nagarí	0 2	
× *c.* „	1 7	
Tandalam	3 1	
Irringádkoté	1 6	
(*b*) × 2 *n.* to SHRÍ-PERUMBUDÚR, *b. & t. o.*	3 4	13 0
Arcot *rd.* joins	1 3	
Ární	2 6	
Sirumángád	2 7	
KUNAM	1 6	8 6
Iyencheri	1 4	
Tenneri	1 3	
× 3 *n.* to Chairikádú	4 2	
(*c*) WALAJAHBAD, *b. & t. o.*	0 4	7 5
Rájampéta	2 4	
Iyempéta	2 0	
(*d*) LITTLE CONJEVERAM, *b. & t. o.*	2 0	6 4
Chaiwaddimúdú	3 0	
Pálár *r. l. b.*	0 7	
Ditto, *r. b.*	0 4½	
(*e*) AYENKOLAM	1 0½	5 4
Mandal	2 4	
× *n.* to Vambákam	2 4	
Tripanamúr	1 5	
PERINGATUR	3 6	10 3
Pilibákam	2 3	
Errambertí	1 0	
Marudam	4 4	
× 2 *n.* to MAMBAKAM	3 3	11 2
Mámandúr	3 6	
Nagaram	1 7	
× Chiár *r.*	1 4	
(*f*) ÁRNÍ FORT, N.E. angle, *t. o.*	1 1	8 2
		83 6

Leaving the Wálájáh gate of the fort, and passing over the bridge of the same name, and then over St. Mary's bridge, you proceed for the first 4 miles through the town and suburbs to Chaitpét. About half-a-mile before reaching this place, the Military Female Orphan Asylum is passed on the right hand.

(*a*) *Punamalli* is the depôt for H. M. troops. Orme mentions the fort as having been built by the Moors. It lies to the east of the cantonment about 400 yards from the barracks; it is square, 175 yards long, 142 broad, and is surrounded by a rampart 18 feet high. Within are a magazine, and ranges of store-rooms for the clothing and arms of H. M. troops. The barracks can contain about 500 men. A chaplain is stationed here. The native population is about 7000, exclusive of about 200 Sipáhís and their families. Recruits generally arrive from England in September and October, and remain at the depôt until after the N.E. monsoon, which is the most unhealthy season. Invalided men are brought down about the end of the year, for the purpose of being sent home. It is remarkable that this place, Palaveram, and St. Thomas's Mount, have been exempt from epidemic cholera for a number of years. Specimens of gray ball clay and magnesian clay were sent from hence to the Great Exhibition. There is a tank and a made road. The country around is flat and well cultivated; the soil red. A mile east of the cantonment there is ground for a force to encamp. The place lies in N. lat. 13° 2′, E. long. 18° 10′. Half-way between Punamallí and Shrí Perumbudúr (Streepermadoor), at a short distance from the road, is the noble tank of Chambrambákám, which is not less than 16 miles in circumference. It has been formed by banking up the Chúr-nadi river and other streams

by a vast mound of earth, which has been made to connect two natural ridges. This sheet of water is said to be sufficient for the support of 32 villages during a time of drought.

(*b*) *Shri-Perumbudúr* (*Strecpermadoor*, and by Buchanan called *Sri-Permatura*). This town is celebrated as the birth-place of Ráma Anuja Áchárya, the great bráhman saint and reformer, and the founder of a sect. He is supposed to have been born in A.D. 1016. Before his time Buddhists and Jains were the prevalent sects in these parts. Both have now disappeared. There is a large temple here, and between it and the spot where Ráma Anuja was born, over which a stone chamber is erected, there is a remarkably fine *mandapam*, or portico. This is also a large place, with the same soil and cultivation as at Punamallí. Kúnam is a village of 20 houses and a bázár.

(*c*) *Wálájáhbád*, otherwise called Shiwáram, and very commonly Wálájáhpét, is a military station. Formerly, one of H.M.'s regiments, with one or two corps of native troops, were stationed there, but the mortality was found to be so great that it obtained the mournful soubriquet of "the grave of Europeans." The only troops now located there are the head-quarters of a Native Veteran Battalion, which occupy the former European barracks; the drum-boy establishment; and details of the native sick arriving from the Eastern settlements. The cantonment stands 500 yards on the north, or left, side of the Pálár river, having the village of Wálájáhbád half a mile to the S.E. Wálájáhbád has long been a great emporium for the trade between the coast and the interior. It possesses, also, an extensive manufacture of chintz, much of which is exported to the eastward; a good deal of cloth is also woven there. The country is flat and open. Along the road may be observed a number of resting-places, built by charitable persons for porters, who here carry all their burdens on their heads. These resting-places are walls four feet high, on which the loads can be placed and taken up again without assistance. *Chawadis* (choultries), or native inns for travellers, are also very numerous. The river Pálár, on which stands Wálájáhbád (so called from the Núwáb of the Karnátak, Muhammad 'Alí, who assumed this title of Wálájáh in 1776), rises near Nandidrug, in Maisúr, bisects the collectorate of N. Arcot, and then, entering that of Chengalpatt, disembogues at Sadras. The word "Pálár," in the native dialect, means "milk-river;" *pál*, "milk," *ár*, "a river;" and, in Sanskrit, is *kshírnadi*, which has the same meaning. The channel, when crossed at Wálájáhbád, is about half a mile wide, but has but little water, save in the rainy season, that is, when the rains prevail on the coast of Coromandel, when it rises highest. It flows by the city of Arcot, Vélúr, Vaniambaddi, and other places of importance; and in this dry and sun-scorched region its waters are of inestimable value. An *Anakatt* (prop. *adda-katta: addamu*, "across," *katta*, "mound," or "dam," in Telugu), or dam, has been constructed across the Chiár, one of its affluents; and one is now being constructed across the main river near Arcot, from which a channel is to be cut, terminating in the Adyár above the cantonment of Palaveram. Another is to be built across the Poiné, which falls into the Pálár above Arcot.

(*d*) *Little Conjeveram* is about 2 miles distant from *Great Conjeveram*, one of the seven sacred cities of the Hindús, by whom it is called *Kánchi-puram*, or "the golden city," (from the Skr. root, *kásh*, "to shine," and *puram*, "city.") It is situated on the Wegawatí, a stream which is dry in the hot season. It contains a population of about 20,000 persons, and some celebrated pagodas,* sacred to Ishwar, or Shiva, of the same pyramidical form as that at Tanjúr. (*Vide* Route 32). The largest of these

* It may be noted here, as a remarkable fact, that generally in the temples sacred to Shiva, throughout the provinces of Arcot, Tanjúr, Trichinápalli, Madura, and Tinnevelli, the high-priest, who has the entire direction of the revenues, is a *Panddram*, or Lingáyat priest of the fourth or Shudra caste, and that the bráhmans who officiate in the ceremonial look up to this man of an order so inferior, and show him great reverence.

pagodas, sacred to Shiva, has an inscription on the great tower over the grand entrance, which sets forth that the building was erected by Krishna Rayalu Râjá of Vijayanagar, who began to reign A.D. 1509. This building is said to be the highest of the kind in India, though Caunter assigns the first place to the pagoda at Tiruvannamallé. F. Buchanan speaks of the carving as clumsy, though he praises the wooden *raths* or cars on which the idols are borne in procession. These, indeed, are of great size, and highly ornamented. From the top of the principal pagoda (that of Shiva, called Ekambara Swámi, "Lord of the One Æther"), which is reached by 9 flights of steps (3 of stone and 6 of wood, all uncommonly steep), there is a fine view over extensive woods, intersected by a large sheet of water, the distance being closed by a magnificent range of hills, among which that of Tiruvannamallé (Trinomalee) may be faintly seen. The town is of considerable size, and very regularly built, with tolerably wide and clean streets, which cross one another at right angles. More than 100 families of bráhmans reside in it, belonging to the two principal pagodas, one of which is dedicated to Ishwar, the other to his wife, Kámachuma (prop. Kámakshi-amma) or Kámakshi, "fair-eyed," *i.e.* Párvatí. Besides these temples there is a mosque of neat structure, which the Hindús say was once a pagoda, and a very large temple at Lesser Conjeveram to Vishnu, who pays a visit to Shiva twice a year, receiving one visit back. The yearly offerings to Vishnu's temple are said to be worth about 12,000 rs., those of the two Shiva temples not more than from 3000 to 4000 rs. The Vishnu temple, especially in the ornamenture of its hall of 1000 pillars, resembles that at Shrí Ranga (Seringham); it is more rich in architectural embellishment than the temples at Great Conjeveram, and cannot but excite the wonder and admiration of the visitor. Among the jewels of the god, the priests shew some which they say were contributed by Clive and by Mr. Glass. Mr. Glass also bestowed a large garden on the temple. As these temples are among the most sacred in all S. India, they deserve examination. There is also a separate place of worship for the Jangams, or wearers of the Lingam, of whom about 100 families live in the town itself, and others in the vicinity. (For a notice of their creed and customs see the learned Essay of C. P. Brown, Esq., Madras *Literary Journal*, Jan. 1840, p. 143). Some mutilated figures of Buddha may still be seen lying about, contemned and defaced, but bearing testimony to a time when the religion of the Quietists was the prevalent one in this celebrated city. Every year, in Vaishákh or May, there is a festival, attended by vast numbers of people. The town was burned by the French in 1757. Conjeveram is most memorable, however, for the defeat of Colonel Baillie, when that gallant but unfortunate officer, with about 200 Europeans, the remnant of his force, was taken prisoner by Haidar 'Alí. This victory, almost the greatest ever obtained over the English arms in India, was gained by the Maisúr Prince, Sept. 9, 1780. Baillie had with him originally 150 Europeans and upwards of 2000 Sipáhís. With these troops he repulsed an attack made on him by Tipú Sáhib, with prodigiously superior numbers, at Perambákam. On the 8th he was joined by Colonel Fletcher, with the flank companies of the 73rd Regiment, two companies of European Grenadiers, one company of Sipáhí Marksmen, and 10 of Sipáhí Grenadiers, detached to his support by Gen. Munro, who lay with the main army at Conjeveram. Baillie's orders were to effect a junction with Munro; and, marching at 5 a.m., he had so nearly succeeded in this, in spite of a furious attack made upon him by Tipú, that the pagoda of Conjeveram was already in sight, when Haidar's main army, with upwards of 60 pieces of cannon, and an immense number of rockets, came up, and poured in a fire which was irresistible. To add to the misfortunes of the English, at half-past 7 a.m., two of their tumbrils blew up. Notwithstanding this they stood their ground till past 9; and, after the Sipáhís were almost all destroyed, Colonel Baillie,

although severely wounded, formed a square with the surviving Europeans, and gained a little eminence, where, without ammunition, and almost all wounded, they repelled 13 attacks of the enemy. At last, to save the lives of the remainder, Baillie hoisted a flag of truce, but nothing but the strenuous intervention of Lally and the French officers prevented the Maisúreans from massacring their prisoners. Some paintings on the walls of Tipú's palace, at Seringapatam, though now half defaced, still commemorate this triumph, and represent Baillie and his soldiers in the hands of their captors. The Swiss Count De Boigne, afterwards so celebrated as Sindhya's General, and who raised and disciplined for that Prince the regular battalions that, after many victories over native troops, were crushed by Wellesley at Assaye, and Lake at Laswari, was a subaltern in the 6th Regt., part of Baillie's force. Being detached with 2 companies on escort duty, he escaped the massacre of his corps. There is an excellent and well-attended school of the Scotch Free Church Mission at Conjeveram.

(*e*) *Ayenkolam* (or *Ayengolam*) is a village of 40 houses. There is a tank, and at no great distance another very large one, called Mámdúr Tank. Beyond the village, on each side of the road, there is ground for troops to encamp. The road is good, the soil sandy; the country flat, open, and cultivated. Peringatúr is a large weaver's village, very populous. There are 15 streets of shops and an ample and unfailing supply of water from tanks. The road is very good, over hard red soil, except near Peringatúr; the country is flat and open, and well calculated for encamping. Mámbákam is a village of 70 houses. There is encamping ground E. and W. of it; but water is not always to be had from the tanks. The road is good, over red soil, passing by Palmyrah topes. The country is flat and open.

(*f*) *Arni*, in N. lat. 12° 40′, E. long. 79° 21′, was, in the days of Haidar 'Alí, a strong fort, but its defences are now much dilapidated. Clive gained a victory here in 1751, over Rájá Ṣáhib. In June, 1783, Sir Eyre Coote made an unsuccessful attempt to invest it, as Haidar had deposited his treasure there. Attacked by the Maisúreans, the English General retired in the direction of Madras, and in his retreat lost a regiment of European cavalry, which he called his grand guard, and which, being drawn into an ambuscade, was entirely cut to pieces or made prisoners. There is now a cantonment for European troops within the fort, which is only occasionally occupied, and which serves as a temporary depôt for corps proceeding up country, or previous to embarkation from the Presidency. The officers' quarters are in two bomb-proof ranges of buildings; and about 300 yards in rear of them are the barracks, which can accommodate one regiment, but which are now garrisoned by a detachment of invalid Sipáhís. The barracks are also bomb-proof, and are spacious and commodious, forming a square, of which one side is a wall with a gateway. The fort is elevated 400 feet above the sea. There is a town of the same name adjacent, the site of which is rather low, but slopes down a quarter of a mile to a river, in which is a constant supply of excellent water. The country around is flat and open, the nearest hills, which are granite, being 6 miles off. Vegetation is scanty. The soil is disintegrated granite, with sand and clay impregnated with impure saline matter.

ROUTE 7.

MADRAS TO ARCOT (70 M. 5 F.), VÉLÚR (84 M. 3 F.), AND THE KURAMBAPATTI PASS, 164 M. 7 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras.*

CIVIL AUTHORITY — Collector of Chengalpatt—*Pallikarni*, as far as boundary between Dámal and Sangrambaddi Chatttam. Thence to Pálár *r. l. b.*, after Udiendram: Collector of N. Div. of Arcot —*Chittúr*. Thence to Kurambapatti Pass: Collector of Salem—*Salem.*

PLACES.	M. F.	STAGES. M. F.
PUNAMALLI*	12 4	25 4
SHRI PERUMBUDÚR,	13 0	
Venkatarangapilli Chávadi	1 4	

* For Remarks, *vide* Route 6.

PLACES.	STAGES. M.	F.	M.	F.
Mámbákam Chattram	2	7		
Rámáká Chattram	3	0		
(*a*) Pillé Chattram	2	7		
(*b*) × 2 *n.* to RAJA CHATTRAM, *b*	4	0	14	2
Rámanappa Chetti Chattram	3	2		
Pass between Two Tanks to Káklam Chattram	2	6		
Surappyen Chattram	2	1		
(*c*) BÁLCHETTI CHATTRAM, *b*	2	1	10	2
(*d*) Dámal	2	0		
Boundary	1	3		
Sankrambaddi Chattram	0	5		
× *c.* to Awalúr	1	4		
UCH-CHERI (WOCHERI) CHATTRAM, *b*	2	4	8	0
(*e*) Kávéripák, *b. & t. o*	3	0		
× *n.* to Vaniam Chattram	3	0		
Karrapen Tángal	2	0		
Wálájáhpét begins *b*	1	4		
Ditto ends	0	7		
(*f*) ARCOT (Church) *b. & p. o*	2	2	12	5
Karay	0	5		
Tongal	2	5		
Pálár *r. l. b*	0	1½		
Ditto *r. b*	1	3½		
Arramailúmangapuram	4	7		
Vélúr begins	3	1		
Chittúr *rd.* joins	0	5		
(*g*) VELUR FORT *b. & t. o*	0	2	13	6
Abdullapuram	3	1		
Satyamangalam	2	5		
Verinchipuram	1	3		
Rd. to Kanyambaddi	2	3½		
Rd. to Gúriattam	3	0½		
(*h*) PALLIKONDA, *b. & t. o.*	0	2	12	7
× Ugram *r.* 200 yards wide	2	0		
Kutambákam	3	0		
(*i*) TOTALAM	2	7	7	7
Paitínámkuppam	3	7		
Pachakuppam	1	5		
Gomeshwaram	1	6		
AMBURPET, *b*	2	5	9	7
Pálár *r. r. b*	0	3		
Ditto *l. b*	0	2		
Daivalapuram	0	1		
Vírakuppam	2	6		
Vaddagaray	1	4		
Waddicheri	1	5		
Udiendram	2	5		
Pálár, *r. l. b*	0	3		
Ditto *r. b*	0	2		
(*k*) VANIAMBADDI, *b. & t. o.*	0	5	10	4
× branch of Pálár *r.* to Gowindapuram	0	5		
× the Kallár *n.* to Nekundi	2	1		
Kaitondapattú	2	4		
× *n.* to Pallatúr	2	4		
× KALLAR *n.* to NATARAMPALLI, *b*	2	0	9	6
Katkawúr	1	2		
× *n.* to Mallapalli	2	4		
× 2 *ns.* to Nandibandi	1	5		
× 4 *ns.* to Kishtnampatti	3	2		
(*l*) MALLAPADDI, *b*	1	7	10	4
Banglá	0	5		
× Bargúr *r.* to Bargúr	0	3		
Maudaipalli	1	4		
× 3 *ns.* to Kandikuppam	2	0		
× 2 *ns.* to Worapam	2	0		
Kátnampatti	3	0		
(*m*) KRISHNAGADI, *b. & t. o.*	1	6	11	2
Rayakóta *rd*	0	2		
Allinagaram	2	6		
Bandarpalli	1	6		
Kolpatti	0	7		
× CHIKKAHOLLA *r.* to (*n*) KURAMBAPATTI, *b*	2	2	7	7
			164	7

As far as Vélúr, the road from Madras is excellent; but in the next stage, to Pallikonda, it becomes heavy.

(*a*) *Pillé Chattram*, or the inn of Virapermalpillé, is the first place to be noticed after passing Shri Perumbudúr. This Víra Permal Pillé was the *dubásh*, or head servant of Sir Charles Oakley, who, on the 1st of August, 1792, succeeded Gen. Meadows as Governor of Madras. The inn consists of two square courts, enclosed by low buildings, and divided into small apartments for the accommodation of travellers. The buildings on the outside are surrounded by a colonnade, and are constructed of well-cut whitish granite, brought from the distance of 20 miles. The inn is said to have cost 15,000 pagodas, or 5,515*l* 8*s*. 1*d*. The country here greatly lacks trees. Among the few that grow spontaneously are

the *melia azadirachta* and the *robinia mitis*.

(*b*) *Rájá Chattram* is a large place with sixteen shops. There is extensive encamping ground 100 yards E. of the village. The water is from a tank. The country is flat, and in general cultivated, with a red soil.

(*c*) *Bálchetti Chattram*, said by Graul to be prop. *Pál-Chetti Ch.*, "Lodging-house of the milk-merchant," has fifteen shops. There is ample ground for encamping 100 yards W. of the village. Water from two tanks is close at hand. The country is flat, open, and generally cultivated.

(*d*) *Dámal* is the last village of what was the *Jágir*, or estate granted by the Núwábof the Karnátak to the English, in 1750, and confirmed in 1762. The canal that runs between this place and Awalúr waters much valuable rice land. At Awalúr (or Ulúr) the soil is good; but, as a general rule throughout the collectorates of Chengalpatt and N. and S. Arcot, irrigation by artificial means is required to produce fertility. From this stage, however, to *Kávéripák*, water is abundant for irrigatory purposes, from the noble tank at the latter place. The country, consequently, has a fertile and refreshing appearance. Wocheri Chattram is a village with eight shops. There is here a very handsome tank, formed by digging a square cavity in the soil. The sides are entirely lined with cut granite, in the form of stairs. Such a tank, when intended for the accommodation of travellers, or the people near, is called in Tamil *Kolam;* in Kanarese, *Kunté;* and in Telugu, *Gunta*. The same remarks apply to it with respect to soil, encamping grounds, road and cultivation, as have been recorded of the preceding stages.

(*e*) The tank at *Kávéripák* is nearly 8 miles long and 3 broad, and is, in fact, one of the most magnificent in the S. of India. It is not an excavation, but formed by mounding streams. Near it a vast extent of land may be seen under luxuriant crops, in every stage of growth, throughout the year, even in the height of the hot season, affording a striking contrast to the unirrigated country around, in which the crops often perish, even in the monsoon season; while in the hot weather not a blade of vegetation is visible.

Hence to Arcot the country is more barren.

(*f*) *Arkát* (Arcot); in Tamil, *Aru-Kádu*, "6 wildernesses," from 6 Rishis, or Saints, who are said to have dwelt there), in N. lat. 12° 54', E. long. 79° 24',—formerly the capital of the Núwábs of the Karnátak, and of Payin Ghát, or the country below the Maisúr hills, and still the principal place in the N. division of the Collectorate of the same name, though the residence of the British Collector is 28 miles distant, at Chittúr,—is a city with 54,000 inhabitants, on the right side of the Pálár river, which is here, during the rains, half a mile wide. The town stands on an eminence, which slopes down to the river's bank; but in spite of this advantage, it is one of the hottest places in India. The neighbouring hills are of granite, and being utterly destitute of vegetation, add to the intense heat. On the N. side of the Pálár, which divides it from old Arcot, is the cantonment, called by the natives Ránípét, where is accommodation for 1 European and 2 native cavalry regiments. At present there are no troops at this station, except the headquarters of a Native Veteran Battalion. The European barrack is built of brick, with lime-mortar. Adjoining are three hospitals and a church. The ruins of the Núwáb's palace are still to be seen. Two miles to the E. is extensive ground for encamping, with abundant water. The country is slightly undulating. Arcot is a place of no great antiquity; indeed, according to Wilks, there are no means of tracing its existence higher than 1716; far less can it be identified with the *Arcati regia Sora* of Ptolemy. In one of the Mackenzie MSS., however, mentioned in the Madras *Literary Journal*, of January, 1838, two chiefs—Nala Bomma-nayadu and Timma-nayadu—are said to have built a stone fort there some centuries back. Nothing more is heard of it till, in 1698, Zu'l-fakár Khán, Aurangzíb's general, took the hill fort of Jinji, when Arcot received one of his lieutenants. It was not till 1712

that a Muḥammadan Governor of the Karnátak, Sáddu'lláh Khán, the first who took the title of Núwáb, removed to Arcot from Jinjí. It is chiefly celebrated as the place where Clive, then a captain, laid the foundation of his renown; and it may truly be said that none of his subsequent exploits, brilliant as they were, eclipsed his capture and defence of this town. In July, 1751, he had been promoted from lieutenant to captain, and in the beginning of August of the same year, the Company's affairs then being in a wretched position, he volunteered to lead an expedition against Arcot, with the view of diverting the attention of Chanda Ṣáḥib and the French from the siege of Trichinápalli. With 200 Europeans, 300 Sipáhís, and but three officers, he advanced against this strong fort, garrisoned by 1,100 men. In spite of a terrific storm of thunder, lightning, and rain, he marched on with perfect unconcern, and the garrison were so terrified at his composure that they deserted the fort. As soon as Clive had entered it he was menaced by the enemy in still greater numbers, and at last besieged by an army of 10,000 men, under the command of Rájá Ṣáḥib, son of Chanda. After repeated daring sallies, in one of which he inflicted great loss on the enemy, Clive with his little garrison, diminished by war and sickness to 80 Europeans and 120 Sipáhís, finally repulsed his assailants in a furious attempt to storm the place by two practicable breaches, one of which was 30 yards wide. The assault was made on the 14th of November, on the festival of the Muharram, when the fanaticism of the Muḥammadans was inflamed to madness; yet, though the enemy attacked in 4 strong columns at as many different points, they were totally defeated and driven back, with the loss of twice as many men as formed the whole English garrison. It was during this siege that the Sipáhís gave that touching instance of devotion to their young commander, which Macaulay ranks above anything recorded of the 10th Legion, or Napoleon's Old Guard. They came to Clive and besought him to give the grain rations to the Europeans, who needed more support than Asiatics, while they would content themselves with the thin gruel strained from the rice.

After this success, Clive was joined by 300 English and 700 native soldiers, upon which he hastened after Rájá Ṣáḥib, and gained a complete victory over him, capturing his military chest. The consequences of this battle were most important to the British. Several of the neighbouring forts surrendered without a blow, and many of Chanda Ṣáḥib's allies deserted him.

In 1758, Lally obtained possession of the fortress by bribing the native governor; but in 1760 it was recaptured from the French by Colonel Coote. In 1780, Ḥaidar 'Alí, after his victory at Conjeveram, made himself master of Arcot, and greatly strengthened the fortifications; but in the beginning of 1783, Tipú abandoned the place, and ordered two sides of the wall to be thrown down. Subsequently it passed into the hands of the British, along with the other possessions of the Núwábs of the Karnátak.

It will be seen that the Pálár river is not crossed at Arcot, the banglá being on the left bank, nor till somewhat more than three miles further on. The road to Vélúr now coasts the chain of hills which command that place, and winds among masses of rock and groves of wild date (*Elate Sylvestris*), and the palmyra.

(*g*) *Vélúr* (Vellore), built by Narsingh, Rájá of Vidyanagar, afterwards Vijayanagar (or Beejanuggur), about the year 1500 A.D., for an occasional residence, has been considered one of the strongest places in India, though it is completely commanded from the neighbouring hills. On the three loftiest summits are forts, of which one only is supplied with water. These still bear the Marátha names they received from Sháhjí, the father of the celebrated Sivají.

In 1677, Sivají took Vélúr from the king of Vijayapur, in whose possession it had been 31 years; the siege lasted four months and a half. Its importance is at an end now the whole country is in possession of the English. One native regiment is stationed here, but there are barracks, hospitals, maga-

zines, and accommodation for a considerable garrison. The ramparts are built of very large stones, and have bastions and round towers at short distances. A fausse-bray lines the wall between them, and with its embattlements and small over-hanging square towers produces a striking effect. A deep and wide ditch, chiefly cut out of the solid rock, surrounds the whole fort, except at one entrance, where there was a causeway, according to the Indian system. The whole much resembles the architecture of the ancient English baronial castles. The ditch is filled with large alligators.

Lord Valentia mentions that a sergeant of the Scotch Brigade encountered these monsters for a small wager. He entered the water, and was several times drawn under by these ferocious animals; but escaped at last with several severe wounds.

Tipú's children were formerly confined here; and in the public square, in which are the palaces they once occupied, is a very beautiful *pagoda*, built, about 4 centuries ago, by a Hindú chieftain, and especially deserving of a visit. In front is a lofty gateway, with four armed statues of Krishna of the blue color, which is his usual characteristic. Within is a noble apartment, supported by pillars, each formed of a single stone, and carved with astonishing elaborateness. The pillars in front represent figures on horseback, and are very spirited. On the others are carved the adventures of Krishna with the Gopis, or Cow-herdesses, among whom his youth was passed in Vrindavan, near Mathura. In some places he appears treading on the great serpent's head,—a corruption, no doubt, of the tradition derived from the prophecy in Genesis. Facing the gateway are several pagodas, of the Tanjúr style of architecture.

Vélúr is a place of intense heat, increased by radiation from the hills, yet it is accounted healthy. In the dry weather, the crossing the channel of the Pálár river is a very tedious operation, owing to the deep sand. The locality acquires a painful interest for the English traveller, from the recollection of the dreadful *mutiny* of native troops, which took place here on the morning of the 10th June, 1806, when Col. Fancourt and 12 other European officers, several European conductors of ordnance, and about 100 soldiers were killed, and a great number of officers and men wounded. This outbreak took place partly from religious excitement among the Sipáhís, owing to the innovations made in their dress, and partly from the presence of Tipú's family, his twelve sons and six daughters being confined in the Fort, along with several hundreds of their connections and followers. As the Sipáhís fortunately lacked a daring and skilful leader, the mutiny was soon quelled by Colonel Gillespie and a squadron of the 19th Dragoons from the neighbouring station of Arcot, and about 400 of the mutineers were put to death. Subsequently, 3 native officers and 14 non-commissioned officers and privates were executed, according to the sentence of court martial, and the numbers of the guilty regiments, the 1st and 23rd, were erased from the Army List.

(*h*) *Pallikonda.*—At Verinchipuram is a large temple, and another at Pallikonda, within the fort. The name of the latter signifies, in Tamil, "sleeping," and is borrowed from an image in the pagoda there, of Raghunáth, one of the forms of Vishnu, in a sleeping posture. The country between Vélúr and Pallikonda exhibits no variety of geological structure, but is interesting, from the singularly wild and beautiful character of its mountain scenery. On the summits of the hills masses of syenite are grouped in the most varied forms, sometimes shooting up like spires, anon strewed around like the ruins of some great edifice, or standing square and solid like the massive walls and donjon keep of some robber chieftain's tower. The valleys are covered with similar blocks piled in the wildest confusion, and seeming to tell of mighty convulsions in the by-gone ages of the world. Pallikonda is a large place, with 20 shops, half a mile to the right of the road. There is ground to the E.

of the banglá sufficient for two corps to encamp. The water is from a nálah and channels from the river. The nálahs are bridged. The country is open and level, with hills in the distance.

(*i*) *Totalam* is a place with 40 houses, two bázárs, and with but indifferent encamping ground E. of the village. The water is from the river; the country is open and cultivated. Ambúrpét is a town with 1000 houses and 40 shops. It is a place of very active trade, and inhabited by a number of wealthy and enterprising merchants of the *Labbé* class, who collect the country produce — sugar, clarified butter, chillies, etc., and transport it to Madras. Near the town is a lofty isolated mountain, on which are the ruins of a fort, once deemed impregnable. The flat ground on the summit is so extensive as to have been formerly under cultivation; and there are two tanks near where the barracks stood when the English kept a garrison there. The view from the summit is a noble one. The best ground for encamping is N.E. of the town, on sandy soil, and sufficient for one corps. The supply of water is from the river and a tank. The road improves here. The country is hilly and picturesque. The travellers' banglá is a most excellent one. Indeed, all along this road the banglás are worthy of all praise. The beautiful chunam, well-kept compound and hedge, excellent stabling, and respectable well-behaved peons, leave nothing to be desired. It is true that crockery and hardware are not supplied as in the banglás on the Bombay side, a circumstance which enables the traveller to dispense with some articles of his canteen; but then no charge is made, whereas in Bombay every comer must pay for the use of the room.

(*k*) *Vaniambaddi* is also a very considerable town, with 1000 houses and 150 shops. There is encamping ground for one corps E. of the town. The Pálár river is wide and shallow, and flows on each side of the town. The country is open, with hills in the distance; at first thickly studded with palm trees, and, further on, well-cultivated. There is a good road hence to Tripatúr. In Vaniambaddi are two temples of great note. At that of Ishwara are about twenty inscriptions on stone, some of which are fabled to be as old as Vikramáditya—that is, in the century before Christ. At the temple of Vishnu, under the name of Allaba Perumal, are six inscriptions of the date of 1466, commemorating the grants of villages to the temple by Hindú Rájás. The nálah to be crossed before reaching Nátarampalli is that of a stream which flows into the Pálár river, and must be a difficulty in the rains, but at other seasons it is almost dry. Nátarampalli has 60 houses and 4 shops. There is encamping ground for two corps a little off the road to the N., and on the bank of the river. The road is sandy, but made; the country is well-cultivated, and generally level, with hills in the distance.

(*l*) *Mallapaddi* is a good-sized village. There is indifferent encamping ground E. of the town, in front of the banglá, on sandy soil, and with space sufficient for one corps. Water is got from the river. The road is made, but sandy. The country is tolerably level, with occasional hills.

(*m*) *Krishnagadi* (or *Kishnagherry*) is a large place, with extensive encamping ground 1½ mile E. of the village, on hard, sandy soil. There is water from a tank close at hand, and from the river at a distance. The road is made. The country is in general level, with abrupt rocky hills. Much of the plain is rice-ground; but the soil, though well watered, is poor. The *Fort* of Krishnagadi is situate on a rock 700 feet in perpendicular height, and remarkably bare and steep. The road passes through the jungle. No tigers, the inhabitants say, are heard of here now-a-days.

(*n*) *Kurambapatti* is a village of 30 houses. No good encamping ground. Water is procurable from the river, and from wells. The road is made, but sandy. The country is cultivated throughout; and for a mile round the village is level with small abrupt rocky hills. At the little village of Kurambapatti the road begins to ascend the Eastern Ghâts, which divide the table-land of Maisúr from the Karnátak.

ROUTE 8.

MADRAS TO CHENGALPATT AND KARANGULI. 48 M.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras.*

CIVIL AUTHORITY — Collector of Chengalpatt—*Pallikarni.*

PLACES.	M. F.	STAGES. M. F.
From Wálájáh Gate of Fort St. George to Tanampét	3 1	
Mámill-amma (Marmalong) bridge begins	2 6½	
Ditto ends	0 2	
(*a*) ST. THOMAS' MOUNT (Church)	2 2½	8 4
Mínambákam *b.*	2 0	
Palaveram (Cantonment) *t.o.*	1 5½	
Gulán Cháwadi	1 3½	
Kadapairi Cháwadi	1 6	
Irambuliyúr	1 5	
Vandalúr, *b.*	2 3	
GUDUVANCHERI, *b.*	3 3	14 2
Katankolatúr	3 2	
Chingaperumal Kovil	3 6	
Kazzakolipéta	3 5	
Chengalpatt (Fort)	0 6	
(*b*) CHENGALPATT, *b.p.o.*	0 6	12 1
Ditto ends	0 5	
Vaimbákam	1 7	
Pálár *r. l. b.*	1 2½	
Ditto *r. b.*	0 5	
Mámandúr	0 5½	
Pukaturé	1 6	
× *n.* to Paráyanúr	0 6	
Waluapákam	2 2	
(*c*) KARANGULI, *b. t. o.*	3 2	13 1
		48 0

(a) The Cantonment of St. Thomas' Mount has already been partially described (see Madras). On the 9th of Feb. 1759, a battle took place here between Capt. Calliaud, advancing with 5,000 men (chiefly irregulars) and six 3-pounders to the relief of Madras, and the French besieging force under Lally. A deserted temple, still standing at the N.E. corner of the present parade ground, and Carvalho's garden were the two points on which Calliaud's force rested. The latter post was carried at the close of the day by the enemy after the action had lasted from 5 a.m., with great spirit. In spite of this success, Lally drew off his troops just as Calliaud's ammunition was almost exhausted. Upon this the English commander retreated to Chengalpatt, with the loss of 220 killed and wounded, of whom 20 were Europeans. On the 2nd of April, 1769, a treaty of peace was signed at the Mount between Haidar 'Alí and the Madras Government; and, in 1774, at the suggestion of Colonel James, commanding the artillery, the Mount became the head quarters of that corps. Previous to this, the artillery practice was carried on on the shore, the firing being directed into the sea. In 1780, the 73rd Highlanders, with 400 other Europeans, about 1,200 in all, encamped here, intending to join Baillie's force in his attack upon Haidar 'Alí. After the destruction of Baillie's division, which they had been too late to join, they retreated again to the Mount, and to protect themselves against the Marátha horse, threw up works, the remains of which may be still seen crossing the Palaveram plain from E. to W. and S. of the Mount. The excavation still bears the name of the Marátha ditch.

The *Cantonment* is of a very irregular shape, about 1 mile long, and of varying width. Directly under the Mount, and to the S. of it, are barracks for 2 battalions of artillery; and *St. Thomas' Church*, erected in 1825, with sittings for 500 persons. Here is a marble bust, by Chantrey, of Col. Noble, C.B. Tablets to the memories of Col. Darville, Major Oakes, Capt. Byam, and an obelisk in the churchyard to Gen. Sydenham, may also be noticed. At the foot of the Mount steps is a neat Wesleyan Chapel, and 200 yards to the N. of it a Roman Catholic Chapel; E. of these lies the Parade ground, which is very extensive; and still further in the same direction is the native town. At a short distance to the W. of St. Thomas' Church is the *Depôt for Instruction*, where is a model-room and a percussion-cap manufactory, which supplies the whole army of this Presidency. Still to the W. is the Artillery mess-room, which is allowed to be the finest in India. It is built in the form of a double "T," the S. cross containing an excellent library, the N. a

ball-room. In the dining-room, which can accommodate 80 persons without inconvenience, are two good portraits of Gen. Montgomerie, C.B., and Col. Noble, C.B. Proceeding still further W., the visitor comes to the Horse Artillery lines. On the shoulder of the Mount, overlooking them, is a granite column erected by the men of the H. Artillery to Col. Noble.

(*b*) *Chengalpaṭṭ*, the capital of the Collectorate of the same name, and a Zila-court station, was formerly a place of some strength, and is still surrounded by a rampart and deep ditch, 2 miles in circumference, though the wall is much dilapidated and the ditch dry in the hot season. Orme makes the wall 18 feet high, and the ditch 60 feet wide.

The *Fort* is situated on the N. extremity of a valley upwards of a mile long, and is bounded on the E. and part of the N. face by an artificial lake 2 miles long and 1 broad, which supplies the ditch with water. The Fort is 400 yards long from N. to S., and 280 broad from E. to W. It is divided into 2 parts by a rampart and a ditch; the E., which is called the inner fort, being considerably elevated. The W. face and part of the N. are bounded by rice fields irrigated from the lake, the water of which is pent in by an embankment 1000 yards in length, on the top of which runs the high road leading S. from Madras. Small, rocky, bare hills lie S. and N. of the Fort, but the country is in general level and open. This fort was taken from the French by Clive in Oct. 1752, after a resistance of some days.

The *Town of Chengalpaṭṭ* lies ½ mile to the S.E. of the Fort, and consists of 1 long street. The Pálár river runs about a mile to the W. of it. There was a manufacture of pottery here, which attracted the attention of Government in 1841, and received a grant of 2,000 rupees per annum for 2 years. It has now been removed to Madras.

The Gaol, Place of Arms, Hospital, and Court House are within the Fort. The station is considered healthy.

(*c*) *Karanguli* is a village of about 200 houses. N. of it there is extensive and excellent ground for encamping, with a tank close by. To the W. of this, at the distance of about 1½ miles, is the travellers' banglá. From this place there are two main roads, one to Trichinápalli and the other to Pondicheri; the principal stations being as follows:—

KARANGULI TO TRICHINÁPALLI.
150 M. 3 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*, as far as Tulu-úr. Thence to Trichinápalli: Officer commanding S. Division—*Trichinápalli*.

CIVIL AUTHORITY — Collector of Chengalpaṭṭ — *Pallikarni*, as far as boundary after Acherapákam. Thence to Tulu-úr: Collector of S. Arcot—*Gúdalúr*. Thence to Trichinápalli: Collector of Trichinápalli—*Trichinápalli*.

PLACES	STAGES. M.	F.
Acherapákam, *b. t. o.*	10	6
Konarikuppam*	8	4
Tindevánam	8	0
Wallangambaddi	8	0
Vikravandi, *b.*	7	7
Villapuram, or Belpur, *b. t. o.*	7	1
Arrisúr	9	3
Ulandúrpét, *b. t. o.*	13	7
Assanúr, *b.*	8	0½
Kydi-úr, *b.*	10	7
Tulu-úr, *b.*	9	4
Valkundapuram, *b.*	8	1
Turaimangalam, *b.*	6	4½
Pádalúr	10	3
Samiaveram, *b.*	13	0
Trichinápalli Cantonment	10	3½
	150	3

KARANGULI TO PONDICHERI.
48 M. 7 F.

MILITARY AUTHORITY—Officer commanding C. Division—*Madras*.

CIVIL AUTHORITY — Collector of Chengalpaṭṭ—*Pallikarni*, as far as boundary after Acherapákam. Thence to Yeranjen Cháwadi after Killianúr: Collector of S. Arcot—*Gúdalúr*. Thence to Pondicheri: French Government—*Pondicheri*.

* The old line, given in the Road-book through Wallakúr has been abandoned.

PLACES.	STAGES. M.	F.
Acherapákam, *b. t. o.*	10	6
Yaipákam	11	0
Killianúr	13	5
Pondicheri, *b. p. o.*	13	4

ROUTE 9. 48 7

MADRAS TO CHITTÚR AND PALMANÉR.
124 M. ½ F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras.*

CIVIL AUTHORITY—To Dámal, beyond Balchetti Chattram: Collector of Chengalpatt—*Pallikarni.* From Dámal to Palmanér: Collector of N. Arcot—*Chittúr.*

PLACES.	M.	F.	STAGES.* M.	F.
Punamalli, *b. & t. o.*	...		12	4
Shrí Perumbudúr, *b. & t. o.*	...		13	0
Rájá Chattram, *b.*	...		14	2
Bálchetti Chattram, *b.*	...		10	2
Wocheri Chattram, *b.*	...		8	0
Arcot (to church), *b. & p. o.*	...		12	5
rd. to Chittúr	1	0½		
× 3 *n.* to Narsingapuram	3	0		
× Poiné *r.* 3½ furlongs wide, to Trivellam, *b.*	1	3		
Pudumotúr	3	3		
SAIRKÁD	1	1	9	7½
Mustúrkuppa	1	6		
Chinna Bomasamúdram	1	4		
× *n.* to Timyapalli	1	2		
× 4 *n.* to NARHARIPÉTA, *b.*	3	4	8	0
Chímalapalli	1	0		
Mutkúrpalli	1	0		
× Dumagunta Ghât to Annapapilli	3	0		
Gangaságaram	0	5		
Reddigunta	1	0		
Greenpéta	1	5		
(*a*) CHITTUR, *b. t. o.*	1	2	9	4
Sangarpalli	0	6		
Veruwáram	1	3		
× Newna *r.* 110 yards wide to Varagapalli	1	1		
Mudureddipalli	0	5		
BAIRIPALLI	3	0	6	7
Gunalkattamanji	0	7		
Nallasantapalli	0	3		
× 3 *n.* to Danduwaripalli	4	0		
× *n.* to Bangarázupálliam	1	6		
VENKATAGAPI, *b.*	0	6	7	6
× *n.* to Balamagulapalli	1	5		
Balijaipalli	1	1		
Mugli, *b.*	1	6		
× *n.* to Mugli Pass begins	0	3		
Ditto ends	4	4		
Yellampalli	0	6		
Madigapalli	0	1		
(*b*) PALMANÉR, *b. & t. o.*	1	1	11	3
	124	0½		

* See Route 7 for the first six places mentioned.

The route, as far as Arcot, has been already described (see R. 7). From that city it takes a N.W. direction, passing, at the distance of 5½ miles from Arcot, the Poiné river, called, by Thornton, "Puni," and by Wilks, "Poony," an affluent of the Pálár. This stream, during the monsoon, is more than a quarter of a mile broad, but in the dry season sinks to a rivulet. A large bridge across it at Trivellam is just completed. Passing Sairkád, a small village with 10 wells and a tank, and Narharipéta, a cluster of two or three villages together, the traveller reaches *Chittúr*, which may be regarded as the capital of N. Arcot, inasmuch as it is the residence of the chief civil functionaries, and contains the "Subordinate Court" and "Civil Court," which latter is a Court of Appeal, substituted by Art. VII. of 1843, of the Government of India, for the one Provincial Court which formerly existed here. About 200 Sipáhís are quartered there, and both the civil and military officers reside in commodious houses on the S.E. and S.W. sides, in compounds thickly planted with trees.

(*a*) *Chittúr* lies in a valley said to be 1,100 feet above the sea, shut in on all sides but the E. by hills composed of coarse granite, gneiss and greywacke, and veined occasionally with iron ore. The native town is ill-drained, and the exhalations make it very unhealthy. Elevated a little above it is the lower *fort*, containing the old palace of the former Páligárs or chiefs of the place, and a reservoir supplied from a tank above with a perpetual stream of fine water. From this is the ascent of the *Drug*, or upper

fort, under six successive gateways, at different heights, and traversing a labyrinth of fortifications, all of solid masonry, and winding irregularly up from rock to rock, to the summit. The ascent is partly by steps and partly by almost superficial notches, cut in the steep and smooth surface of the rock, and to be scaled only with great difficulty. The fort contains two beautiful tanks, various temples, and a deep magazine, well sunk in the rock. There is not much historical interest about Chittúr; the English suffered a reverse here, when the fort was taken from them on the 11th of Nov., 1781, by Ḥaidar 'Alí, and the garrison, consisting of 1 battalion, destroyed. The gaols, which can contain 800 prisoners, and are well managed, may be inspected by those to whom such matters are of interest.

About 3½ miles to the E.N.E. of Chittúr are the ancient sepulchres of Pánduvaram Déwal, which are well and minutely described by Capt. Newbold in his paper, Art. IV. Vol. XIII., of the Roy. As. Soc. Journal. These tombs cover an area of more than a square mile. The majority of them have been thrown down chiefly by the Wadras, the Indian stonemasons. Some few, however, are still standing, and present a striking similarity to the cromlechs of Wales, such, for instance, as those at Plas Newydd, in Anglesea, and to the ancient tombs in Circassia. There is, first, a Druidical circle of upright stones. Within this is the tomb, like a huge box, composed of 4 slabs, and, of these, that which forms the roof projects about 18 inches beyond the sides. The roof-slab of one tomb is 13 ft. by 12 ft., and averages 4½ in. thick. Through one of the side slabs is cut a hole about 18 in. in diameter. The *terra cotta* sarcophagi containing the bodies are placed on the floor-slab, and are covered to the depth of 3 or 4 ft. with earth. They are filled with bones and hard earth; and elegantly-shaped earthen vases are found near them. Iron spear-heads and swords are sometimes met with. Similar tombs are found at the Nílgiris and other places, but nowhere in such numbers as at this spot. All account of their origin is lost in the dimness of antiquity.

From Chittúr, the road passes due W. through Bairípalli, an insignificant village of 30 houses, and through the town of Venkatagaḍi to that of Palmanér.

(*b*) *Palmanér.*—About 2 miles before this, an ascent commences at the Mugli Pass, and *Palmanér* is 1,200 ft. above Chittúr, being no less than 2,312 ft. above the marine surface. This great elevation gives to Palmanér a climate far superior to that of Chittúr, to which it serves as a sanatarium. The temperature is 8° less, and the nights are always pleasantly cool, while the freshness of the morning air invites to exercise.

At 1 m. 2 f. distance from Palmanér W. is the village of Nellagutalpalli, which forms the boundary of the Centre D. The road to Bengalúr then passes into the Maisúr D.

ROUTE 10.

MADRAS TO GUNTÚR, BY SULÚRPÉT, NELLÚR (NELLORE), ANGULA (ONGOLE); GUNTÚR (251 M. 4 F.), AND BAIẒWÁRA, 271 M. 4 F.

MILITARY AUTHORITY—To Kṛishṇa *r.*, after Mangalagaḍi, Officer commanding Centre Div.—*Madras.*

CIVIL AUTHORITY — To Salt-water Inlet after Puduwoil: Collector of Chengalpaṭṭ—*Pallikarni.* Thence to Pudi after Arambúk: Collector of N. Arcot—*Chittúr.* To Boundary after Duḍukúr: Collector of Nellúr—*Nellúr.* To Kṛishṇa *r.* after Mangalagaḍi: Collector of Guntúr—*Guntúr.*

PLACES.	M.	F.	STAGES. M.	F.
From Wálájáh Gate of Fort St. George, × 3 *n.* to Mádaveram	7	0		
× 2 *n.* to Kárkhánah or Puli line	3	2		
PALWAI CHATTRAM, *b.*	1	4	11	6
Chambeliwáram	2	6		
Cholawáram	0	7		
Korteli-ár, *r. r. b.*	1	2		
Ditto *l. b.*	0	1½		
Neduvárambákam	1	0½		
PUDUWOIL, *t. o.*	3	7	10	
× Ární, *r*	0	5		
Kávéripét	1	6		
Páta Gumudipundi, *b.*	3	1		
Wobalapuram	2	6		
× Salt-water Inlet *o*	2	4		

PLACES.	STAGES. M.	F.	M.	F.
Rámapuram	2	7		
(*a*) ARAMBAK, *b.*	1	1	14	6
Pudi	2	7		
Tada Chattram	2	3		
Bolingampádu	0	7½		
× 4 *n.* to Akamapét	3	1		
× 2 *n.* and Kalangí, *r.*	3	2		
(*b*) SULURPET, *b.*	0	7½	13	4
× 4 *n.* to Uparapálliam	3	5		
× 3 *n.* to Akarapákam	4	0		
DHORAWARI, or NAIDU CHATTRAM, *t. o.*	1	5	9	2
Nalabali	3	7		
Beradavada	1	6½		
× 3 *n.* to Naidupét, *t. o.*	2	4½		
× 3 *n.* to Suwarnamukhí, *r. r. b.*	2	4		
Ditto, *l. b.*	0	3		
× 4 *n.* to WUJELLI, *b.*	4	0	15	1
Rájupálliam	1	7		
Putraguntah	1	6		
Pudalam	1	5		
Writer Chattram	2	4		
× 4 *n.* to Chelakur	1	6½		
× 3 *n.* to GUDUR, *b.*	1	4½	11	1
× 11 *n.* to Manubol	3	7½		
Krishnamáchárí Chattram	3	1½		
× 4 *n.* to Govindapudi	2	4		
× 2 *n.* to VENKATACHELAM'S CHATTRAM, *b.*	4	3	14	0
× 2 *n.* to Chamadugunta	3	1		
Commandant's Chattram	1	3		
(*c*) × *n.* to NELLUR, *b. p. o.* (enter)	4	0½	8	4½
Ditto leave	1	1½		
Ponnár, *r. r. b.*	0	3		
Ditto, *l. b.*	0	4½		
× 6 *n.* to Kovúr (centre)	2	1½		
× 7 *n.* to KODAVELUR, *b.*	4	6	9	0½
× *n.* to Damaigunta	3	4		
× 3 *n.* to Mopur Chattram	2	7		
ALLUR, *b.*	2	5	9	0
× 3 *n.* to Sidhanapálam	6	4		
× 2 Salt-water inlets to Koladenna	3	6		
× *n.* to MAVILADORUVU, *b.*	4	3	14	5
× *n.* to Kóta Chattram	4	3		
Chinnapálliam	3	1		
× Salt-water inlets to Rahvúr	2	5		
RAMYAPATANAM, *b. t. p.*	1	5	11	6

PLACES.	STAGES. M.	F.	M.	F.
× Salt-water *r.* to Chaukicherla	4	6½		
Subharayan Chattram	1	1½		
× Maneru *n*	2	0½		
Manatukót	2	5½		
× Maneru *r.* 200 yds. broad	1	0		
× 2 *n.* to SINGHARAIKONDA, *b.*	1	5	13	3
Somarájapalli	1	3		
Naravaripálliam	1	5½		
Betragunta	2	4		
Pálár *r. r. b.*	0	7½		
Ditto, *l. b.*	0	1½		
TANGATUR, *b.*	1	1½	7	7
× *n.* to Musí *r.* 200 yds. wide	2	5		
Naidupálliam	0	4½		
× *n.* to Ulúr	2	5½		
× *n.* to Belúr	2	3		
(*d*) × *n.* to ANGULA (Ongole) to N. of Fort, *b. t. o.*	3	6	12	0
Potarájá *n.*	0	5		
Muktanululah	2	1		
× 2 bridged *n.* to Trovagunta	0	6		
Maderalapád	3	2		
× Adda Vágu *n.* to *r. b.* of Gundlakamma *r.*	0	5		
CHEDULWADA	1	0	8	3
Nágulupalapád, *b.*	2	4		
Tank	1	7		
× Kongalavágu *n.*	0	5		
× Rallavágu *n.* to Ráchapudi	3	2		
A Tank	2	4		
DUDUKUR	0	2	11	0
× Parakadivágu *n.* to Koneki	2	6		
× Konekivágu *n.* to Gangaveram	1	2		
Attiyáru *n.*	1	3½		
Small Tank, Boundary	0	3½		
INKULA, *b. t. o.*	0	2	6	1
Allayáru *n.*	1	6		
Dagupád	1	5		
× *n.*	2	4½		
Vankayalapád	0	2½		
Nutulapád	1	7		
× NAKKAKALVA *r.* to PARCHUR, *b.*	3	7	12	0
× bridged *n.* to Podaváda	2	3		
× Sakikalva *r.* to Adusumallé	2	3		
Chinnameddipád	1	2		
Nalamada *n.* (bridged)	1	6½		
NANDIPAD	0	4½	8	3
Buragavágu *n.* (bridged)	0	7		

PLACES.	STAGES. M.	F.	M.	F.
Waragáni	0	2		
× 4 *n.* to Abbareddigunta-pálliam	3	3		
× *n.* four times to PRATIPÁD, *b. t. o.*	4	0	8	4
Luvavágu *n.*	1	0½		
Takkareddipálliam	0	4½		
× Valagalakalwa to Koiawaripálliam	1	5		
Kurunutula	1	7		
× *n.* (bridged) to Yatukúr	3	6		
(*a*) GUNTÚR, *b. t. o.*	2	4	11	3
× 2 *n.* (bridged) to Akatarpádu	2	3		
Kákani	2	1		
Kúza	5	0		
Kukakákeri	1	3		
MANGALAGADI, *b. t. o.*	2	1	13	0
Yerrapálliam	1	5		
Tádapalli	3	0		
× *n.* (bridged) to Sítánagaram	1	1		
Krishna *r. r. b.*	0	1		
Ditto, *l. b.*	1	0		
BAIZWÁRA, *b. t. o.*	0	1	7	0
			271	4

As soon as the traveller has left the suburbs of Madras, with their numerous garden houses and park-like enclosures, behind, his first feeling will be one of surprise how such verdure and so pleasant a habitation for man, as these suburbs are, could have been created in the bare and sandy waste into which he is emerging. There is no good halting place until Árambák is reached. At *Mádavaram*, a small village, whence the Tamil Vaishnavas bring quantities of firewood for sale into Madras, the old road ceases to be practicable for horses. On this account, a new road was opened last year by the *Red Hills*, where is the first station, distant 9 m. 6 f. from the capital, and thence to Chambelivaram, where the old road is joined, is 4 m. 2 f. While at the Red Hills station, the traveller, if curious in such matters, may inspect some ancient tombs about 2 m. W. of the lake at that place, and 11 m. N.W. of Madras. They are similar to the tombs described in R. 9, at Pánduvárám Dewal, near Chittúr, but smaller. For a further account of them see *Madras Journal*, vol. viii., p. 346 (No. 6). The roads in this quarter till within a very late period were, indeed, execrable, but the Trunk Road from Madras to Ganjám is now complete the whole way from the Presidency town to Angula. Every stream, too, between Madras and Nellúr has been bridged except the Suwarnamukhí. Carriages can drive the whole distance at any speed that may be desired.

From the desolate-looking banglá at Gumadipundi not a tree is to be seen. Between Gumadipundi and Árambák, a vast plain, in parts overflowed with salt water, and unclothed with even a single shrub, stretches on, and on, before the eye. Only, on the left, a distant rim of cocoa nut trees breaks the monotony, above whose tops rises a faint blue line of hills. The strong and peculiar saline smell, and the desolation, remind the traveller of the Dead Sea. Towards Árambák, rice fields begin to appear, and then a few clumps of trees and scattered hamlets.

(*a*) *Árambák* itself is an oasis of shady tamarind trees in the bare plain just described. In front is seen the bright mirror-like surface of the creek of Pálikat; behind, the spurs of the Ghats run down closer and closer upon the road. The banglá here is small but comfortable. Though the country would be, but for man's labour, a vast salt desert, still it must be owned, improvements are made every year. The consumption of fuel is so great at Madras that the low jungle is all cut and carried off thither, and in its stead rice fields gain ground daily. Numerous wells are being sunk every year; and at the village of Tada, between Árambák and Sulúrpét, where a few years back scarce a well was to be found, there are now a considerable tank and a still larger lake, both artificial.

(*b*) *Sulúrpét* is a considerable village. Hence there is water carriage to Madras. (See R. 4). The Kalangí river, which is crossed before reaching it, is about 150 yards broad. Hence the stage is often continued to Nallaballi, in preference to halting at Dhorawári.

The *Suwarnamukhí* river, which must

be crossed between Nalabali and Wujelli, rises in lat. 13° 26′, long. 79° 11′, and falls into the sea in lat. 14° 8′, long. 80° 11′, after a course of 99 miles.

Gudúr is a very considerable village, or rather small town, 20 m. from the sea. The banglá is S. of it, and ½ a m. W. from the road. It stands close to an extensive artificial lake, which supplies good fish to the traveller. All round this place there is much verdure and cultivation, but the sand and jungle commence again at Manubol.

(*c*) *Nellúr*, capital of the collectorate of the same name, is situate on the right bank of the N. Ponnár, and about 18 miles from the place where that river enters the sea. It has a population of about 24,000, and there are more Muhammadans here than are usually found in the towns of the Madras provinces to the north. Here are the residences of the collector and the chief civil authorities. The town stands well, on tolerably high ground, with a red and lateritious soil, and is green with clustering foliage, being well irrigated from tanks and numerous wells. On the W. is a very large tank supplied with water by the river, and to the E. are extensive rice fields, also copiously irrigated from tanks and canals cut from the river. The houses of the English residents are S. of the town, on the E. bank of the lake.

To the S.E. of the town is a jail which can receive 800 persons. The town itself has some good streets, but in general it is cramped and crowded, and very irregularly built. The old fort and rampart which surrounded the town have fallen to ruins. In 1753, Nelhúr was taken from Najíbu'lláh, the brother of the Núwáb of the Karnátak, by Muhammad Kamál, an adventurer, and held for a year. After this, Kamál, in an attempt upon Tripetti, being defeated by the joint forces of the English and of the Núwáb, was taken prisoner and instantly beheaded. On the 2nd of May, 1757, Colonel Forde, with a large body of auxiliaries furnished by the Núwáb, attempted to recover that place from Najíbu'lláh, who was in rebellion against his brother. Najíbu'lláh himself deserted Nellúr, but left a gallant officer in charge of the fort, who defended it most valiantly, and repulsed the storming parties of the English, killing and wounding nearly 100 of them. At that time, the walls extended 1,200 yards from E. to W., and 600 from N. to S., and were of mud; only the gateways and a few towers being stone.

In 1787, a peasant who was ploughing near Nellúr, found his plough stopped by some brickwork. On digging at the spot, he discovered the remains of a small Hindú temple, and from beneath the masonry he took out a pot, containing Roman coins and medals of the second century, A.D. These he sold as old gold; and the larger number were melted down, but about 30 were saved from the fusing operation. They were all of the purest gold, and many of them quite fresh and beautiful. Some, however, were defaced and perforated as if they had been worn as ornaments. They were most of them of the time of Trajan, Adrian, and Faustina.

In 1801 several copper mines were discovered in the collectorate of Nellúr, in the Zamíndárí of Kálástrí, 50 miles N.W. of the town of Nellúr, and 30 from the sea. Specimens were sent home and tried in the Tower mint. One specimen of 20 cwt. yielded 9 cwt. of pure copper. The specimens were declared to be remarkably fusible, very free from iron, and consequently well adapted for sheathing. The mines were leased to a contractor for 5 years, but proved a failure, probably on account of the want of fuel, and are given up.

Besides the great N. road leading to Ganjám and the frontiers of Bengal, there are two principal roads from Nellúr into the interior, the one leading to *Kadapa*, in the *Ceded Districts;* and the other by *Kammam* to *Haidarábád*, the *capital* of the *Nizám's country*, and to the military station of *Sikandarábád.**

* A first-class road has also been made from Nellúr to the coast at Krishnapatanam; of great value for the traffic in salt with the interior. Other roads traversing these districts from E. to W. are in course of formation.

The distances and routes are as follows:—

1.—NELLÚR TO KADAPA, 112 M. 1 F.

PLACES.	STAGES. M. F.
Nellúr Fort Gate to Duvúr	12 5
Kolagotla	11 0
Pattépádu	5 5
Iska Dewapalli	10 3
Upalpád	8 1
Guntanelpár	11 6
Gopawaram	11 2
Budawél, *t. o.*	4 4
Uttimarragu	9 6
Nandialampét	8 2
Kázipét	6 0
KADAPA	12 7
	112 1

The only town on this road is *Budawél*, which is the capital of a *Táluk*. From Upalpád there is a road to Kadapa, nearer than the above by 18 m. 3¾ f. The stages are—

	M. F.
Yepperal	8 4
Kótapád	11 3
Sidháwat	11 3
KADAPA	10 2¼
	41 4¼

This road, at present bad and impracticable for wheel traffic, it is in contemplation to improve.

2.—NELLÚR TO HAIDARÁBÁD AND SIKANDARÁBÁD, BY KAMMAM.

311 M. 3½ F.

PLACES.	M. F.	STAGES. M. F.
From Nellúr Fort N. Gate to Duvúr	12 7	
Chírumana	13 7	
Kalligadi, *t. o.*	11 0	
Bámanpalli	10 6	
Iyankóta	13 4	
Cherlupalli	10 2	
Durgam, or Kannagadi	11 1	
Pátapádu	11 2	
Kálajuvalapád	11 5	
Tarlapádu	10 6	
KAMMAM FORT, *t. o.*	10 0	127 0
× Gundlakamma *r.* to Encamping Ground	8 2	
Markapur, *t. o.*	7 7½	
Kacherlakóta	8 0½	
Dupar Fort to	6 5½	
Komarol	13 6	

PLACES.	M. F.	STAGES. M. F.
An open space	13 0	
Kandalgunta	11 6	
Gopanúr	8 7	
Yeleshwaram	10 1	
Suryaraopéta	10 1	
Peruwálá	9 0	
Dewakunda	9 5	
Mallareddipalli	8 6	
Kurumpalli	9 2	
Gurkonda	7 2	
Yáchewaram	8 2	
Peddagangaram	13 6	
Nizámnagar	11 1	
HaidarábádResidency, *p.o.*	4 0	
SIKANDARÁBÁD, *p.o.*	4 7	311 3½

Between Nellúr and Kammam the only places of any size are Duvúr, Kalligadi and Tarlapádu, all very large villages, and the second the residence of a Tahsildár. From Kunnagadi to Kammam there is a more direct but not easy road by the following places:—Dodichintla, 8 miles; Yémalpád, 8; pass the Yémalpád Ghát to Nágalmarragu, 7 m. 3 f.; Kammam, 11 m. 2 f.; total, 34 m. 5 f. From Kammam to Dewakunda the road is very bad, in some places a mere footpath through thick jungle. However, on horseback or in a palankeen, the traveller may proceed very well, and find excellent shooting at several of the stages. The only places of any size and importance are Markapur, Kacherlakóta, and Dewakunda itself, where there is a detachment of the Nizám's troops.

The Pennár or Ponnár river, through all its long course of 300 miles, has been made little use of for irrigation until it reaches Nellúr, where an Anakatt is now constructed, which renders an increased supply of water available for the canals, which already irrigate the E. part of the collectorate. This Anakatt was finished in August, 1855, at an expense of £8,000. The subsidiary channels, however, have still to be laid down, the irrigation being now carried on by the old channels from the river, but their capacity is insufficient.

After leaving Nellúr the first town is Kovúr, which has about 600 houses. Kodavelúr is about 200 yards to the E. of

the road. The road, though sandy in places, is upon the whole good to Ongole.

(*d*) *Vangáolu*, or according to Hamilton, *Angula*, corrupted by the English into *Ongole*, is a considerable town, and a military station. The *Road Book*, probably by a typographical error, states the number of houses to be only 200. It formerly belonged to Kadapa, but was transferred to the Núwáb of the Karnátak, and from him acquired by the English in 1801. The great road to Haidarábád passes through this station. (See Route 18).

The *Gundlakamma* river, which is crossed between Angula and the next stage, is 385 yards wide, and always contains water sufficient for a large force. The 2 *n.* in the next stage are an obstruction in the rainy season. There is no place of importance until Guntúr is reached.

(*e*) *Guntúr* is a town with about 26,000 inhabitants, and the capital of the collectorate of the same name. It is situate about 40 miles from the sea, and 18 from the river Krishna. Towards the coast the country is flat and open, but a few miles towards the N.W. a range of hills commences. The houses of the collectors and the other officials and the Courts of Justice, are to the N. and W. of the town. The town is divided into the old and new town. It has been much improved of late, and is considered remarkably healthy. In 1816 it was pillaged by the Pindáris.

The next station, *Mangalagadi* is a very large village. An account of the Krishna river, and of the town of *Baizwára* will be found in Route 15, N.D.

ROUTE 11.

MADRAS TO PUDUCHERI (PONDICHERRY) (88 M. 1 F.), GÚDALÚR (CUDDALORE), (100 M. 5 F.), AND PORTO NOVO, 125 M. 3 F.

MILITARY AUTHORITY—Officer commanding Centre Division—*Madras*.

CIVIL AUTHORITY—From Sadras to Inlet after Pallikarni: Collector of Chengalpatt—*Pallikarni*. Thence to Kandapa Chawadi; Collector of S. Arcot—*Gúdalúr*. Thence to Kynea Kovil: *French Territory*. Thence to Porto Novo: Collector of S. Arcot—*Gúdalúr*.

PLACES.	STAGES. M. F.	M. F.
Madras to SADRAS, *b. t. o.* (*See* Route 3)		40 4
× an Inlet	1 2	
× ditto	1 0½	
Vailúr	1 3½	
Pálár *r. l. b.*	0 5	
Ditto, *r. b.*	0 6	
Vapencheri	0 1	
× *n.* to Gúdalúr (Cuddalore)	1 0	
× *n.* to Arrayalancheri	0 2	
Kowatúr	1 2	
Ténpatnam	1 7	
Mogayúr	1 3	
× an Inlet to CHIKANAKUPPAM	2 3	13 3
Linga Chetti Chawadi	1 3	
× an Inlet 5½ furlongs broad	0 7	
Mutukádu	0 1	
Muniapallé Chawadi	2 6	
Paniúr Chattram	1 1	
ALAMPARVA, *b.*	2 4	8 6
Ténpákam	2 6	
× an Inlet to Núwáb's Chawadi	2 0	
Komati Chawadi	4 2	
KUNIMODE	4 3	13 3
Ranganadapuram Chawadi	1 1	
Putupallu Chawadi	1 4	
Rangapilli Chawadi	3 6	
Bammanapálliam	1 0	
Kandapa Chawadi	0 6	
Kotta Kuppam	1 3	
Mattalpéta	0 5	
Puducheri, Madras Gate	1 0	
(*a*) PUDUCHERI, Gúdalúr Gate, *b.* & *p. o.*	1 0	12 1
Mudeliárpét	0 7	
× *r.* 135 yards wide to Aryakuppam	1 7	
Chunambam *r.*	1 0	
× ditto 440 yards wide to Taulakuppam	1 2	
Vánakára Chawadi	0 6	
Mullatár *r.*	0 5	
Reddi Chawadi	0 5	
Kynea Kovil	2 4	
Ponnár Chawadi	1 6	
× ford 681 yards wide to MANJI KUPPAM, *b.* & *p. o.*	0 5	11 7

PLACES.	STAGES. M. F.	M. F.
(*b*) Gúdalúr [*Chief's house New Town*]	0 5	
Chonian Cháwadi, *b.*		9 1
Pudu Chattram, *b.*		6 7
(*c*) PORTO NOVO, *b.*.....		8 6
		125 3

(*a*) *Puducheri.* — There is nothing remarkable on the road between Sadras and Puducheri. The small town of Alamparva, which is passed on the way, has some wells of fine water, the best on the coast. There is a good hotel, at Puducheri, as well as a traveller's banglá. The charge at the hotel is 5 francs a day for board and lodging; whereas it is 5 rupees at English hotels at Madras, etc.; moreover, the French cuisine is superior, though the apartments are not so good. In the same way, the wages of servants are only half what is given in the English settlements; being, at Madras, 7 rupees; at Puducheri, 3½. Puducheri itself—though a handsome town, with avenues of fine trees — has declined from its former flourishing condition, when it was reckoned one of the finest towns in India. This was before it was taken by Colonel (afterwards Sir Eyre) Coote, who leveled its fortifications, and injured it to such an extent that it never afterwards entirely recovered. Nevertheless, Lord Valentia, in 1804, pronounced it the handsomest town he had seen in India, except Calcutta. The proper name is *Puducheri*, "new village," though the English, with their usual cleverness, have metamorphosed it into Pondicherry; it is situated in a sandy plain, not far from the sea shore, where only palm trees, millet, and a few herbs are produced. The Aryakuppam river flows into the sea, close to the S. side, and forms there a small isle called "Cocoa-nut Island." This river is only deep enough to admit coasting craft of small burden; but it adds to the strength of the place. On the N.W. are hills, the chief of which is called the Red Hill. From the N. to the Aryakuppam river the town was defended, in addition to its other fortifications, by a bound hedge, which enclosed seven square miles of ground, and was a very formidable obstacle to a besieging force. The surf, though somewhat less dangerous than that of Madras, is still impracticable for European boats. Ships, in fine weather, may anchor abreast of the town, within three-quarters of a mile of the shore, in 6 fathoms; but at stormy seasons, it is wiser to lie in 14 fathoms in the outer roads. The town is regularly built, and is divided by a canal into two parts, the White Town to the E. near the shore, and the Black Town to the W. In the centre of White Town is a handsome square, of which Government House forms one side. This and the Church of Foreign Missions; the bázár, built in 1836; and a lighthouse, which shows a light 89 ft. above the sea, are the most remarkable buildings. There are two missions—that of the Jesuits, and the Missions Etrangeres. The latter have Bishops at Madras, Puducheri, Trichinápalli, Koimbatúr, and Bengalúr.

Puducheri is the capital of the French possessions in India, and the seat of the supreme government. The places under its authority are Karikal on the Coromandel coast; Yánám, and the lodge of Machlípatanam, on the Orissa coast; Mahe, and the lodge of Kolikod (Calicut), on the Malabar coast; and Chandranagar, in Bengal, on the Hugli. Of these, the first is 47 miles distant from Tanjúr to the E., and contains an area of 63 square miles, with a population of 49,307 persons, of whom 43 are Europeans; Yánám is in the province of Rájamahéndri, 9 m. from the embouchure of the Godávari, and has an area of 8,147 acres, with 6,881 inhabitants; Mahe, 7 miles S.E. of Tellicheri, has an area of 2 square miles, wth 2,616 inhabitants; and Chandranagar, with 2,330 acres, has 32,670 inhabitants, of whom upwards of 200 are Europeans. Puducheri itself has an area of 107 square miles, with a population of 79,743 persons, of whom 790 are white. The town contains about 30,000 inhabitants. The establishment is divided into—1. Executive and legislative, including the governor, council of administration, and council general. 2. Judicial, including the royal court, the

tribunal of first instance, and the tribunal of peace and of police. 3. Public instruction. 4. Marine. 5. Military. The Governor-General receives 1,333 rupees a month; the Attorney-General, 400; and the four senior Judges, 200; about the same as an ensign in the Company's service.

In 1672, Puducheri, then a small village, was purchased by the French from the King of Vijayapur, 71 years after the first arrival of French ships in India. In 1693, the Dutch took Puducheri, but restored it, with the fortifications greatly improved, in 1697, at the peace of Ryswick. On the 26th of Aug. 1748, Admiral Boscawen laid siege to it, with an army of 6000 men, but was compelled to raise the siege on the 6th of Oct., with the loss of 1065 Europeans. M. Dupleix was the Governor, and had under him a garrison of 1800 Europeans and 2000 Sipáhís. On the 29th of April, 1758, M. Lally landed at Puducheri, and commenced a vigorous war, which ended ruinously for the French.

In the beginning of July, 1760, Col. Coote, with 2000 Europeans and 6000 natives, began to blockade Puducheri. On the 17th a detachment of his army under Major Moore attacked a French convoy, which had with it 4000 Maisúrean horse, 1000 Sipáhís, and 200 Europeans. Moore had 1600 native cavalry, 1100 Sipáhís, and 230 Europeans, and was entirely routed, losing 105 Europeans, killed or wounded, and a great number of natives. Nevertheless, the English army having received reinforcements, on the 9th of Sept., 1760, carried the bound-hedge and two of the four redoubts which defended it, with the loss of 115 Europeans, and about the same number of Sipáhís. On the 27th of Nov., M. Lally, finding the garrison hard pressed by famine, expelled all the native inhabitants from the town, 1400 in number. These being driven back by the English, attempted to re-enter the fort, but were fired on by the French, and some of them killed. For 8 days these unfortunates wandered between the lines of the two hostile armies, subsisting on the food which they had about them, and the roots of grass. At last, finding Lally inexorable, the English suffered them to pass.

On the night of the 30th of Dec., while an English fleet of 8 sail of the line, 2 frigates, a fire ship, and a transport were at anchor in the roads, a terrific storm arose. The Newcastle, the Queenborough frigate, and Protection fire-ship were driven ashore 2 miles to the S. of Puducheri, but only 7 men of their crews were lost. More dreadful was the fate of the Duke of Aquitaine, the Sunderland, and the Dido transport, which foundered with 1100 Europeans on board. Only 14 men were saved, being picked up next day as they were floating on pieces of the wreck. All the other ships, with the exception of the Admiral's, were dismasted. The disasters on shore were likewise great. The sea overflowed the country as far as the bound-hedge; all the batteries and redoubts which the English army had raised were utterly ruined; the tents and huts of the soldiers were blown to atoms; all the ammunition was destroyed, and the men were compelled to throw away their muskets and seek shelter where they could, whilst many of the camp followers perished. The hopes of deliverance which this storm had raised in the minds of the French were, however, soon dispelled by the arrival of fresh men-of-war from Ceylon and Madras, so that the blockading fleet was again raised to 11 sail of the line. On the 5th of Jan., 1761, the French obtained a trifling success over a detachment of 170 men who were in the St. Thomas's redoubt, at the mouth of the Aryakuppam river. These were all killed or taken; but Lally having no means of feeding his prisoners, sent them to Coote, with a demand that they should not be allowed to serve again against him during the siege. On the 16th, the town surrendered, as the garrison was reduced to 1100 men of the line fit for duty, and these enfeebled by famine and fatigue, with but two days' provision left. Altogether 2453 Europeans, including civilians, were made prisoners, and 500 guns, with 100 mortars and howitzers were taken, with a proportionate supply of stores.

In 1763, Puducheri was restored to the French. On the 9th of Aug., 1778, Sir Hector Munro, with an army of 10,500 men, of whom 1500 were Europeans, again laid siege to it. On the 10th, Sir E. Vernon, with 4 ships, fought an indecisive battle in the roads, with 5 French ships under M. Tronjolly, who, some days after, sailed off at night, and left the town to its fate. Puducheri, after an obstinate defence, was surrendered in the middle of October by M. Bellecombe, the Governor, and shortly after the fortifications were destroyed. In 1783, it was re-transferred to the French; and on the 23rd of Aug., 1793, retaken by the British. The treaty of Amiens, 1802, restored it to its original masters; whereupon Buonaparte sent thither General de Caen, with 7 other generals, 1400 regulars, a body guard of 80 horse, and £100,000 in specie, with a view, doubtless, to extensive operations in India. His intentions, however, whatever they may have been, were defeated by the re-occupation of Puducheri in 1803. Puducheri was then attached to S. Arcot, and yielded a yearly revenue of about 45,000 rs. In 1817, it was restored to the French, and has remained ever since under their rule.

A traveller may pass some time very agreeably here. The people are hospitable and gay, though poor; and very many officers in the Company's service have found wives at Puducheri. It is perfectly allowable for gentlemen to enter any *ré-union* that may be taking place, uninvited; a privilege, for the non-abuse of which, the scant supply of strangers is a sufficient guarantee.

(*b.*) *Gúdalúr.* — There is nothing worthy of note on the way from Puducheri to Gúdalúr (Cuddalore). This town, the capital of S. Arcot, and the place of residence of the civil authorities, is situated in lat. 11° 43′, long. 79° 50′, about 1½ miles to the S. of the ruins of Fort St. David, and ¾ mile from where one branch of the S. Ponnár (or Pennár) enters the sea. This branch is called the Guddalam river. It is strictly speaking a separate stream, though an arm of the Ponnár flows into it at Tiruvamúr, as it approaches the coast, takes a sweep to the N., and bends again to the S., close to and on the W. of Fort St. David, and, running parallel to the beach for 3 or 4 miles, is separated from the sea only by a bank of sand, in some places but a few hundred yards in breadth. It is joined at its embouchure by the Karanguli river (usually termed the Cuddalore river), a considerable stream, which comes from the S.

The place where the Ponnár turns N. is called Venkapét; and there a branch is given off from it, which runs E. and joins the main river again in its S. course, thus enclosing a semi-circular tract of land, on which stands the new town of Gúdalúr, the old town being on its opposite or S. side. The tide flows several miles up the river, which may be said, during the dry months, to be more an inlet of the sea, or back water, than a fresh water river. Its depth is about 6 ft. when the tide is low; and a muddy bank of considerable extent is exposed, from which fœtor arises, especially in the hot season. The site of the town and its vicinity is not more than 5 ft. above the level of the sea, the soil being sandy and mixed with clay. From this lowness of situation it might be expected to be unhealthy; but so far is this from being the case, that it enjoys a remarkable immunity from disease, and the New Town and Fort St. David in particular, are proverbially healthy. In fact, sick officers and convalescents not unfrequently resort to Gúdalúr for change of air, and several banglás have been erected in New Town for their accommodation, which are procurable at moderate rents. The climate is as equable as that of Madras, and cooler.

In other respects, it has incontestable advantages over both Madras and Puducheri, for an emporium, as it is the natural port of Salem, from which it is but 118 miles distant, even by the present circuitous route. Yet cotton is sent from Salem to Madras, nearly double the distance, because the road to Gúdalúr is impassable for carts. The bar of sand, too, which, owing to the slowness of the current, the surf has thrown up across the mouth of the river, might easily be removed; in which case

the stream would be navigable for vessels of considerable size: as it is, the trade of the place is decaying. There are no roads, but a pleasure drive on the beach 1½ miles in extent; and another from the town to the civilians' house, 3 miles. Of seven sugar refineries, six lie in ruins. The collector's house was built by Mr. Place, at the beginning of the present century, and was occupied till 1820 by the Governor; after that, by the different collectors. Prior to 1690, the E. I. Company had a factory here; which, on account of the increasing trade, was, in 1702, rebuilt and fortified. In 1746, after the capture of Madras by De la Bourdonnais, the English functionaries betook themselves to Fort St. David and Gúdalúr. Both these places were then attacked by the French without success. On the 13th of April, 1749, a dreadful storm took place, which destroyed the British encampment at Gúdalúr; and several ships foundered with all their crews, among which was the Apollo transport, the Pembroke of 60 guns, and the Namur of 74. This last was considered the finest ship then in the English navy of her size, and carried 750 men, not one of whom escaped.

In 1758, M. Lally got possession of both Gúdalúr and Fort St. David, and forthwith destroyed the fortifications of the latter. In 1760, Col. Coote recovered these places; and on the 1st July, 1781, gained between this place and Porto Novo a great victory over Ḥaidar 'Alí, who is said by Wilks to have lost 10,000 men; but on the 8th of April, 1782, Gúdalúr surrendered to the combined French and Maisúrean armies. The French then greatly strengthened the works, and threw in a powerful garrison under command of the Marquis de Bussy. On the 13th of June, 1783, the place was attacked by General Stuart, with an army of 10,000 men. Hereupon ensued a siege, remarkable in the annals of Indian warfare for many memorable circumstances. In the first place, while the armies were contending on the shore, a British fleet of 17 ships, with 1,202 guns, under Sir Edward Hughes, was engaged with a French fleet of 15 ships, carrying 1,018 guns, under M. Suffrein. On the 20th, a battle was fought between these armaments, in which the English fleet lost 532 men, and was completely outmanœuvred by the enemy, who succeeded in crippling the British vessels, and returning to its anchorage off Gúdalúr, at which place it landed 2,400 men to aid in the defence of the town. This naval engagement had been preceded by a desperate encounter between the two armies, in which the English got possession of 13 guns, and carried some outworks, but with a loss of 1,016 men, of whom 500 were Europeans; the greatest loss, particularly in officers, that had been ever yet sustained by them in any action fought in India. On the 25th, a sortie of the garrison was repulsed, with the loss to them of 600 men.

Among the wounded French prisoners was a young sergeant, who, by his noble appearance, attracted the attention of Col. Wangenheim, the officer commanding the Hanoverian troops in the English service, to such a degree, that he ordered the young man to be conveyed to his own tent, where he was kindly treated until his recovery and release. Many years after, when the French army, under Bernadotte, entered Hanover, Wangenheim, among others, attended the victor's levee. Bernadotte asked him if he had not served in India, and at Gúdalúr? and on his replying in the affirmative, inquired if he remembered a wounded sergeant to whom he had been kind. The Hanoverian said he recollected him well, that he was a fine gallant fellow, and he should like much to know what had become of him. "Behold him in me!" exclaimed Bernadotte, and added that nothing should be wanting on his part to testify his gratitude.

On the 27th of June, two days after the garrison had made their desperate sally, the Medusa frigate arrived from Madras, bringing news of the peace between France and England.

The *Fort of Gúdalúr* is an unequal-sided quadrangle with an indifferent rampart and ditch, and no outworks, excepting one advanced from its N.E. angle. A bastion covers each of the other angles, and the curtains are fur-

nished with the imperfect kind of flanking defence obtainable by means of a succession of bastions, placed in a prolongation of one and the same straight line. The place, however, is naturally strong, being defended by rivers on the N. and E. Lord Valentia praises the factory-house as a chaste piece of architecture, built by his relative "Diamond Pitt," and possessing a noble portico. The terraced roof was so much to the fancy of M. Lally, that he carried it away to Puducheri.

(*e*) *Porto Novo.*—Five hours' journey in a palankeen, brings the traveller to *Porto Novo*, which stands on the N. bank of the river Vélúr, close to the sea, and is called by the natives Mahmúd Bandar and Firingipét. At this place, and at Bépur in Malabar, are the works of the Indian Iron Company, which obtained its charter in 1854. In 1835, Mr. Heath, of the Madras Civil Service, commenced making iron at Porto Novo; intending first to make wrought iron by charcoal alone, with fires and chaferies as in Sweden. Owing to the nature of the fuel, this experiment failed. Puddling was then tried, using, instead of coal, billets of wood, dried and half charred. This also failed from the difficulty of getting up the heat with such material; and the wood being impregnated with nitre and salt, owing to the soil, the ashes were so alkaline as to act as a powerful flux on the bricks. Further experiments were also rendered abortive, by the character of the fuel, which generates volumes of nitro-muriatic acid; and in 1846-47 coals were tried unsuccessfully.

The Porto Novo works are now at a stand. Every one will admit, more particularly at a time when railways and steam engines are being introduced into India, that the problem of rendering the vast quantities of iron ore, which strew the surface of the ground in the collectorates of Salem and Koimbatúr, available for manufacture, is one of the highest interest. It seems, however, that Porto Novo was ill-chosen as a site for works. The ore-ground is at the distance of 80 miles, 30 of which must be traversed by an execrable road, and the remainder by tortuous canals, navigable only during 4 months in the year. Moreover, the wood fuel has the pernicious qualities already stated, the supply is much too scanty, and is continually diminishing as the jungles are brought under cultivation every year, in consequence of the extension of irrigation. Add to these disadvantages the circumstance that the works at Porto Novo have been built on ground but 18 inches above the level of the river, and close to it, so that deep castings cannot be attempted, from the danger of explosions.

Nevertheless, the ore is good, yielding on an average 65 per cent.; labour is cheap, and there is an unlimited demand. It may be that, after all, the simple method of the natives would prove the best for the manufacture of iron. A native furnace costs £56, in which all expenses for working it for one year are included, and returns £20 annually; so that the first outlay is covered in 3 years, and after that, a regular profit sets in.

The governorship of Porto Novo was the bribe, in addition to a sum of money, for which, in 1693, Dr. Blackwell, the garrison surgeon of Fort St. David, covenanted to surrender that place to Zulfikár Khán, then besieging the Rám Rájá in Jhinji.

SECTION II.

NORTHERN DIVISION.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between 16° and 20° N. lat., is a narrow slip of country about 350 miles in length, and from 60 to 10 miles in breadth.

It is bounded on the N. by the Chilka Lake and the territory of the Gumsúr Rájá; on the S. by the river Kṛishṇa; on the E. by the Bay of Bengal; and on the W. by the Ghâts, which separate it from the Nizám's country and that of Nágpur.

The *general aspect of the country* from the Kṛishṇa as far as the frontier of Vishákpatanam (Vizagapatam) is a flat alluvial plain rising gradually towards the Ghâts. From that point northward it is more hilly. In the tract between the sea and the Ghâts the climate, though hot, is generally salubrious; but the Ghâts themselves, with a colder temperature, are very unhealthy, fever being the prevalent disease.

The *Sub-divisions* and *Chief Towns* of the four Collectorates comprised in this Division are as follows:—

GANJÁM.

Táluks or Sub-divisions from N. and N.W. to S. and S.E.	Chief Towns.	Distance from Ganjám.
1 Gumsúr	Nauga'on	55*
2 Moherri	Burhánpur	19
3 Ichchhápur	Ichchhápur	33
4 Surada	Surada	53
5 Pálatalagam	... ...	...
6 Kantálavalsa	... ...	...
7 Kodúr	... ...	...
8 Pubakonda	Prashutpur	16
9 Wadada	Bairí	110

VISHÁKPATANAM (VIZAGAPATAM).

Táluks or Sub-divisions from N. to S.	Chief Towns.	Distance from Vishákpatanam.
1 Pálkonda	Pálkonda	86
2 Sarvasiddhi	Sarvasiddhi	38
3 Golkonda	Narsapatanam	54

* Owing to the intersections in the Delta, the distances here given cannot in some cases be depended upon as quite correct.

RÁJAMAHÉNDRI.

	Táluks or Sub-divisions from N. to S.	Chief Towns.	Distance from Madras.	Distance from Rájamahéndri.
1	Andrangi	... ...		...
2	Uppáda	... ...		...
3	Lingampuru	Lingampuru		33
4	Kattapilli	Kattapilli		24
5	Peddapur	Peddapur		27
6	Bikkaval	Bikkaval		20
7	Kóta Rámchandrapuram	Rámchandrapuram		22
8	Rájamahéndri	Rájamahéndri	365.6	...
9	Kapáveram	Kapáveram		12
10	Rálli	Rálli		19
11	Amlápur	Amlápur		40
12	Nagaram	Nagaram		42
13	Tádimallé	Tádimallé		14
14	Tannaku	Tannaku		19
15	Undí	Undí		38
16	Magaltúr	Magaltúr		46

MACHLÍPATANAM (MASULIPATAM).

	Táluks.	Chief Towns.	Distance from Madras.	Distance from Machlípatanam.
1	E'lúr	E'lúr		48
2	Kaikalúr	Kaikalúr		30
3	Tirvúr	Tirvúr		85
4	Gudewáḍa	Gudewáḍa		23
5	Padana	Padana		8
6	Machlípatanam	Bandar or Machlípatanam	315.2½	...
7	Divi	Divi		16
8	Jaggiapéta	Jaggiapéta		90
9	Nandigáma	Nandigáma		74
10	Baizwáḍa	Baizwáḍa, or Baïzwára		44

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The ancient name of the N. Sarkárs was Kalinga, by which this country was known also to the Romans. It is probable, however, that Orissa is the Calinga spoken of by Pliny as a powerful and civilised kingdom, for according to the evidence of the Chinese traveller, Hiuan Thsang, a desert forest extended for 500 miles from Kánchi (that is, from near Madras), towards the frontiers of Ganjám in the early part of the 7th century, A.D. The name Kalinga has survived to the present day under the corruption Keling, or Kling, among the inhabitants of the E. islands, who have for ages carried on a trade with this coast. Of the kings who anciently ruled over this territory we know nothing. A king of Andhra, Andhrarâyudu, son of Suchandra, is spoken of as reigning at Shríkákolam, on the Kṛishṇa, and is said, after the death of his father, to have transferred his residence to the banks of the Godávarí, perhaps to Rájamahéndri. At his suggestion, the sage Kanwa, the earliest of the Telugu grammarians, prepared a treatise on Telugu grammar. A dynasty of Chalukia princes, and afterwards a Kadamba dynasty, is said to have reigned subsequently at Rájamahéndri. The Ballál kings of Warangol or Orankal appear to have succeeded; but in 1323 A.D. their capital was taken by the Paṭháns. In 1471 A.D. the Muḥammadans of the Dakhan began to interfere in the affairs of this province. There being a disputed succession in the family of the Rájá of Ganjám, Muḥammad Sháh, of the Bahmaní dynasty, installed one of the claimants as Rájá on condition of his paying tribute; and in

1480 made over to him also the countries of Kondapilli, E'lúr, and Rájamahéndri. To these provinces, in 1490, Muḥammad's successor, Maḥmúd, added Machlípatanam and Guntúr. In 1512, the Bahmaní dynasty came to an end, when the N. Sarkárs, at least that part S. of the Godávarí, fell to the Ḳuṭb Sháhí kings, who reigned at Golkonda or Ḥaidarábád. The N. part was retained by Vishṇu Dev, who reigned at Rájamahéndri till 1671. In 1687, Aurangzíb took Golkonda, and made himself master of the Ḳuṭb Sháhí dominions. A period of anarchy followed, as the Muḥammadans were too much engrossed with the Maráthas to settle their outlying provinces. However, in 1713, Niẓamu'l-Mulk, Súbahdár of the Dakhan, appointed Anváru'd-dín, the future Núwáb of the Karnátak, to the government of Shríkákolam, and Rustam Khán to that of Rájamahéndri and the more S. portions of the Sarkárs. In those days the names and boundaries of the Sarkárs were different from what they are now. *Guntúr* alone had the same boundaries, but was also called Murtaẓanagar or Kondavír. To this succeeded, in a N. direction, *Kondapilli*, being the country between the Kṛishṇa and the town of E'lúr and the Kolar lake. *E'lúr*, the next Sarkár, lay between Kondapilli and the S. branch of the Godávarí. Thence *Rájamahéndri* extended N. to the river Sattiaveram, which enters the sea at Kákináda (Cocanada). The rest of the present Collectorate of Rájamahéndri, and the whole of Vishákpatanam and Ganjám, were included in the large Sarkár of *Shríkákolam*, the ancient name of which was Kaling, whence Kalingapatanam. There was also a distinct government called the Machlípatanam Haveli, extending from Mutapilli to Point Gudewáré. Machlípatanam was looked upon as the chief fortress in the N. Sarkárs. In 1750 it was made over to the French by Muẓaffar Jang on his becoming Súbahdár of the Dakhan; and his successor, Ṣalábat Jang, added to this grant the whole of the N. Sarkárs. M. Bussy was appointed Governor on the part of the French; and in 1757 he reduced several refractory chiefs, and expelled the English from their possessions in the province, and took their garrison at Vishákpatanam prisoners of war. Soon after Bussy was called to Madras to assist M. Lally in the siege of that place; and the native Governor he left to act for him, Anandráz Gajapati, made overtures to the English. Clive detached Col. Forde to co-operate with him, who completely defeated Conflans, the successor of Bussy, at Peddapur. In this battle the English had 470 Europeans and 1,900 Sipáhís, with about 5,000 auxiliaries under Anan Iráz, who were of little use. Conflans had 500 Europeans, 500 horse, and 6000 Sipáhís. He lost 30 pieces of cannon, his camp with all its equipage, and 18 officers and 170 Europeans killed, wounded, or prisoners, besides Sipáhís. Next year Forde stormed the fortress of Machlípatanam, and made prisoners of a force which exceeded his own in number. Upon this a treaty was concluded with Ṣalábat Jang, Súbahdár of the Dakhan, by which Machlípatanam and the territory dependent on it, about 8 miles long and 20 broad, was ceded to the English, and the expulsion of the French was agreed to. In 1762, Niẓám 'Alí, who had superseded his brother Ṣalábat Jang, offered the Sarkárs, except Guntúr, the fief of Basálat Jang, to the English on condition of their aiding him with troops; but the offer was declined. Three years afterwards Clive obtained a grant of the Sarkárs from the King of Delhi; and on the 12th Nov., 1766, the Niẓám signed a treaty at Ḥaidarábád agreeing to this grant. The Company did not, however, take possession of their new provinces till 1769, and it was not till 1778 that they assumed charge of Guntúr, having then obtained a lease of it from Basálat Jang. (See C. Division, *Preliminary Information*).

The most interesting castes peculiar to the N. Sarkárs are the *Rátsas* and *Velamas*. The Rátsas are the Rájputs of the south, and possess all the high sense of honour of that chivalrous people. Ignorance of their prejudices, or a rude way of dealing with them, has more than once led to fatal results. Rátsas have stabbed themselves in our courts of law when an attempt has been made to deprive them of their weapons; and others, when cited to appear before our judges, have

destroyed themselves and their whole families. Orme (vol. ii. p. 258) records a remarkable instance of the unyielding courage of these men in the defence of Bobilli, a fortress in the N.W. part of the Sarkár of Vishákpatanam (lat 18° 35′, long. 83° 25′). The chieftain of this place, Rangarao, was at feud with Vijaya Rám Ráz, the deputy of M. Bussy, who was persuaded to attack the fortress, situate in an almost impenetrable forest. The French troops, after penetrating through the jungle with much difficulty and some loss, stormed the fort on the 24th of Jan., 1757. While the action was at its height, a select band of Rátsas put all their women and children to death, and then returned to die upon the walls without giving or receiving quarter. Of the whole clan but 6 men survived, the tutor of Rangarao's son, who preserved the young chieftain contrary to his father's commands, and 4 warriors, who pledged themselves to slay Vijaya Rám, the originator of the war. On the third night after the storm two of these men penetrated into Vijaya Rám's tent, and stabbed him to death, inflicting 32 wounds on his body. They then calmly awaited their fate, exclaiming to their assailants, "Look here! we are satisfied!" Had they failed, the attempt would have been renewed by their two remaining comrades.

The Velamas are likewise chieftains, and resemble the Rátsas in their pride and war-like spirit. They are said, however, by Campbell to be Shúdras.

Many of the principal Zamíndárs are descended from the family of the Rájás of Jagannáth in Orissa, who, some centuries ago, conquered the ancient Sárkar of Shríkákolam. They still maintain large bodies of armed retainers. The principal Zamíndárs in Ganjám are those of *Parlah Kimedi*, *Pedda Kimedi*, or *Vijayanagar*, and *Chinna Kimedi*, or *Pratápgadi*. The town of Parlah Kimedi is in lat. 18° 50′, long. 84° 10′. In 1829 the country was attached on account of its disturbed state; and in 1833 troops were employed to put down the refractory, among whom was a clan of highlanders, whose chiefs were called Bisais. The peshkash, or tribute, paid by the Zamíndár is 82,529 rs. per annum. The Zamíndár claims descent from the royal families of Orissa.

Pedda Kimedi lies due N. of Parlah Kimedi. The Rájá, or Zamíndár, whose family formerly lived at Vijayanagar, now resides at Digapudi. The peshkash is 23,000 rs. per annum, Pratápgadi is the most N. of the three Kimedis. The Rájá lives at Pudamari, and pays 20,000 rs. per annum. The large Zamíndárí of Gumsúr, lying between 29° 40′ and 20° 20′ N. lat., and 80° 10′ and 85° 5′ E. long., was entered by our troops in 1835, in consequence of the Rájá having refused to pay his arrears of tribute. An army of 7000 men was employed under the direction of Mr. Russell, and in two campaigns succeeded in penetrating all the passes, and reducing the country. It was at this time that the town and cantonment of Russell-Konda (Russell-hill), called from the Commissioner, was founded, in lat. 20°, long. 84° 40′, 50 miles N.E. of the town of Ganjám, and 6 N.N.W. of the fort of Gumsúr. This station is about 150 feet above the level of the sea; but within a short distance are the Ghâts, from 500 to 2000 feet high, thickly clothed with jungle. Gumsúr may be divided into two tracts, Upper and Lower Gumsúr. Lower Gumsúr is overspread with thick jungle full of poisonous malaria; and here our troops, in the campaigns of 1835-36, suffered greatly from fever. The Upper country is more open, and is comparatively healthy. The *Khonds*, a wild people who inhabit Gumsúr, had for ages been addicted to the barbarous custom of female infanticide and human sacrifices. It was usual to kidnap or purchase children of both sexes, and feed them up as richly as the resources of the inhabitants would allow, indulging them at the same time in all their wishes, until the day of offering the *Meria*, or sacrifice, arrived. A solemn convocation was then held, and the victim was led with music and rejoicings to be butchered. The sacrifice was supposed to obtain good crops and other blessings for the offerers. By the well-sustained efforts of the English Government, this horrible custom, as well as that of infanticide, have been suppressed (see *Journal of Royal Asiatic Society*, vol.

xiii., art. xii., by Capt. Macpherson). About ten miles S. of Gumsúr, is the small town and Zamíndárí of Aska, which yields 4700 rs. The sugar factories of Messrs. Binny and Co., which are close to the town, are worked by steam, and are fitted with machinery of the best and most modern description.

In the Collectorate of Vishákpatanam there is the great *Zamíndárí of Vijayanagaram*, which pays 6 lacs of rupees, or £60,000, a-year to Government. This Zamíndárí, one of the largest in India, is divided into 11 Táluks, and has a population of 561,748. The present Zamíndár, Vijaya Rám Gajapati Ráz is 30 years of age, and has just assumed charge of his country, which, at his own request, was placed for 3 years after his accession, under an English Superintendent. He is the representative of that Vijaya Rám who induced M. Bussy to destroy the Chief of Bobilli, and who in 1712 erected the present fort of Vijayanagaram. On his assassination he was succeeded by his nephew, Ánanda, who aided Col. Forde in the siege of Machlípatanam, in 1759, and died shortly afterwards at Baizwáda, on his way to obtain the recognition of his title from the Nizám. The names of the Táluks in this Zamíndárí are as follows :—

Táluks.	No. of Villages.	Chief Town.	Population.
1. Vijayanagaram	213	Vijayanagaram	95,985
2. Gudiváda (E. of Vijayanagaram)	180	Venkatapur	65,553
3. Bonanghi (W. of ditto)	98	Kóttiam	48,410
4. Kumáram (N. of ditto)	319	Chípurupalli	91,520
5. Gajapatinagaram (ditto)	167	Gajapatinagaram	46,301
6. Pádagádi (S.E. of ditto)	226	Padagádi	67,656
7. Vápáda (S.W. of ditto)	90	Lákaváraputkóta	34,029
8. Alamanda (S. of Vápáda)	48	Gáváravásam	31,223
9. Chodárúnen (S. of Alamanda)	123	Chodárúnen	40,684
10. Nellimuku (S. of Vishákapatanam)	84	Nadpur	20,980
11. Shríkurmam (N. of Shríkákolam)	53	Shríkurmam	15,547

This Zamíndárí is bounded to the W. by the Káshipur Hills, which rise to the height of 3000 feet. In this range excellent plumbago is found, and other minerals.

There are no Zamíndárís deserving particular notice in the Collectorates of Rájamahéndri or Machlípatanam.

ROUTE 15.

MADRAS TO GANJÁM.
673 M. 4 F.

For the particulars of this Route as far as the Krishna river, see Route 10. Thence proceed as follows:—

MILITARY AUTHORITY—Officer commanding Northern Division—*Waltér.*

CIVIL AUTHORITY—From Baizwára, or Baizwáda, to Yernagudiam: Collector of Machlípatanam — *Machlipatanam.* Thence to Tuní: Collector of Rájamahéndri — *Rájamahéndri.* Thence to Shrikákolam: Collector of Vishákpatanam—*Vishákpatanam.* Thence to Ganjám: Collector of Ganjám—*Ganjám.*

PLACES.	M.	F.	STAGES. M.	F.
(*a*) BAIZWADA, *b.t.o.*	271	4	271	4
Machaveram	2	6		
Rámavaráhupádu	2	3		
Yánikapádu	1	6		
Nedumanúru	0	7		
× Bodaman Channel to Kasarapalli	4	1		
GANNAVARAM, *b.t.o.*	2	0	13	7
Atukúr	4	4		
Ampapuram	3	3		
Víravalli	2	0		
Narsanapálam	1	7		
RAMACHANDRA APPARAOPE'T, *b.*	2	3	14	1
× Rámileru *n.* to Bomulúr	1	7		
Kalúmáruvu	1	4		
×4 *n* to Tamelér, *r.*	5	3½		
E'lúrpét, enter	0	7½		
(*b*) E'LUR ends, *b.t.o.*	1	3	11	1
× Tameléru *r.* to Pálgudiam	2	2		
Dandalúr	2	5		
Gundugolovu	4	1		
BHIMADOL, *b.*	3	7	12	7
Gopálpuram	3	1		
Náráyanpuram	1	2		
Ghantavárigudiam	3	5		
Dubachérla	0	5		
NALLACHE'RLA, *b.*	4	1	12	6
Achanapálliam	1	6		
Anantapalli	1	5		
× Yerrakalva, *r.*	0	2		
× *n.*	0	6		
YERNAGUDIAM, *b.t.o.*	3	6	8	1
Krishnampálam	1	6		

PLACES.	M.	F.	STAGES. M.	F.
Daivarapalli	2	4		
Bandapádu	1	5		
Dudukúr	1	0		
Gauripatnam	1	6		
PEDDAPANGEDI, *b.*	2	5	11	2
× a channel	0	6		
Domairu	1	6		
Kaukúr	3	1		
Godávarí *r. r. b.*	1	0½		
Ditto, *l. b.*	2	1½		
(*c*) RAJAMAHE'NDRI, *b.t.o.* (Fort)	1	2	10	1
Dívánjíchervu	5	1½		
Víranáthnipandal	2	3½		
× *r.* to RAJANAGARAM, *b.t.o.*	2	4½	10	1½
Gonagudem	1	3½		
Murári	2	2		
Gandapalli	2	2		
Mallapalli	2	7		
Tálúru	2	3		
JAGAMMAPE'T, *b.t.o.*	2	3	13	4½
Rámaveram	1	6		
Somaveram	2	6		
× Yaleru *r.* to Yeravaram	0	2		
Govindapuram	3	3		
Pattipádu	1	7		
DHARMAVERAM, *b.*	2	2	12	2
Chendurti	4	2		
Robertsonpéta	0	4		
Kattipundi	2	5		
Tamyapéta	3	2		
Bendapudi	1	2		
ARAMPUDI ANNAVERAM, *b.*	2	1	14	0
× 3 *n.* to Tátagunta	3	6		
× 4 *n.* to TUNI, *b.t.o.*	7	4	11	2
× Tondava *r.* to Paikaraopéta, *t.o.*	0	4		
Nauvaram	3	1		
Kodechirla	2	0		
Udantapuram	1	2		
Kaité	2	7		
NAKKAPALLI, *b.*	2	3	12	1
Timmasapuram	2	6		
Gokalapádu	1	4		
Penugol	1	3		
× Pandayáru, *r.*	0	1		
Pulaparti	1	3		
Rangupálliám	3	0		
YELLAMANCHILLI *b.*	3	4	13	5
× *n.* to Narsanapalli	4	3		

PLACES.			STAGES.	
	M.	F.	M.	F.
× large *n.* to Tallapálliam	1	7		
Unknipálliam	1	1		
Puyawáram	3	0		
KÁSIMKOT, *b. t. o.*	1	4	11	7
× Sarada, *r.*	2	6		
Ankapalli (Fort)	1	1		
Marripálliam	6	0		
Jangalpálliam	0	6		
Askapalli	3	0		
SUBHARAM, *b.*	1	6	15	3
× large *n.*	1	4		
Kulupalli	1	7		
Santapálliam	2	1		
× 2 *n.* to KO'TAWALSA, *b.*	3	1	8	5
Sungaripálliam	4	0		
Kandagapalli	0	6		
Kátikapalli	1	0		
Nerikattu	1	0		
ALAMANDA, *t. o.*	2	2	9	0
× *n.*	1	0½		
Kodikammo	0	6½		
Chinnapálliam	2	0		
× *n.* to Bhimsingbi, *b.*	1	5		
× Krostang, *r.*	0	5½		
× 2 *n.* to Saraki	5	0½		
(*d*) VIJAYANAGARAM (Fort), *b. t. o.*	4	1	15	3
Dasanapéta	1	0		
× 3 *n.* to Peddatádivada	1	7		
Chinnatádivada	1	2		
Bhogapuram	4	0½		
× Konada, *r.*	3	4		
KONADA, *b. t. o.*	0	5½	12	3
× *n.* to Yelladúr	1	2		
× 3 *n.* to Chinnapadivada	3	5		
Karpuchintapalli	1	4		
× Yeddalgadda, *r.*	1	6		
× *n.* to Takelli	2	6		
KO'TAPALLIAM, *b.*	2	5	13	4
Sundarapálliam	2	7		
Kálikosakalla	1	0		
× *n.* to Kótapéta	0	5		
× *n.* to Kupelli, *b. t. o.*	1	5		
× 2 *n.* to Mutadda	5	6		
× Nágulu, *r.*	4	1		
(*e*) SHRIKAKOLAM, (Chicacole), Place of Arms, *t. o.*	0	3	16	3
Arasalli	1	5		
Upakki	2	0		

PLACES.			STAGES.	
	M.	F.	M.	F.
A Masjid and Tank	3	7		
Agrahâram	1	4		
× *n.* to GARRAH	3	4	12	4
Koní	0	7		
(*f*) Kalingapatnam	2	3		
× Vangsédhára, *r.*	0	6		
Govindapuram	0	2		
Nandigáon	1	2		
Dandulachmípuram	3	2		
PERIA AGRAHARAM	0	1	8	7
Vánistapuram	3	2		
Bhorbhadra	3	0		
× *n.* to Wutebhára	1	4		
Antulaveram	1	2		
× 2 *n.* to GOPALPURAM *b. t. o.*	2	6	11	6
Tálagáon	3	4½		
Chinnarogandlapalli	1	3½		
Lingalapádu	1	1		
× 2 *n.* to Daiváda	3	1		
PANTA TEKELLI, *b.*	1	5	10	7
Govindapuram	1	6		
Murlapádu	0	7		
× *n.* to Kóvité Agrahâram	2	2		
× 3 *n.* to Cross Road	2	0		
× 2 *n.* to Chinna Pádám	0	7		
KASIBUGA, *b.*	1	3	9	1
Padmanapapuram	1	2		
× *n.* to Makkárájola	5	1½		
Páligáon	2	1½		
Haripuram, *b.*	0	2		
× *n.* to AMBUGAON	1	4½	10	3½
Parterunipalli	1	6½		
× *n.* to Mahéndratanya *r.* and Shásanam on the left	0	6		
× *n.* to Hukmpéta	2	0½		
× 2 *n.* to BHURGAON	2	6½	7	3½
Kancherlagudiam, *b.*	2	4		
Jádupudi	3	4½		
Jam'adárputi	2	2½		
× *n.* to Savaradaivupéta	3	4		
× 3 *n.* and Lotabuti, *r.*	1	4½		
(*g*) ICHCHHAPUR, *b. t. o.*	1	1½	14	5
Suváni	3	3		
Jatipadra	1	7		
Chimmeripalli	1	3		
Jagannáthapuram	0	7		
MONTREDDI	0	7	8	3
Pannapalli	2	2		
Indrarájápuram	0	7		
Tirthapuram	2	2½		

PLACES.	STAGES. M. F.	M. F.
× Salt-water Inlet.....	1 0½	
Bokaspalli	2 7½	
Gopálpuram	1 3	
× *r.* to MANSURKOTA	1 5½	12 4
Konamanna	4 4	
Partachattapuram	1 6	
Chhatrapur, *t. o.*.....	1 6½	
Ṛishikulia, *r. r. b.*.....	3 0	
,, *l. b.*.....	0 3½	
(*h*) GANJAM (enter), *t. o.*	0 2	11 6
		673 4

(*a*) *Baizwáḍa.*—The *Kṛishṇa river*, where the great north road crosses it at Baizwáḍa, is 1160 yds. broad, and its velocity 5 m. an hour. It is said to discharge more water in *one hour* than the Clyde at Glasgow in one year. The river begins to rise in June, and freshes continue till the end of October. After this the stream gradually subsides, but is not fordable till about the end of January. When the rise attains the height of 22 ft., the water enters the ducts for irrigation; when it reaches 32 ft. the banks are overflowed. In 1851-52-53 it rose to 35 ft., and caused some damage. At Baizwáḍa there are three large ferry boats belonging to natives, and some others are obtainable from other ferries when required for the passage of troops. Government has sanctioned the outlay of £20,000 for a timber bridge, the stanchions of which are to be imbedded in the masonry of the Anakatt. This work is now under construction with teak obtained from Pegu. The banks of the river are plentifully clothed with the *Babúl* tree, the *Mimosa Arabica*, which yields a quantity of valuable gum, the collection of which gives employment to many persons. This gum is used by cloth painters, toy-makers, paper fitters, and others. The seeds of the *Babúl* are used by the peasants for feeding their cattle during the dry season.

The *Kṛishṇa* is one of the principal rivers in India. Rising in the W. Ghâts at Mahábaleshwar in lat. 18° 1′ long. 73° 41′ on the E. brow of the Ghâts, 4,500 ft. above the sea, it flows almost due E. into the bay of Bengál, bisecting, as it were, the Dakhan. It does not divide till within 23 m. of the sea, and the Delta it forms is insignificant. Its whole course is not less than 800 m., but, unhappily, from the rockiness of its channel, and the rapidity of the slope, it is useless for purposes of navigation; being, indeed, crossed for the most part only with wicker vessels lined with hides. At the same time the great height of its banks (which average from 30 to 50 ft.) prevents its being made available for irrigation. However, after it emerges from the E. Ghâts at Baizwáḍa and Sítánagaram, several canals have been carried from its banks, and on the rise of the river in June these are filled. The principal canal is the Tungabhadra, excavated in 1842, by which the Sandol, Kammanúr, Bápétla, and other tanks are supplied. The Velatúr canal feeds the important tank of Allúr.

But the great work which spreads the fertilizing waters of the Kṛishṇa over the adjacent lands in both the Guntúr and Machlípatanam provinces is the gigantic *Anakatt*, or embankment, now carried across the river from Sítánagaram in Guntúr to Baizwáḍa on the opposite shore. This Anakatt supplies water to *a million acres*. It is situate close to the Great N. road, where two lofty hills, one on either bank, reduce the river's breadth from 2,000 to 1,350 yds. The velocity of the river is augmented by its being thus narrowed, and hence additional strength is required in the Anakatt, which consists of a wall 19 ft. high above the deep bed, and resting on wells of masonry from 7 to 8 ft. deep. This wall is 10 ft. broad at bottom, and 4 at top. It is supported in rear by a backing or apron of loose stone extending to more than 90 yards in breadth, with a second retaining wall or revetment also based on wells. The first part of this is covered with rubble masonry and hewn stone carried to a level with the top of the wall, so as to form a flat breadth of 20 ft. This cut stone is continued in an inverted curve 30 ft. further, after which the loose stone commences, and slopes down gradually to the sandy bed of the river.

At each end of the Anakatt is a large sluice, with 16 vents to keep the bed of the river clear of deposits, in front of the head sluices of the great canals. At each head sluice there is a lock to pass boats between the river and the canal, with a chamber 50 yds. long and 20 ft. wide. "

Length of the Anakatt, or dam, is	3750	ft.
Two under sluices at E. and W. extremities (each, between the abutments)	132	,,
Two head ditto (ditto)	132	,,
Two locks on E. and W. canals (each, between the gates)	150	,,
Depth of foundation walls	7-8	,,
Height of wall	19	,,
Breadth of do. at crown	20	,,
Do. curved slope	50	,,
,, first part of loose stone	50	,,
,, second ,, ,, ,,	180	,,
Crown of Anakatt, above summer level	14	,,
Head sluice, flows above ditto	9½	,,
Under ,, ,, at Sítánagaram	6	,,
,, ,, Baizwáda	6½	,,
Summer level above deep bed	5	,,
Deep bed above high water mark, at Machlípatanam	23	,,

The cost of the work, which was finished in 1855, is estimated at about £78,000, exclusive of the irrigating canals, which will be all navigable. Up to the present time rice in large quantities has been imported into the collectorate of Machlípatanam from Bengál, but the *Anakatt* will probably supply water enough to enable the inhabitants to grow this important article for their own consumption, and even admit of considerable export.

Another work of great utility, would be a canal to join the Krishna and Godávari rivers. This work is, indeed, already in progress, by a high level channel from the Godávari to E'lúr, where it will be locked into the high level channel from the Krishna, the waters of which have an elevation of 8' above those of the Godávari. A glance at the map will show the facility with which such a work might be accomplished. The Kolár lake, which, during the rains, covers upwards of 100 sq. m., lies directly between Baizwáda and Rájamahéndri, on the Godávari; and into this lake the river Budwár (which passes within a mile or two of Baizwáda) flows. It must be noted, however, that the Kolár lake will be greatly reduced in area by drainage and embankment. Already some thousands of acres have been reclaimed, and are bearing heavy crops of rice.

Baizwáda itself is a large and rapidly-improving place. A great festival is held here on the banks of the Krishna, about February, in honor of Shiva. At that time sin is supposed to be removed by bathing at certain famous spots; for the river is held to be most sacred. There are two other festivals, one at Kallapilli in honor of the same God, and another six weeks later in honor of Vishnu, celebrated at Shrikákolam, between Kallapilli and Baizwáda. In the hills close to Baizwáda there is good bear shooting; and tigers, hog, and bison are to be met with.

(*b*) *E'lúr*, called *Upper E'lúr*, is a very populous town, and has been occasionally the station of a native regiment. At present the cantonment is occupied only by a detachment, or by recruiting parties. The *Tammeler*, a small shallow river, the bed of which is dry during the greater part of the year, divides the town into two parts. On the right bank are the remains of an old fort, distant 1½ miles N.E. from the barracks. The officers' houses are on the opposite side, 1 m. W. of the barracks. The lines are well situated, dry and commodious, and the houses of the town are of a better description than is usually seen. In the great Kolár lake, which is close to the town, there is abundance of fish, and wild fowl may be shot *ad libitum*.

Sixteen miles S.W. of E'lúr is the village of *Mallavelli*, one of the 7 places in this province at which *diamonds* are found. The names of the other 6 places are *Partal*, *Alkúr*, *Parthenipádu*, *Pratalla*, *Wastapilli* and *Kodavetti Kallu*. The hollow flat, where the diamond pits are, is a low, dry, gravelly plain, but which has the appearance of having once been a lake. Through this plain no stream flows, and the pools, in its

lower part, dry up in March, when the excavation may be commenced, and not before. The pits are in general excavated at the N. end of the bank, that surrounds the hollow. The deepest are not more than 12 ft., and, whatever the depth, a hard mass of rock is never reached. The strata penetrated are—first, a grey, clayey, vegetable mould, about a foot or two thick; below this an alluvium of the following pebbles, rounded by attrition: sandstone, quartz, siliceous iron hornstone, carbonate of iron, felspar, conglomerate sandstone, and a prodigious quantity of concretionary limestone. The diamond is never found imbedded, or in any way attached to any of the pebbles, but always loosely mixed with the other little stones. The detritus, forming the diamond stratum, must have proceeded from the hills to the N., the only hills, in fact, near the place. They are the continuation of the sandstone range, which extends E. from Banganapilli, Kondapilli and Mallavelli, in all of which localities the matrix of the diamond is a conglomerate sandstone.

From E'lúr, a heavy, sandy road leads to *Rájamahéndri*, the next place of importance. The Yerrakalva river in the third stage is for a few days every year unfordable, and must be crossed on rafts, for there are no boats to be had.

(c) *Rájamahéndri*, the capital of the Collectorate of the same name, is a town with a population of about 15,000 persons, of whom about a fourth are bráhmans. The Muḥammadans are few in number, and are comparatively poor. The mosques, however, which are still standing, show that formerly the followers of the Prophet at this place must have been both numerous and wealthy. *Rájamahéndri* is built on the N. bank of the Godávarí, in lat. 16° 15′, long. 81° 53′, on somewhat elevated ground, and consists of one principal street half-a-mile in length, running nearly due N. and S., where is the chief bázár. The houses on each side are generally of mud, one story high, and tiled. Several narrow lanes run E. and W. from the principal street. Those to the W. proceed to the bank of the river, and consist of mean houses, with here and there large two-storied dwellings belonging to the Zamíndárs of the district, or wealthy bráhmans. The streets on the E. side are more narrow and irregular, and have fewer houses of the respectable classes.

The Fort is N. of the town, and is square, with high round walls and a ditch, now partially filled up. It is usually garrisoned by two companies of the native regiment, stationed at Samarlakóta, a town not far from the sea, and 29 m. 6½ f. from Rájamahéndri. The barracks, hospital, jail, magazine, and lines of the detachment are in the Fort.

The Rájás of this place are mentioned by Farishta as independent princes, when the Dakhan was invaded by Alláhu'd-dín, A.D. 1295. In 1471, A.D., it was subjected by the Báhmaní sovereigns of the Dakhan.

The *Godávarí* (Skr. *Go*, "water," *d*, "that gives"), which washes the town, is the third river of India in length, its whole course being 898 m., and it is probable that its navigation may soon become of corresponding importance. Its floods rise from 30 to 100 feet above the summer level, and its discharge varies from 200 *millions* of cub. yds. per hour in extreme floods, to about 300,000 yds. in the hottest weather. It rises in lat. 19° 58′, long. 73° 30′ in the W. Ghâts, at an elevation of about 3,000 ft., near *Trimbak Násak*, in the Collectorate of Aḥmadnagar. The place where it is supposed to have its source is considered by the Hindús one of the most sacred in India, and vast crowds of pilgrims throng to it at the time of festivals. After a S.E. course of 100 m., the Godávarí reaches the W. frontier of the Nizám's territory at Phultamba, in lat. 19° 48′, long. 74° 40′, and during the next 90 m. forms the boundary of the Aḥmadnagar Collectorate and the country of the Nizám, which latter it enters 10 m. below Manjí, and flows in a winding E. course 160 m. to Lasona, receiving on its way the Dúdhná, a considerable stream. Eighty-five miles further it receives the Manjara, a large river from

the S., and again after 170 m. near the town of Vil Ságar, the Maner. Thence it flows about 20 m. to Káleshwar, in lat. 18° 52′, long. 79° 55′, where it joins the *Wain Gangá*, there called the *Pránhita*, a very large river, which brings down the great drainage of the S. side of the *Vindhyah* mountains. At Kotúr, 170 m. further, the Godávarí crosses the Nizám's frontier into the Collectorate of Rájamahéndri, through a deep chasm in the E. Ghâts, with, however, so gradual a slope as to present no difficulties of importance for navigation. At Devípatanam the river emerges from the hills, and passes Rájamahéndri to Dauleshwaram, about 6 m. off, where is the largest Anakatt in India. Here, too, commences the delta of the Godávarí, which divides into two streams, the E. or Gautami, which flows by Nílapilli and the French settlement of Yánám into the sea, 2 miles S. of Korangi (Coringa); and the W. or Vasishṭa, which debouches 4 or 5 miles S. of Narsapur. The Vaṣishṭa has also a smaller branch, called the Vainatyen, flowing E. to the sea near Bandamúrlanka.

As the Godávarí, were it navigable above the Ghâts, would open up the commerce of the vast provinces of Ḥaidarábád and Nágpur, including the productive cotton fields of Berár, it will be seen at once that there is no question connected with Public Works in India of equal importance with the problem of how to render its navigation practicable. The difficulties have been ably stated by Lieut. Haig, and are as follows. It must be premised, that near Siruncha, the Wain Gangá, or Pránhita, meets the Godávarí, and that the navigation from thence proceeds N. up the Wain Gangá, not W. by the Godávarí, where, indeed, the water is much too shallow in the dry season to admit of vessels passing.* The course of the river then, to Chanda, a considerable town, favorably situated on the Erái and Jarpatti rivers, which flow into the Wain Gangá, and but 80 m. from Nágpur, may be divided into 7 portions:—

	MILES.	AVERAGE RISE PER MILE.
1. From Dauleshwaram to *Sintral barrier* ...	108	10¾
2. The Sintral barrier...	4	
3. From Sintral barrier to *Enchanépalli*	76	10¾
4. Enchanépalli barrier	12	
5. Enchanépalli barrier to *Dewalamarri*	100	8½
6. Dewalamarri barrier	40	
7. Dewalamarri barrier to Chánda	72	4½
Total.....	412	

1.—At Dauleshwaram, the Anakatt dams back the water more or less above its natural summer level for 10 m. to the village of Komáradevam, where the natural slope of the bed commences and continues to Devípatanam, where the river emerges from the hills. Thence to Koyendé, 30 m., the stream is for the most part pent between hills, which at one place run sheer down to the water's edge, being not more than 250 yards apart. Owing to being thus narrowed, the river is deeper, and has a greater rise and velocity during floods; but for half the year, when the water passing down is only from 400,000 to 1½ millions of cub. yds. per hour, the great depth to which the bed has been excavated in the freshes gives a section, which requires scarcely any fall in this 30 m. to discharge the water. Hence from Devípatanam to Koyendé the water is nearly still, for some months in the year. From Koyendé to Bhadrachélam, about 46 m., the rise in the bed is 63 ft., or at the rate of 1½ ft. per mile. This slope is not, however, uniformly distributed. When the river is low, the shoals of sand which are constantly in motion form bars at intervals, the fall over which is somewhat above the average. This remark applies to every portion of the river bed, when there is no great body of water coming down. Just above the Bhadrachélam the first rocks appear. They extend 4 miles, but are thinly scattered, and may be so easily removed, that a small party of Sappers

* Siruncha is remarkable as the place near which the late Dr. Bell dug for coal, it is said with success. That it exists there can be no doubt, as black shale is found in great quantities.

cleared a good passage right through, with the expenditure of only 100 lbs. of powder. During floods these rocks are covered, and offer no impediments to boats.

The *Sintral barrier* consists of two separate masses of rock, 1 and 2 m. in length, with a chasm three quarters of a mile long, tolerably free from rock, between them. In the summer, the difference of level between the water immediately above this barrier and that below, is 36 ft. When full the stream passes clean over the whole of the rocks, and, though the current is great, boats can ascend. But in summer the tops of the rocks are uncovered, and the river passes through 2 channels varying from 20 to 30 yds. in width, and from 10 to 20 ft. in depth. The width of the stream when full varies from 600 yds. at the lower end to 1000 yds. at the upper.

3.—In the next 76 m. a few detached rocks occur. A little below Enchanépalli, the second barrier begins. The river turns sharp to the E., and near the village of Talagudim rocks begin, and at Enchanépalli almost shut the stream, the only passage being a narrow winding one, 30 yds. wide and 25 deep, smooth as though hewn by man. Above it the rocks continue, but more thinly, for 4 m., where a narrow ledge, over a low part of which the water falls 2 feet in summer, crosses the river. At the village of Damúr, 5 m. higher, the principal barrier commences. Here a solid mass of rock runs completely across, rising from 18 to 25 ft. above the summer level, the water falling over it in the most picturesque manner. This barrier is a few hundred yds. broad, and then there are no rocks for 1½ m. to Pankhina, where there is another fall of 6 ft. over a narrow ledge. The difference of level between the water above the rocks at Pankhina and that at Enchanépalli is 50 ft. The rock is mostly slate; the width of the river is from 300 to 500 yds., and the banks are from 60 to 70 ft. high above the summer level.

5.—The third and most formidable barrier, of solid rock, commences 1 m. above the village of Dewalamarri, and extends 40 m. When the stream is high, that is for 4 months in the year, the total fall being only 142 ft., or 3½ ft. per m., this barrier is less of an obstacle than the two preceding, but in dry weather it is at present quite impassable to boats. It is proposed to connect the two points of the river above and below this barrier by a canal with locks, and thus avoid this barrier altogether. Owing to the stream taking a great bend precisely at this spot, it is thought that two points, at present 96 m. distant, may be joined by a canal 35 m. long, thus saving 61 m. transit. The estimate for this work, and for passing the other two barriers by means of locks, is £300,000.

The *Great Anakatt* at *Dauleshwaram* crosses the Godávarí, where the river is 4 m. wide, but 3 small islands form, as it were, *points d'appui*. The first wall from Dauleshwaram on the E. side, to the island called Pichika Lanka, is 1624 yards long; the second from Pichika Lanka to Rálí Island, is 954 yards; the third to Mahúr Lanka is 516 yds.; and the fourth, to the village of Vijeshwaram, on the W. bank, is 862 yds. long. From the Dauleshwaram, or head sluice, two canals have been cut leading E., the Samarlakóta, and Tulia Bágha. The latter runs 30 m. to Kákínáda, on the sea coast, and the traffic upon it is very considerable. Besides these there are the Rálí canal, watering the Delta proper; the Gannaveram, which irrigates the Nagaram district; and the Palkol, Kakarparru, Venkia, Nakkala, and Yelemanchilli canals, which water the W. districts and part of Machlipatanam. The cost of the Great Anakatt was about £95,000, and that of the canals for traffic and for irrigation, £150,000. Besides these artificial ducts there are in the Delta the Tulia, Waiyáru, and Gosta Nadí rivers, of which the two first have been furnished with locks and embankments. The Waiyáru, with the aid of the Venkia canal, has been rendered navigable to within 18 m. of the town of Machlípatanam, and boats can pass from above the Anakatt, by the salt river, which debouches between Chinna Golapúlam, and Samarladeví to the sea.

The native population of Daulesh-

waram is about 4,000. The head quarters of the Civil Engineer's division are there, the officers' houses being on a rocky hill, about a mile from the river. A steam engine is constantly employed at the Government Workshop and Foundry, and a great number of men are engaged at the Quarry and other neighbouring works, so that with the steamers on the river incessantly plying to and fro, a scene is daily exhibited which realizes somewhat of the bustle of our Western marts. Between Dauleshwaram and Rájamahéndri is the sugar factory of Arbuthnot and Co., which has been established some years, and contributes much to the prosperity of the district. The expenditure at this factory is said to be between £40,000 and 50,000 a year.

The *cloths* made at Rájamahéndri were once in high repute in the English market; and napkins, table cloths, and drills are still largely manufactured. Fine *muslins* are made at *Updda*, near Kákinádа.

The lively authoress of the "Letters from Madras" (p. 42), describes Rájamahéndri as "a most lovely spot, on the banks of a magnificent river, with fine hills in the distance." The Godávarí is, indeed, a noble stream at this place, being nearly 2 miles wide, and the passage of it was a business of time until lately, when a steam ferry was established, conducted by a joint-stock company, of which the members are chiefly *natives*. The hills teem with game of the nobler kind, such as tigers, bears, wild hogs, and leopards. Antelopes, spotted deer, and elk, are numerous in the plains, and bison are occasionally found. Florican, and all sorts of wild fowl are in inexhaustible abundance—as are hares, pigeons, and peacocks. On the other hand, the heat is intense during the dry weather, and the plague of snakes, centipedes, flying bugs, and a thousand other reptile and insect torments is so great as to mar what would otherwise be the Sportsman's Paradise.

The road is excellent as far as Tuní, after which it is not so good, and in the rains it is excessively heavy and bad.

(*d*) *Vijayanagaram* is the capital of a Zamíndárí of great extent, which has been already noticed (see *Prely. Inf.*) It is 12 miles from the sea, situate on ground sloping gently to the N. The climate is so salubrious from September to March, that the Europeans at Vishákpatanam resort hither for change. In the adjacent hills, however, a spur of the Ghâts, which come down to within 6 miles of Vijayanagaram, fever is endemic. Vijayanagaram is the station of a native corps, and a detachment of foot artillery. A large tank divides the cantonment from the town. A church which holds 150 persons has been erected, and is visited by the Chaplain of Vishákpatanam once in 3 months. A square stone fort, with 4 enormous round bastions, incloses the Rájá's palace, which has an open square in the centre, an arcaded hall of audience, and fountains. The town, which has a population of 15,000 persons, exclusive of the garrison, is connected with the seaport of *Bhimanipatanam* (or Bimlipatam), by an excellent road. The country around is very rich, and it is altogether a thriving place. *It is remarkable that the cholera has never been epidemic in this cantonment.*

From Vijayanagaram the road turns almost at a right angle down to the sea coast, the next station, *Konáda*, being a seaport. At *Kótapáliam* the water is brackish, and rather insufficient.

(*e*) *Shrikákolam* (Chicacole) is the chief civil station in the Collectorate of Ganjám. The judge and sub-collector reside there. It is about 4 miles from the sea on the N. bank of the river Nágula, which rises in the mountains of Gondwána, near Polkonda, and over which a bridge of masonry has been completed. The population is said to be 50,000 by some authorities (*Statistical Report*, Madras, 1844), but according to the census of 1851, it appears to have been then only 12,800, of which 1,287 were Muhammadans. There are also about 150 native Christians. Shríkákolam was anciently the capital of a Hindú kingdom, and subsequently of a Sarkár or province, but there are no remains of its greatness. There is, how-

ever, a mosque of some sanctity, built by Shekh Muḥammad Khán, A.H., 1051. The town is ill-built and straggling. Owing to the flatness of the surrounding country, the streets are frequently almost impassable after rain. To secure dry flooring, the houses are all raised from 2 to 4 ft. from the ground. There are several very large tanks about 5 or 6 miles off, covered with rank vegetation, and in the dry season these are productive of malaria. In the bed of the river are a number of granite rocks. A large one about 1½ mile S.E. of the town is called the Black Rock, between which and the town were formerly the palaces and gardens of the Núwábs of Shríkákolam. A detachment from the native corps stationed at Burhánpur, or Russellkonda, garrisons Shríkákolam. The barracks, hospital, magazines, and residences of the officers, as well as the post-office, treasury, and office of the assistant-collector, are all within the precincts of an old mud fort, to the N. of the town, which is in such a ruinous condition that its walls are hardly to be traced. The court-house and jail are near the river, about half-a-mile from the cantonment. A beautifully fine muslin is made at Shríkákolam, similar to that of Dháka (Dacca).

(*f*) *Kalingapatnam* (Kalinga city), in the name of which the ancient appellation of the whole province of Ganjám is preserved, is a seaport on the S. bank of the *Vangsédhára* or *Vanshadara* river, which is 1,180 yards broad, with a sandy bed. Under Muḥammadan rule it was a place of much trade, as is testified by the remains of a large town, with numerous mosques and burial places. It is now recovering its importance as a harbour, being, except Karanga (Coringa), the safest place to anchor in, during the S.E. monsoon, on the whole coast. The *Garra* hill, near the station of that name, is a good sailing mark for vessels bound to this port.

There is nothing to be noticed respecting the stations between *Kalingapatnam* and *Ichchhápur*, except that excellent fish, particularly oysters and whiting, are procurable at some of them. The traveller therefore may note the tide, and give strict injunctions for a fish repast. Water is scarce and bad at *Ámbugrám*, and bad and muddy at *Burgrám*. The small well in the village is brackish.

(*g*) *Ichchhápur* ("Wish-town") has a large native population, and is the station of a Ṣadr Amín. Hence there is another road to Ganjám, as follows:—Burhánpur, 16 m.; Chhatrapur, 14 m. 3 f.; Ganjám, 4 m. 5 f. Total from Madras to Ganjám, 675 m. 5 f. *Burhánpur* (Berhampore) is the chief military station in the collectorate of Ganjám, having been selected for that purpose 41 years ago, when Ganjám was abandoned in consequence of a dreadful fever which raged there. Burhánpur stands on a rocky ridge surrounded by a well-cultivated plain, which is bounded on the W. and N. by a range of hills, at from 8 to 10 m. distance, and is open to the S. and E. The W. hills are high, and covered with jungle to their very summits, where are great numbers of bears, leopards, and chítás, as well as hyænas, tiger cats, jackals and hares.

The native town, which has a population of 20,000, lies near the N. side of the cantonment. It is famous for its silk manufacture. A macadamized road to Russellkonda is under construction. It is to cost £14,224. The cantonment is properly called *Baupur*, to distinguish it from the town.

The town of *Aska*, which is but 24 m. 1 f. distant from Burhánpur is worthy of a visit, in order to see the flourishing sugar factory of Messrs. Baring and Co. All the latest improvements in machinery have been introduced from England, and, by its operations, this factory circulates no less a sum than £50,000 per annum in the district.

Chhatrapur is the place where the Collector resides.

The two stations between Ichchhápur and Ganjám require no particular notice. *Mansúrkóta* is a very large and flourishing village.

(*h*) *Ganjám*, in lat. 19° 23′, long 85° 7′, was deserted in 1815, both as a military and civil station, in consequence of a fever, which in 8 weeks carried off

700 persons. The public buildings and the houses and gardens of the civilians were on a scale of grandeur, surpassing all others in the Madras Presidency. The principal arm of the Rishikulia river is about one-third of a mile broad, and, though fordable at most seasons, is at all times difficult for cattle and carts. Another more narrow but deeper branch is crossed by a wooden bridge.

The Route hence to Calcutta is as follows:—

PLACES.	STAGES. M.	F.	M.	F.
Pryágí, *t. o.*	11	7		
Maulod	9	2		
Míṭhakúá	12	2		
Mánikapatnam	10	1		
Narsingapatnam	12	3		
JAGANNÁTH, or PURÍ, *t. o.*	7	6	63	5
Amritapur	12	0		
Pípalgáon, or Pípalli	12	0		
Balibanda, or Balwanta	14	1		
KATAK (Cuttack), *p. o.*	11	5	113	3
Tangí	10	0		
Chattia	6	0		
Sankrádhí	11	2		
Kundita	7	4		
Akúapadda	8	2		

PLACES.	STAGES. M.	F.	M.	F.
Bárípur	10	0		
Bhadrak	7	6		
Simlia	8	2		
Soroh	11	2		
Khuntapára, or Nayá Saráí	12	0		
Baleshwar (Balasore)	10	6		
Haldípadda	8	6		
Bastah	7	3		
Jaleshwar (Jellasore)	11	4		
Dantun	12	4		
Bailda	10	0		
Makrampur	10	0		
Karakpur	9	5		
MIDNAPUR	6	4	292	5
Munibgarh	8	0		
Debra	8	0		
Right *b.* of Khatan, or Kossáí *r.* at Pánchkura Ghát	9	0		
Ditto Rupnáráyan *r.* at Koyelá Ghát	11	0		
Ditto Damuda *r.*	7	6		
Ulabareah	7	5		
Budge Budge	5	0		
Calcutta	12	0		
Total			361	0

HAIDARÁBÁD.

Preliminary Information.

I. Boundaries and General Aspect of the Province—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes.

1. BOUNDARIES AND GENERAL ASPECT OF THE PROVINCE.

The large Province of Haidarábád, so called from the capital (Arabic *Haidar*, a proper name, lit. "a lion," and Persian *ábád*, "populated") occupies the whole centre of the Dakhan. Its shape is that of a trapezium, the base or S. side of which, from Hampaságar, in lat. 15° 10′, long. 76°, on the extreme W. to Malkalgadi, in lat. 17° 49′, long. 81° 30′ on the E., is 420 miles long. The E. side of the province is 390 miles long from Malkalgadi to Mail Ghát, in lat. 21° 40′, long. 77° 15′; the N. side 220 miles from Mail Ghát to Phultamba, in lat. 19° 47′, long. 74° 40′; and the W. side 330 miles from Phultamba to Hampa Ságar. This province is now, on all sides, surrounded by British territory; on the E. by the lately acquired province of Nágpur, on the N. by the Ságar D.; on the W. by districts belonging to the Bombay Presidency; and on the S. by the Ceded Districts, and part of Guntúr and the N. Sarkárs.

The *general aspect of the province* is that of a vast table land, dotted with occasional hills, but corrugated by very few mountain ranges, and with a general elevation of from 700 to 800 feet above the sea. The hills consist chiefly of dark coloured granite, found in most places in large detached blocks, and in others pervaded by dykes of green stone. The soil between the granitic hills is extremely fertile, and when capable of being irrigated, produces rich crops of rice. In general, the fertility is in inverse ratio to the height above the level of the sea. There are but few forests, and no natural lakes, except the great one of Pákhal, 120 miles N.E. of Haidarábád. Artificial lakes or tanks, however, are very numerous.

The Godávarí river almost bisects the province of Haidarábád, and the Varada (Wurda) bounds it on the N.E., and separates it from Nágpur, until it joins the Wain Gangá. The boundary is then continued by the united rivers, under the name of Pránhita, until they fall into the Godávarí, near Sirunch. After this, the Godávarí may be said to form the E. limit, although a small strip on its E. bank belongs to Haidarábád. In the same manner the Tunga Bhadra forms the S. limit, until it joins the Krishna, whence that river continues the boundary to the E. Ghâts. The drainage of this large country is entirely from W. to E.

The Nizam's territory is divided into four great provinces—Haidarábád, Aurangábád, Elichpur, and Bidar.

The *Sub-divisions* and *Chief Towns* are as follows:—

	HAIDARÁBÁD.		
Táluks or Districts.	Chief Towns.	Distance from Madras.	Distance from Haidarábád.
1 Pángal	Pángal	308	98
2 Idgarh	Idgarh	,,	120
3 Ghanpur	Ghanpur	332	64
4 Dawarkonda	Dawarkonda	376	112

Táluks or Districts.		Chief Towns.	Distance from Madras.	Distance from Haidarábád.
5	Nalgunda	Nalgunda	334	64
6	Kammamet	Kammamet	335	160
7	Warangol	Ananíkonda	410	112
8	Bongarh	Mutakurúr	374	48
9	Golkonda	Fort Golkonda	395	6
10	Koilkonda	Koilkonda	350	76
11	Malkúr	Malkár, or Muzafarnagar	,,	88
12	Maidak	Maidak	445	60
13	Kaulás	Kaulás	483	90
14	Elgandal	Elgandal	460	64
15	Malangarh	Aknúr	,,	104
16	Rámgarh	Chinnú	490	192

AURANGÁBÁD.

Táluks or Districts.		Chief Towns.	Distance from Madras.	Distance from Haidarabád.
1	Baglána	,,	,,	,,
2	Daulatábád	Daulatábád	706	300
3	Jálnapur	Jálnah	656	240
4	Bhír	Bhír	640	234
5	Fathábád	Fathábád, or Dharúr	597	180
6	Perainda	Perainda	590	200

BIDAR (BEEDER.)

Táluks or Districts.		Chief Towns.	Distance from Madras.	Distance from Haidarábád.
1	Kulbarga (Calberga)	Kulbarga	430	120
2	Naladurga (Naldrug)	Naladurga	561	160
3	Akalkót	Akalkót	,,	160
4	Kaliyání	Kaliyání	510	100
5	Bidar	Bidar, or Muhammadábád	469	80
6	Nanchírá	,,	,,	,,
7	Pahtarí	Pahtarí	600	212

BERÁR.

Táluks or Districts.		Chief Towns.	Distance from Madras.	Distance from Haidarábád.
1	Baitálbárí (Ajayantí)	Songaon	,,	300
2	Nernala	Fort Nernala	,,	346
3	Gú'algarh (Gáwelghur)	Fort Gáwel	,,	360
4	Maíkar (Maihker)	Maíkar	646	240
5	Wásim (Waussim)	Básim	625	320
6	Mahvar (Mahore)	Mahúr	650	260
7	Kalam (Kullum)	,,	,,	350

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The history of the country now ruled by the Nizám is mere conjecture until the year 1292 A.D., 692 A.H. In the most ancient times this region seems to have been divided into two kingdoms, called *Chanderi* and *Vidarbha* (Skr. *vi*, "not," *darbha*, "the sacred grass, Poa Cynosuroides," because a saint is said to have imprecated that no such grass should grow in the land, his son having been killed there by a blade of it), and *Kundinan* or *Kundalpur* was the capital. Krishna's first wife is said to have been a daughter of Bhíshmak, King of Kun-

dalpur. Afterwards mention of the realm of Vidarbha is made in the Mahábhárat, but from that time to the end of the 13th century its history to us is a blank. The astonishing works, however, of Hindú industry remaining to us in the caves of E'lúr (Ellora) and Ajanyantí (Ajunta) show that a considerable population must have existed in these regions in very early times. If it be true, too, that Daulatábád or Kulbarga (as some German writers affirm), is the ancient Τάγαρα, we must believe that 20 centuries ago the Dakhan was but little, if at all, less populous than at present.

In 1292 A.D., or, according to Briggs, in 1294 A.D., Alláhu'd-dín Khiljy, nephew of Jalálu'd-dín Firúz, Emperor of Delhi, and Governor of Mánikpur, in Awadh (Oude), obtained permission to invade the territories of the Hindú Rájás to the W. of his province. With 8000 chosen horse he advanced with rapid marches against Rám Dev, Rájá of the Dakhan; or, more properly, of Devagarh, now Daulatábád. On his way he took and sacked the considerable town of Elichpur. He then defeated the Rájá's son, and compelled the Rájá to purchase his safety with prodigious sums. Flushed with this success, he determined to seize the throne of Delhi, which he effected by the murder of Firúz. After his accession to supreme power, Alláhu'd-dín sent his generals into the Dakhan, and reduced various provinces to subjection. In 1303, he despatched a body of horse to besiege Orankal (Warangol), an expedition attended with indifferent success. In 1306, Malik Káfúr was sent with 100,000 horse to subjugate the Dakhan. The first fruits of this inroad was the capture of the beautiful Princess Dewal Devi, daughter of Rájá Karan Rái, who was subsequently married to Khizr Khán, eldest son of Alláhu'd-dín, and whose loves are sung in a celebrated poem by Amír Khusrau. In 1309, Malik Káfúr took the town of Orankal, but the Rájá purchased his retreat before the fort was stormed.

Two years after, the same general carried his conquests even to the sea, and built a mosque at Rámésh waram, which some suppose to be Cape Ramas, in Kanára, and not the island opposite Rámnád. In 1321, Alif Khán, the eldest son of the Emperor Ghiyásu'd-dín Tughlak was obliged to retreat from the siege of Orankal, with the loss of nearly all his army. Next year, however, he returned with renewed forces and took Bidar, and afterwards (in 1323) Orankal itself, the name of which he changed to Sultánpur, a designation which was soon lost. Orankal had been founded in 1067. The Rájás of Telingána and of the Karnátak revolted. In the same year the city of Vijayanagar was founded, and became the capital of a powerful state. In 1339, Alif Khán, now the Emperor Muḥammad Tughlak, caused the population of Delhi to emigrate to Devgarh, in the Dakhan, which he fortified and adorned, changing its name to Daulatábád. He had before subjugated nearly all the Dakhan; but, in 1343, Bilál Dev, Rájá of the Karnátak, or, according to Wilks, two refugee nobles from Orankal, founded the city of Vijayanagar, on the Tunga Bhadra, and revolting against Tughlak, expelled the Muḥammadans from all their possessions in the Dakhan except Daulatábád.

On the 12th of August, 1347, A.D., Ḥasan, a native of Delhi, who had been surnamed Ẓafar Khán, ascended the throne of Kulbarga, thence called Aḥsanábád, and was proclaimed the first Muḥammadan king of the Dakhan, by the title of Alláhu'd-dín Ḥasan, Sháh Gangú Báhmaní. He had been the servant of a bráhman astrologer, high in favor with Muḥammad Tughlak; and when Náṣiru'd-dín rebelled against that Emperor, and assumed the title of King at Daulatábád, Ḥasan, who was then called Ẓafar Khán, greatly distinguished himself in action with the Imperial troops. Afterwards, having defeated and slain 'Imádu'l-Mulk, the Emperor's son-in-law, in a great battle, Náṣiru'd-dín resigned the crown of the Dakhan in his favor. He soon extended his dominions; and, appointing the astrologer Gangú, who had predicted his success, prime minister, reigned with

great wisdom. It is said that Gangú was the first bráhman who took service under a Muḥammadan Prince.

Muḥammad Sháh, the second king of the Báhmaní dynasty, in 1366 defeated Bhoj Mall, the general of Kṛishṇa Rái of Vijayanagar in a great battle, in which it is said 70,000 Hindús were slain. From that time the Rájás of Vijayanagar and Telingána paid tribute to him.

In 1378, Maḥmúd Sháh became king; and so great was then the renown of the Báhmaní Court, that the celebrated Persian poet Háfiz determined to visit it. He embarked at Ormus, but the vessel encountered a tempest, and the Iranian Horace at once abandoned the voyage, and despatched an ode to Maḥmúd as his apology. It was under this reign, and that of his successor, Firúz, that the Muḥammadan sovereignty of the Dakhan reached its culminating point. Maḥmúd's reign lasted 20 years, and in all that time he had occasion to unsheath the sword but once either against foreign or internal enemies. At his death, some short troubles ensued for a few months, during which Ghiyásu'd-dín and Shamsu'd-dín were crowned and deposed. Firúz Sháh then mounted the throne in 1397, and obtained great successes over the Rájás of Kehrla and Vijayanagar. In 1401 he sent an embassy to the great conqueror Timúr Lang (Tamerlane), who conferred on him the sovereignty of Málwah and Gujarát in addition to his former dominions. Firúz was never able, however, even to attempt the reduction of these kingdoms. On the contrary, the close of his reign was disastrous; his armies were defeated by Dev Rái of Vijayanagar, and he was at last deposed, and it is said strangled by his own brother. Firúz died in 1422. He was a great patron of astronomy, and in 1407 built an observatory on the summit of the Daulatábád Pass, the ruins of which are still to be seen. In the early part of his reign the Dakhan was wasted by the dreadful famine called Durga Devi, which, commencing in 1396, lasted 12 years, and exceeded everything of the kind of which the Hindús have any record. Aḥmad Sháh, the brother and successor of Firúz, was a warlike and able monarch. He entered the territory of the Rájá of Vijayanagar, and compelled him to sue for peace. The King of Málwah, Sulṭán Húshang, having invaded Telingána, Aḥmad Sháh marched to the aid of the Rájá of Orankal, and overthrew Húshang in a great battle. In 1428 he sent his General, Maliku't-tujjár, into the Konkan, who overran that province, and occupied the island of *Mahim* or *Bombay*, then belonging to the King of Gujarát. That monarch despatched his son with an army to encounter the invaders, and a desperate battle took place, in which the brother of Maliku't-tujjár and two other officers of high rank were slain, and the Dakhan army suffered a total defeat. To avenge this disaster, Aḥmad Sháh Báhmaní marched towards Gujarát, and fought near the Taptí an indecisive action, which lasted, with great carnage, all day. After this he retired into his own country. In 1432 he finished the fort of Aḥmadábád, at Bidar, and restored that ancient city, which, more than 2000 years before, had been the capital of the Hindú Rájá Bhím Sen, the loves of whose daughter Daman with Rájá Nal of Málwah are sung to this day throughout Hindústán, and were translated from Sanskṛit into Persian verse by Faizí at the command of the Emperor Akbar.

In the reign of Alláhu'd-dín Sháh, the son and successor of Aḥmad Sháh, a sanguinary war with Vijayanagar was concluded successfully by the Báhmaní King. His General, Maliku't-tujjár, likewise defeated the King of Khandesh, and subjugated the greater part of the Konkan. But, in 1453, he was led with his army by Sirké, a Maráṭha chief, into a difficult pass, where he, with 500 noble Saiyids of Madínah, and nearly 10,000 men, were slaughtered by the Maráthas, led by the chief of Vishálgarh. Alláhu'd-dín's son, Humáyún Sháh, was only remarkable for his cruelties, whence he was called Ẓálim, "the tyrant." He caused his brother, Ḥasan Khán, to be cast to a tiger, which devoured him in his presence; and from a balcony glutted his eyes with watching the tortures of 7000 persons, male and female, who were by his command hewn in pieces, flayed,

boiled in oil, or otherwise destroyed with every refinement of cruelty. In 1461, Niẓám Sháh, the son of Humáyún, being but a child, the Rájás of Orissa and Telingána invaded his territories with a great army, but were repulsed. They, however, soon took the field again; and, at the same time, Sulṭán Maḥmúd of Málwah entered Niẓám Sháh's dominions, and after defeating him in a great battle, occupied the city of Bidar. But the citadel resisted his efforts; and soon after, the King of Gujarát advancing to the aid of Niẓám Sháh, Maḥmúd was obliged to retreat through Gondwána, where the greater part of his army miserably perished.

Niẓám Sháh died A.D. 1463, exactly two years and one month after his accession to the throne, on the very night of his nuptials with a Princess of his own family; and was succeeded by his next brother, Muḥammad Sháh, who was then in his ninth year. In 1470, his general, Khwájah Maḥmúd Gáwán, took Vishálgarh, and signally avenged the death of Maliku't-tujjár. He also reduced other strongholds of the Maráthas, and took the port and island of Goa from the Rájá of Vijayanagar. Next year, another of Muḥammad Sháh's generals, Malik Ḥasan Bahrí, called Niẓámu'l-Mulk, reduced Rájamahéndri and Kondapalli (see Preliminary Information, N.D.) At the same time, Yúsuf 'Ádil Khán, Muḥammad's deputy in Berár, made various conquests in that direction. In 1472, Muḥammad himself stormed the fort of Belgám, and annexed the town with all its dependencies to his empire. In 1477, he invaded Orissa, the Rájá of which country had stirred up a revolt in Rájamahéndri, and took the capital, compelling the Rájá to pay tribute. He then remained three years in Rájamahéndri, settling his newly-conquered territories. He likewise invaded the Karnátak, and sacked the city and temples of Conjeveram, where he obtained prodigious spoils; and subjugated the province of Machlípatanam, and several districts bordering upon it. All these triumphs, however, were tarnished and embittered by the slaughter of his faithful general and minister, Maḥmúd Gáwán, whom he caused to be put to death on a false accusation of treachery. From this event may be dated the dissolution of the Báhmaní empire, as Muḥammad Sháh's other great generals made it the pretext for retiring to their respective governments, where they soon rendered themselves independent. Muḥammad had previously (1478 A.D.) divided his dominions into eight provinces, and assigned them as follows:—1. Vijayapur, to Khwájah Gáwán, and at his death to Yúsuf 'Ádil Khán. 2. Aḥsanábád, which included Kulbarga, Naladurga, and Sholapur, to the Abyssinian eunuch, Malik Dínár. 3. Daulatábád, to Yúsuf 'Ádil Khán, and after him to Malik Ḥasan Niẓámu'l-Mulk. 4. Junír, with the Konkan, to Fakhru'l-Mulk. 5. Telingána, including Rájamahéndri, Machlípatanam, &c., to Niẓámu'l-Mulk, who governed these through his son Malik Aḥmad. 6. Orankal, to 'Aẓím Khán. 7. Gáwel and Berár, to 'Imádu'l-Mulk. 8. Mahúr, to the Abyssinian, Khudáwand Khán.

Out of these eight principalities arose (after Muḥammad Sháh's death, which took place in 1482) the five kingdoms into which, in the year 1516, when Bábar conquered Delhi, the Dakhan was divided:—1. The 'Ádil Sháhí, Kings of Vijayapur. 2. Kuṭb Sháhí, Kings of Golkonda. 3. 'Imád Sháhí, Kings of Berár. 4. Niẓám Sháhí, Kings of Aḥmadnagar. 5. Barid Sháhí, Kings of Bidar. The last Kings of the Báhmaní dynasty, Maḥmúd Sháh II., Aḥmad Sháh II., Alláhu'd-dín II., Waliu'lláh Sháh, and Kalímu'lláh Sháh were mere cyphers in the hands of the great chiefs, who founded the five new kingdoms. (*For the dynasties of these Kings, see "Chronological Tables."*)

After the reduction of the Dakhan by Aurangzíb, it was governed by Zu'lfiḳár Khán as Viceroy, with Dáúd Khán as second in command. Kám Bakhsh, the Emperor's youngest son, had Vijayapur, but on his father's decease, he engaged in an absurd contest with his elder brother, Sulṭán Mauzúm, and, riding out with a few hundred horse to encounter the whole Mughul army,

was cut to pieces with his followers. In 1765, at Mauzúm's death, Mír Kamru'd-dín, whose title was Chain Kulich Khán, was appointed Viceroy, and raised to the still higher title of Nizámu'l-Mulk, or "Regulator of the Realm." He was of Tátár descent, and consequently of the Sunní faith. His ancestor, Baháu'd-din Nakshbandí, of Samarkand, founded in the 14th century the order of Nakshbandí darveshes, which still exists in Tátary and Turkey. 'Ábid Khán, the grandfather of Nizámu'l-Mulk, was the first of the family who settled in India, and while with Aurangzíb's army, was killed by a cannon shot, at the siege of Golkonda, in 1686, falling before the very fortress of which his grandson was to become the sovereign. 'Ábid's son, Gházíu'd-dín, had been appointed by Aurangzíb to act under his son, Kám Bakhsh, but when that prince resolved to oppose his elder brother, he accepted the Súbahdárship of Gujarát.

At this time, Nizámu'l-Mulk remained only a year and a few months at Haidarábád. His government was then changed for that of Málwah; but in 1720, the first year of the reign of the Emperor Muhammad Sháh, he incurred the suspicion of the two Saiyids, who were then supreme at court. They desired to remove him again, and offered him his choice of Multán, Khandesh, Agra, and Allahábád. To this proposal he returned a haughty reply; and, crossing the Narmadá, soon made himself complete master of the Dakhan. Husain 'Ali Khán, one of the Saiyids, then advanced with a great army to reduce him to obedience, but was assassinated on his march. This was followed by the defeat and death of his brother, Saiyid 'Abdu'lláh, and the Vazírship was then offered to Nizámu'l-Mulk, accepted, and held by him for a short time; but, on some disgust, he withdrew from Delhi, and added to his other possessions in the south, Gujarát and Málwah. Of these, however, he was soon dispossessed. After the retreat of Nádir Sháh from Delhi, Nizámu'l-Mulk obtained the Vazírship for his relation and partizan, Kamru'd-dín, and the high post of Amíru'l-'Umará for his eldest son, Gházíu'd-dín. He himself returned hastily to the Dakhan to defeat the projects of his second son, Názir Jang, then aiming at independence. Him he defeated near Ahmadnagar; and the Súbahs of Haidarábád, Aurangábád, Elichpur, Bidar, Ahmadnagar, and Vijayapur, were permanently settled under his rule. But though in reality independent, he acknowledged himself in form the delegate of the Emperor, as his descendants have continued to do. Coins at Haidarábád are stamped with the name of the Emperor of Delhi, and his name, not that of the Nizám, is mentioned in the public prayers. The state seal of the Nizám bears on it "servant of the Emperor;" and though he confers titles on his own subjects, he receives his own from Delhi. The government of Nizámu'l-Mulk, though on the whole prosperous, was one continued struggle with the Maráthas, and at times he was reduced to great straits. He died at Burhánpur on the 19th of June, 1740, in his 104th year. This remarkable age was even exceeded by that of one of his officers, Anváru'd-dín, Núwáb of the Karnátak, who was killed in his 107th year in a sanguinary action fought at Ambur, with the French and Chanda Sáhib, about this same time. Nizámu'l-Mulk left six sons, Gházíu'd-dín, Názir Jang, Salábat Jang, Nizám 'Alí, Muhammad Sharíf, and Mír Mughul. The eldest being at Delhi, Názir Jang succeeded his father; and on the 5th of December, 1750, was treacherously shot near Arcot, by Muhammad Khán, the Pathán Núwáb of Kadapa, when on an expedition into the Karnátak. This event was brought about by the intrigues of M. Dupleix. Názir was destitute of his father's prudence, but had many of the qualities which go to form a gallant knight and an accomplished gentleman. The vice-royalty of the Dakhan was now assumed by Hidáyat Máhiu'd-dín Khán, grandson of Nizámu'l-Mulk, and better known by his title of Muzaffar Jang. He was supported by the French under Bussy, but in the end of January, 1751, he too, was slain in action. Salábat Jang was now elevated to the Nizám-

ship by the French, while the Peshwá supported the elder brother, Ghází'd-dín. The latter advanced towards the Dakhan with an army which has been computed at 150,000 men, and would, doubtless, have been successful in his aims, but accepting an invitation at Aurangábád, he was poisoned by the mother of Nizám 'Alí. Ṣalábat Jang was now left in undisputed possession of the Dakhan. In 1756 he appointed his brothers governors of provinces, Nizám 'Alí of Berár, and Basálat Jang of Vijayapur. They soon conspired against him, having the minister Sháh Nawáz Khán and the Maráthas as confederates; but the arrival of Bussy with 200 European cavalry, 500 European infantry, 5000 sipáhis, and 10 field pieces, disconcerted all their schemes. Bussy's Díwán, Ḥaidar Jang, imprisoned Sháh Náwáz, and was meditating the imprisonment of Nizám 'Alí also, when he was murdered by the latter, who then fled to Burhánpur. In the tumult that ensued, Sháh Náwáz and his son were put to death by Lakṣhman, a Súbahdár of French Sipáhis, with whom Ḥaidar Jang was very popular. This tragedy took place on the 11th of May, 1757. Bussy was soon after recalled by the peremptory order of Lálly, and left Ḥaidarábád at the moment when he might have consolidated the French power in the Dakhan, and, perhaps, changed the destiny of Hindústán. The English now began to court Nizám 'Alí, as his rupture with the French was irreconcileable. This compelled Ṣalábat Jang to conclude the treaty with Colonel Forde in 1759, by which he ceded Machlípatanam and the adjacent districts to the English. He also restored the office of Díwán to Nizám 'Alí. Next year Ahmadnagar was treacherously given up to the Maráthas by Kawi Jang. This led to an immediate war, in which the Nizám's forces were completely defeated near Dharúr, and the Nizám, in consequence, was obliged to cede, not only Ahmadnagar, but also the forts of Daulatábád, Sewnarí, Asírgarh, Vijayapur, and the province of Aurangábád, except the city and two parganahs. On the 18th of July, 1761, Ṣalábat Jang was imprisoned by Nizám 'Alí, and having been recognized as Nizám in the treaty of Paris of the 10th of February, 1763, and being thereby rendered an object of jealousy to his ambitious brother, was by his order murdered in September of that year. In 1766, General Calliaud, the first British Envoy that ever visited Ḥaidarábád, arrived in that city, and negotiated a treaty, by which Nizám 'Alí ceded the N. Sarkárs to the English. In the same year he pushed the Maráthas hard, and burned Púnah, their capital. In the preceding campaign he had recovered Daulatábád. In 1790 he subsidized two battalions of English sipáhís and one artillery corps, consisting of six guns manned by Europeans, and joined Lord Cornwallis in the war with Típú. He was subsequently engaged in 1799 in Lord Wellesley's war with the same prince, and the English troops serving with his contingent on that occasion were the first brigade which the Duke of Wellington, then Colonel Wellesley, ever commanded. Sir John Kennaway, who was appointed Resident in 1788, was the first permanently accredited English minister at this court. In 1798, the French force at Ḥaidarábád, of 14,000 men, with 124 European officers, was disbanded by command of the Bengál Government. On the 12th October, 1800, the Nizám's subsidized force was fixed at eight battalions of sipáhís, two regiments of cavalry, with the usual complement of guns. For the payment of this force the territories acquired by Nizám 'Alí by the treaty of Seringapatam on the 13th of March, 1792, and that of Maisúr on the 2nd of June, 1797, with a revenue of £874,000, were given back to the Company. On the 6th of August, 1803, Nizám 'Alí died at Ḥaidarábád, and was succeeded by his son, Mírzá Sikandar Jáh. He was less well disposed to the English than his predecessor, and held aloof during the war with the Maráthas. He died on the 20th of May, 1828, aged 59, and was succeeded by his eldest son, Náziru'd-daulat. Náziru'd-daulat died on the 16th of May, 1857, and was succeeded by his son Afzalu'd-daulat. His titles are Muzaffaru'l-Mamálik, Nizámu'l-Mulk, Mír Farkhundah 'Alí Khán Bahádúr Fatḥ Jang.

There are few provinces in India where aboriginal races are so scant as in the Niẓám's dominions. The Bedars, however, are a warlike aboriginal tribe, who have distinguished themselves much in the wars of the Dakhan. Briggs says (*Journal Royal Asiatic Society*, vol. xiii., p. 294), "The Rájá of Soŕapur, in the heart of the Niẓám's country, still holds his patrimonial appanage, surrounded by his faithful tribe, claiming a descent of more than 30 centuries; and, up to the middle of the last century, and even till the end of it, Bedar chiefs, with their clans around them, retained considerable power in Mysore and the districts east of it." On the other hand, Paṭhán, *i.e.* Afghán, Turkish and Tátár families are very numerous, and some of them are of very ancient descent. Mughuls and Persians are also numerous, and among all these Muḥammadans a deep feeling of regret for their former greatness, and of dislike to the advances of a more civilized government, prevails. Of the curious sect of Mahdi mention has already been made (see Niẓám Sháhí dynasty). Notice of the Marátha tribes, which made so prominent a figure in the wars of the Dakhan, will fall more properly under the Preliminary Information to the Bombay Presidency. Of all places in India, Burhánpur, in Berár, is most famous for its Nách girls, who there seem to form the greater part of its female population. They are renowned for their beauty and accomplishments, and some of them, in the olden time, have risen even to sovereign dignity. Thus Amínah, a Nách girl, was married by Burhán Niẓám Sháh, and continued to be his queen and favourite wife even after he had espoused a princess of Vijayapur.

ROUTE 18.

MADRAS TO ḤAIDARÁBÁD AND SIKANDARÁBÁD, BY SULÚRPÉT, NELLÚR, ANGULA, NAKRIKAL, AND HAITIPÁMLA. 391 M. 5 F.

For this Route, as far as Angula, *see* Route 10, Centre Division.

MILITARY AUTHORITY—Officer Commanding Centre Division—*Madras*, as far as Kṛishṇa *r.r.b.* after Pondigal. Then Officer Commanding Ḥaidarábád, subsidiary force—*Sikandarábád.*

CIVIL AUTHORITY — Collector of Chengalpatt—*Pallikarni*, to Salt-water Inlet, after Wobalapuram. Thence to Chontupálliam, after Ardinghi: Collector of Nellúr—*Nellúr.* Thence to Kṛishṇa, *r.r.b.* Collector of Guntúr—*Guntúr.* Thence to Sikandarábád—British Resident at *Ḥaidarábád.*

PLACES.	STAGES. M. F.	M. F.
ANGULA (Ongole)	185 6	185 6
× *n.* to Lingamgunta	3 5	
× 2 *n.* to Tudavapádu	1 7½	
× *n.* to YELLAMPALLI, *b.*	4 0½	9 5
Gundlakamma, *r. r. b.*	0 1	
Ditto, *l. b.*	0 0½	
Guntalgapalla	0 6	
× *n.* to Timmanapálliam,	2 7½	
Boluvárupálliam	4 1	
Ardinghi, *b. t. o.*	4 4½	12 4½
Bhavanáshí *nálá*	4 1½	
× 5 *n.* to Chontupálliam,	2 5	
× *n.* to KOPPERAPAD,	2 3	9 1½
× 3 *n.* to Tankáralingamgudepádu	2 6	
Kammalpád, b.	3 5	
× 4 *n.* to VELLECHUR,	4 0	10 3
× 2 *n.* to Putuváripálliam	3 5	
× *n.* to *Tarumella*	2 1	
× *n.* and road	0 6½	
ROMPECHIRLA, *b.*	2 7½	9 4
× 2 *n.* to Santagudipádu,	3 3	
Báraváripálliam	3 0	
Gorgáya *nálá* to *Vipparlah*	0 4	
Tallagandla	4 0	
NAKRIKAL, *b.*	1 1	12 0
× *n.* to Tripurapuram	2 3	
Navalepuri	2 5	
Pillaruvágu *nálá*	0 2½	
Kotanamalepuri	0 7½	
Yerravágú *nálá*	1 6	
PEDDIGURAL, *b.*	1 1	9 1

PLACES.	STAGES. M. F.	M. F.
× *n.* to *Brahmanapalli*	4 6½	
× 2 *n.* to Tammalachervu	2 0½	
A Tank	2 2½	
DACHAPALLI, *b. t. o.*	4 3	13 4½
× Nágalár, *r.*	0 2	
Gaumalpád	1 7½	
A tank	2 6	
Ditto	1 3	
PONDIGAL, *b.*	1 7	8 1½
Kṛishṇa, *r. r. b.*	0 2	
Ditto, *r. l. b.*	0 4	
WARAPALLI, *b.*	0 1	0 7
Dámalcherla	4 1½	
× 2 *n.* to *Kondrapádu*	4 4½	
Kṛishṇapuram	3 4	
Gudúr	0 7½	
MERIALGUDIAM, *b.*	2 7½	16 1
× 2 *n.* to Yámalpalli	4 4	
Kukádam	3 2	
Madhugalpalli	2 4	
× 2 *n.* Salarmeagudiam	2 7	
TIPARTI, *b.*	1 5	14 6
× *n.* to Indralúr	3 1	
Gorangílapalli	1 4½	
× 3 *n.* to *Nakerakall, t. o.*	5 5	
HAITIPAMLA, *b.*	4 5½	15 0
× 2 *n.* to Kattangúr	3 0	
× *n.* to Bárangundla	4 1	
Lingodam	1 5½	
Pusalpádu	1 1½	
NARKAILPALLI, *b.*	1 5	11 5
Gopalaipalli	2 5	
Chittala	2 2½	
Kaparti	3 4½	
Yellaminedu	3 4	
GUNDRAMPALLI, *b.*	2 3	14 3
Pantanghi	1 6½	
× 2 *n.* to Chautupalli	4 4	
rd. to Nallakonda	2 7	
Nagaram	0 3½	
Kaitarpuram	1 4	
MALKAPUR, *b.*	2 2	13 3
× *n.* to Chiniairu nálah (bridged)	4 1	
Battasingaram	1 0	
Mandupam	1 1½	
AMBARIPET, *b.*	5 0	11 2½
Guntalúr	1 5½	
(*a*) *Haidtnagar*, 9 m. 6 f. from which is *Haidardbád*, and (*b*) *Golkonda*, 7 m. W. of Ḥaidarábád	0 7	
Annáram	1 7	

PLACES.	STAGES. M. F.	M. F.
Mathalgudiam	1 3	
Musí, *r. r. b.*	0 7½	
Ditto, *l. b.*	0 0¾	
rd. to Warangol	0 7¾	
UPAL	0 3	8 1½
Auskanpalli	1 4	
Násaram	1 5	
Lállapét	0 6	
Cantonment Church	2 0	
(*c*) SIKANDARÁBÁD, *p.o.* and 6 m. to the N. (*d*) (*Boláram*)	1 2	6 1
		391 5

There is no place of importance between Angula and Ḥaidarábád. The country is level and open as far as Peddigural, when it first becomes hilly and jungly. Near Pondigal it is very stony. The road is good to Vellechúr, where it becomes indifferent. At Dáchapalli and Pondigal it is very hard and stony. At Haitipámla it passes through low jungle infested with thieves. From the next station to the end of the route it is generally good, in some parts excellent.

Yellampalli is a small village. Water is procured from the Gundlakamma river. *Ardinghi* is a village about four times larger than Yellampalli. The *Bhavandshi nálá* is about 250 yards wide, but offers no impediment to the passage of troops. The next four stations are small villages, and require no particular remark. *Dáchapalli* is a larger place, with about 200 houses. The *Nágaldr river* is 50 yards broad, eight deep, and very rapid in the rainy season. At Pondigal there is always a supply of water from the Kṛishna. *Pondigal* itself is a small village. *Warrapalli* presents every convenience for a camp, if a force should require to halt there. From *Haiátnagar* a road diverges to Ḥaidarábád, as follows:— *Sirwanagar*, 5 m. 4 f. (a good place for a camp); *Gate of the Residency*, *Haidarábád*, 4 m. 2 f.; *Sikandarábád*, 4 m. Total from Madras, 393 m. 5 f.

(*a*) *Haidarábád.* — This city was founded by the third son of Ibrahím Kuṭb Sháh Muḥammad Kulí, who, in 1589, determined to remove the seat of his government from Golkonda on account of its want of water, and consequent unhealthiness. He therefore built a new city on the banks of the Musí river, 10 m. from his former capital, and called it Bhágnagar, "fortunate city," from his favourite mistress Bhágmati, but after her death he named it Ḥaidarábád, "the city of Ḥaidar," though for many years it retained its former appellation. A fine mosque, and the *Chahár Mínár*, "four minarets," a college in the centre of this city, were among his public works.

Soon after establishing himself in his new metropolis, Muḥammad Kulí commenced an aggressive war with the neighbouring Hindú Rájás. He took the strong fortress of Gandikóta, and one of his detachments sacked the city of Kadapa. Some of his troops penetrated even to the frontiers of Bengál, and he defeated the Rájá of Orissa, and subjugated the greatest part of the N. Sarkárs. In 1603 an ambassador from Sháh 'Abbás, king of Persia, arrived at Ḥaidarábád with a ruby-studded crown and other magnificent presents. The palace of Dilkushá was allotted to the Envoy, and he remained there six years, receiving from Muḥammad Kulí £2,000 yearly for his expenses. When he returned to Persia, Háji Karam 'Alí, an officer of the Court of Ḥaidarábád, accompanied him, bearing return presents, amongst which was some gold cloth, manufactured at Paitan, which it took 5 years to complete. In 1611 Muḥammad Kulí died, after a most prosperous reign of 34 years. Besides the works already mentioned, he left the following memorials of his magnificence in the vicinity of Ḥaidarábád:—

1. The palace and gardens of Iláhí Maḥall.
2. The Muḥammadí gardens.
3. The palace of Nabát Ghát.
4. The alms-house called the Langar of the 12 Imáms.
5. The Jam'a Masjid, or Cathedral Mosque.

According to the accounts of Mír Abú Ṭálib, the king's private treasurer,

£2,800,000 was expended on public works during the reign of Muḥammad Kulí; and £24,000 was distributed annually to the poor.

Sulṭán 'Abdú'lláh, the brother of Muḥammad Kulí, succeeded him. The Mughuls now began to appear on the stage, and soon compelled the king of Golkonda to pay tribute. In 1643, 'Abdú'lláh gave his daughter in marriage to Muḥammad 'Ádil Sháh of Vijayapur, but this alliance had no effect in checking the decline of their states. In 1655 Ḥaidarábád was attacked by Aurangzíb, and plundered of great riches, and the yearly tribute was raised to £800,000. 'Abdú'lláh died in 1672, and was succeeded by his son-in-law, Abú Ḥusain, who, in his youth, had been notorious for dissipated habits. He fell entirely under the influence of a Marátha bráhman, named Madhuna Pant, who became his prime minister. In 1676, at the invitation of this man, Sivaji entered Ḥaidarábád with an army of 70,000 men, on his way to the Karnátak, and concluded a treaty with Abú Ḥusain, from which that unfortunate prince derived no advantage. In September, 1687, Aurangzíb stormed the fort of Golkonda, after a siege of 7 months, and Abú Ḥusain ended his life a prisoner in the fort of Daulatábád. An instance of the conqueror's pompous and hypocritical politeness to his captive deserves mention. Abú Ḥusain was so pleased with the performance of a Hindústání musician that he exclaimed, "Would that I had a lákh of rupees to bestow upon him!" The wish was reported to Aurangzíb, and he immediately bestowed the money on the performer.

It is very remarkable that such scant descriptions of this celebrated city have, as yet, been given to the public. The brief notice of Hamilton is found repeated with trifling modifications in English, German, and French books. A tour through the Niẓám's territory, with a really graphic account of the principal places in it, is altogether a desideratum.

The city of Ḥaidarábád, the capital of the Niẓám's dominions, is situate on the S. side of the Musí or Musah river, which is there between 400 and 500 ft. wide, runs very rapidly in the rains, but has hardly 2 ft. of water in the dry season. The city of Ḥaidarábád is 1,672 feet, and the cantonment of Sikandarábád 1,837 feet above the level of the sea. The population of Ḥaidarábád is unknown. Hamilton reckons it at 200,000, which is probably much under the mark. A late writer (Bevan) describes its Muḥammadan inhabitants as "the most disorderly, turbulent, and ferocious set of ruffians within the limits of India." He adds, "No European can venture to pass through the city unprovided with a suitable escort; were he to make the attempt, he would not escape insult, and perhaps personal injury." There are few manufactories; the principal being silks, with gold embroidery interwoven in the weft, called *Kimkhwáb*. Turbans also, and some trinkets, are prettily made in the city. The environs have a wild but highly picturesque appearance, being overspread with granite hills and isolated rocks, some of hemispherical form, others cubical or columnar.

Approached from the west, the appearance of Ḥaidarábád is very striking: the palace and numerous mosques, rising above the surrounding buildings, give it an air of grandeur, which is much strengthened by the superb pile of buildings erected as the British Residency. These external attractions, however, as is often the case in the East, fade fast away as the traveller approaches the weak stone wall, which did, indeed, formerly protect the town from the ravages of Marátha horse, but would prove but a slight defence against the battering guns of a European army. Internally the city may claim to be considered as one of the filthiest in India, and, but for the ever-gliding waters of the Musí, it would be fairly intolerable.

In shape the town is a trapezoid, of which the N.W. side, extending along the right bank of the Musí, is 2¾ m.; the S.E. side, 2 m.; the S., 1 m.; and the S.W., 1¾ m. On the N. side of the Musí is a considerable suburb, built by the Hindú

merchants who supply the city, and called the Baigam Bázár, or "Princess Bázár," because the imports levied there are a perquisite of the Nizám's principal wife. In this quarter is the British Residency, and the communication between it and the palace of the Nizám, is kept up by a noble stone bridge, planned and erected with much skill by Colonel Oliphant, late of the Madras Engineers, long a distinguished officer attached to the Nizám's service, and a director of the East India Company. This fine structure was built in 1831, of squared granite stone. It has eight arches, semi-elliptical, each of 56 ft. span and 18 ft. rise, with piers 10 ft. wide, and a land arch on the N. side of 77 ft. span and 16 ft. rise. The bridge is 24 ft. wide on the roadway. It cost £10,200.

The *British Residency* stands on the site of a villa belonging to a favorite adherent of Nizám 'Alí, and was appropriated to the reception of Sir John Kennaway, appointed Resident in 1788. The house was small and inconvenient; and, in 1803, shortly before Nizám 'Alí's death, and while Aristú Jáh was minister, and Colonel Kirkpatrick Resident, the present Residency was begun. After various interruptions, it was continued and completed during the time that Mír 'Alam and Rájá Chandu Lál were Ministers, and Captain Sydenham and Mr. Russell, Residents. The design was made by Mr. P. Russell, son of the well-known Royal Academician, and then an officer of the Madras Engineers, who also superintended the erection of the edifice, which is remarkable, as well on other accounts as for having been raised entirely by native workmen. The north front looks away from the river Musí and the city. It is adorned with a magnificent portico, supported by six Corinthian columns. According to some, the size of this portico is disproportionately large, compared with the rest of the building. A flight of 22 steps, having on either side a colossal sphinx, leads up to the portico, and from the summit of the steps the gigantic Corinthian columns rise to the top of the upper story of the main building. They are faced with Chunam of a dazzling whiteness. The three points of the pediment are surmounted by statues, and the Company's arms in alto relievo, form the centre ornament. The interior of the portico, the cornices, &c., are richly carved; the pavement is an imitation, executed in Chunam, of black and white marble. The building stands in ornamental pleasure grounds, with a circular basin of water in front of the portico, the whole enclosed by a wall with two gateways.

The lower story of the main building is one of arches, and this story, continued with a balustrade, connects the centre with two wings. The second story contains the dining-room, &c., used on ordinary occasions. Three lofty folding doors lead into a very stately hall, spacious and well-proportioned, supported by 32 columns, with architrave and cornices to correspond. Three splendid chandeliers hang from the ceiling; the furniture is of mahogany, manufactured at Calcutta. A smaller saloon adjoins at either end, similarly furnished, where the Residency officers usually take their meals.

The staircase is the grandest in India, each step being a single block of the finest granite; the walls, which are circular, are richly ornamented with stucco work, the niches containing statues of the Grecian divinities. The upper story is used only for State receptions. The apartments blaze with gilding and the richest hangings. The walls are hung with the finest scarlet cloth, bordered with gold; and the mirrors between the windows are of a gigantic size, reaching from the ceiling to the ground. The chandeliers cost a prodigious sum, and the lighting of the Residency on a single reception night, in former times used to cost £1000. On such occasions the crowd was so great, and the number of those who tried to force an entrance so excessive, that swords were often drawn, and blood shed in repelling them. While the male visitors were received by the Resident, their wives were entertained by the Resident's lady, in a superb man-

sion attached to the Residency, called the Rang Maḥall. This was built by Colonel Kirkpatrick, who formerly filled the office of English Minister at the Niẓám's Court. He married an Indian Princess, and built this palace for her abode. It was enclosed after the Asiatic manner by high walls, the centre containing a large marble basin filled with water, and fed by numerous fountains, lined with stately cypress trees. The pavilions, galleries, and terraces around were ornamented in the richest style of Oriental architecture, with a profusion of delicate trellis-work, painting, and gilding. As the entertainments were conducted in the Oriental fashion, Nách girls were commonly introduced, splendidly dressed; some of them have been known to wear £30,000 worth of jewels.

There is a large lake a few miles S. of Ḥaidarábád, which supplies the city with water. The dam is of solid masonry, constructed by Captain P. Russell, who built the Residency, whence it is called "Engineer's Lake" by the Europeans, and by the natives the lake of Mír 'Álam, from the minister during whose government it was commenced. It was finished by Munírú'l-Mulk, at a cost of £80,000. The dam is formed of a series of 21 very large granite arches, laid on their sides, with the semi-circular projection opposed to the body of water. These arches are not ranged in a straight line, but form in the aggregate the segment of a circle. Nineteen of them are 150 feet, the other two 250 feet, in the span, with 150 feet of wall at the end, making in all 3,350 feet. When full, this sheet of water is nearly 20 miles in circumference, and covers 10,000 acres. There is a good boat upon it, with both oars and sails, belonging to the minister. On the margin tents may be pitched, and it is an excellent place for a pleasure party.

The *Palace of the Niẓám* is badly situated, and is a confined and not over-clean building, without any pretensions to splendour. M. Langlès speaks of the palace of the Niẓám, in his time, as more than a league in circumference, and as tenanted by 600 beautiful ladies, of whom the majority were Georgians and Circassians, with a few Italians. These were under the surveillance of an Amazonian corps, who discharged the duties entrusted to eunuchs by our ally of Constantinople. Like a similar corps in the service of Ranjít Singh, they wore uniforms resembling those of our Sipáhí regiments, and could perform the manual and platoon exercises with great smartness, and deliver a volley with precision. They showed great steadiness in action, and on some occasions returned to the charge, when the Niẓám's European force had been driven back.

The finest private residence in the city is the *Palace of the late titular Prime Minister*, Munírú'l-Mulk, called the *Bárah Darí*, "Twelve Doors." It is now occupied by his grandson, Súlár Jang, the present talented minister. The gardens belonging to it are very beautifully laid out.

The *Palace of Shamsu'l-'Umará*, which has been recently erected, is also worthy a visit. He, himself, is the most respectable of all the nobles at the Niẓám's court.

The *Old Palaces of the Chahár Maḥall* and *Dád Maḥall*, or "Hall of Justice," which date from the time of 'Abdu'lláh Kuṭb Sháh, or according to some, Muḥammad Kulí Kuṭb Sháh (see above), may also be noticed. Two parts out of four of the Chahár Maḥall have long since fallen down, and on their cleared sites corn is now sown.

As might be expected in such a stronghold of the Muḥammadan faith, the *mosques* are very numerous. The *Cathedral Mosque* is built of stone, after the plan of that at Makkah, and is called from it. It is large, but devoid of ornament. The minarets, however, are of an extraordinary height, and may be discerned from a very great distance. The pillars within are each of a single piece of granite, highly polished, and surprisingly lofty. The fakírs and other mendicants, who swarm in the vicinity of this mosque, are most extortionate in their demands, and think nothing of seizing the horses of passing gentlemen by the bridle, to

enforce their appeals. The *Mosque of the Prophet* is also of large dimensions. But, perhaps, the most interesting building in the city is the college, called the *Chahár Mindr*, of which mention has been made above. It is built where the four principal streets meet, upon four grand arches, through which the thoroughfares run. Above are several stories of apartments, and in each story a different science was formerly taught. These chambers, alas! are now turned into warehouses. Above, and towering to a vast height, rise the four minarets, whence the building is named.

(*b*) *Golkonda.*—If the traveller makes a stay at Haidarábád, even of a few days, one day should be given to *Golkonda*. The town is 6 m. 2 f. from the Residency, and 6 m. 4 f. passing the *Husain Ságar* tank from the centre of the cantonment at Sikandarábád. The fort crowns a conical hill, and is deemed by the natives impregnable, every advantage being taken, according to the Indian style of fortification, of the masses of granite heaped together by the hand of nature. It is defended by several enclosures, and the works are strong and in good repair; and, as all the Nizám's treasures are deposited there, a strict guard is maintained. There are, however, within breaching distance (600 yards), several *tombs of the Golkonda kings*—massive buildings, where batteries might be erected which would soon reduce the fortress. These tombs bear testimony to their dangerous vicinity to the fort by the marks of shot fired at them when Aurangzíb invested the place. They are all of a uniform character; each mausoleum standing in the centre of a vast quadrangular terrace, approached on all sides by flights of steps, which enter upon a rich arcade, formed of an equal number of pointed arches on each front, and finished with a lofty balustrade, and a minaret at each angle. The body of the building, also quadrangular, rises about 30 ft. above the upper terrace of this arcade, and is also surrounded by a balustrade, flanked with minarets of smaller dimensions than those below. From the centre of this part of the building springs the kubbah, or dome, which, by its magnitude, adds greatly to the grandeur of the edifice. The principal material employed is grey granite, ornamented in some parts with stucco, and, in others, with porcelain tiles. The colors of the tiles retain their brilliancy to the present day, and the extracts from the Kurán, in white characters, on a polished blue ground, have all the richness of enamel. A mosque is attached to each tomb, which formerly possessed the privileges of a sanctuary; and its revenues, besides supporting a number of priests, afforded a daily meal to the neighbouring poor. The surrounding *gardens* were beautifully planted, and adorned with fountains, and with their falling waters formed a delicious retreat during any season in the year. Now desolation and silence reign around, and except the echoes which the footstep of the traveller awakes, not a sound is heard. The solitude adds, perhaps, to the impressiveness of these stupendous fabrics. Their vastness and solidity strike at once upon the eye, and produce a greater effect than the most elaborate sculpture. Some of them are said to have cost £150,000. The enamelled work with which they are ornamented, is reported to have been the performance of artists brought from China for the purpose; but there is every reason to believe that these decorations are of native workmanship, similar ornaments being found at Vijayapur and Agra, and in Bengál, Bahár and Sindh.

The country round is remarkable in its character. The plain is heaped with enormous masses of black granite, so fantastically piled together, that the task seems done by art. One huge rock is thrown upon another until a gigantic minaret is raised, the crowning mass being often the largest of all, and apparently requiring but a touch to roll headlong down, and topple all its supporters with it. The natives account for this chaos after their usual strange fashion. They say, "The great Architect of the universe having finished the earthly part of creation, threw the chips and refuse materials on this spot."

(c) *Sikandarábád.*—An excellent road, equal to any in England, leads to Sikandarábád, distant 5 m., and thence to the Nizám's cantonment of Boláram, 5 m. further. On leaving Ḥaidarábád, it crosses the river Musí by the handsome bridge erected by Colonel Oliphant, and then passes, for upwards of a mile, over a gigantic dam (wide enough at summit for 3 carriages to pass abreast), carried across a valley, and built to pen the streams there, into a lake called Husain Ságar, which lies 4 m. N. of Ḥaidarábád, and close to Sikandarábád. This latter place, in lat. 17° 26′, long. 78° 32′, is the head quarters of the Ḥaidarábád subsidiary force, 6 m. N. of the city of Ḥaidarábád, and 4 from the Residency. The cantonment extends in a direct line from E. to W., nearly 3 m. at right angles to the extremity of the tank; and forms one long curved and irregular street, with the officers' houses ranged on either side. The Madras road to Jálnah forms the N. limit, and beyond them, on the N.W., are the Horse Artillery lines, then a tank, a burial ground, the Foot Artillery lines, and, on the N.E., two very remarkable, large granite hills, of a hemispherical shape, lying about 3 m. asunder, and completely isolated. They are both of considerable height, with the tombs of Fakírs on their summits. The nearer is called Maula 'Alí; the other, named Imám Żámin, is about one-fifth smaller. There are annually great assemblages of pilgrims at them.

The original lines face the N., and behind them is the bázár, commencing at the E. end, and extending three-fourths of the length of the cantonment, and running parallel with it about 2 furlongs in the rear. To the E. of the whole line, is the European Infantry barrack (now condemned), and, proceeding W., the hospital and lines of the officers. S. of these European lines are those of a native corps added to the force in 1834; to the W. of these the lines of four Native Regiments. *St. John's Church*, a large handsome building, stands on the highest ground of the cantonment, due N. of the European barrack, and divided from it by the Madras Road.

The Trimalgaḍi (Trimulgherry) barracks, which have been lately built, beyond the Horse Artillery lines, to the N.W., for the European regiment, consist of ten ranges, eight of which occupy an elevated ridge near the village of Trimalgaḍi, about half-way between the cantonment of Boláram and Sikandarábád; and the other two occupy a second ridge at a short distance from the others. Each barrack range consists of a principal room or hall, 172 ft. long, 24 ft. broad, and 26 feet high; which being occupied by sixty men, allows each occupant 1788 cubic ft. of space. Extending the whole length of this hall, on each side, is an enclosed, and also an outer verandah; the former being 12 ft., and the latter 10 ft. in breadth, clear: the inner verandahs have each a flat terraced roof, as well as the principal hall; but the outer verandahs are provided with a sloping terraced roof, supported upon masonry columns. Each inner verandah, which includes a space of 32,640 cubic ft. is provided with fittings for 18 men. Thus, 96 men will be the number that can be accommodated in each barrack. Besides this accommodation, each range is furnished with two wings, and each wing contains four apartments, well suited for the non-commissioned officers. The buildings are laid out so as to face N. and S., the wings at each end being respectively opposite to the E. and W.

There are also ten other ranges of buildings to be occupied by the married men of the regiment. Each of these groups contain twelve families, besides a non-commissioned officer. Each married soldier will have two rooms, one of 16 × 14 ft., and the other 16 × 10, with a private garden in front, and in the back yard a separate cook-room, bath, etc., for each family.

In connection with these, there is an hospital, containing accommodation for 144 men, besides a large number of women. The dimensions of the two principal wards are, 274 ft. by 19 high, and 40 wide, allowing each occupant 1450 cubic ft. of space. The building is 320 ft. long, and 100 broad, externally. The lower and upper stories

will be provided with deep, colonnaded verandahs, and the interior accommodation contains rooms for apothecaries, nurses, medical stores, bath and store-rooms, etc.

The total cost is 11,81,490 rs., of which 5 lákhs are for the barracks, 2½ lákhs for the married men's quarters, 1 lákh for the hospital, and the remaining portion for the auxiliary buildings.

The whole population of Sikandarábád is about 40,000. A European Regiment, and 5 Native Infantry Regiments, 1 Regiment of Native Cavalry, 1 troop of Horse Artillery, and 4 companies of Foot Artillery, are cantoned there.

(*d*) *Boldram* lies about twelve miles N. of Haidarábád, and five N. of Sikandarábád. It was first occupied by the Nizám's troops in 1815, and ever since that time it has been famous for its salubrity and exemption from the periodical ravages of fever, to which Sikandarábád is subject. It stands on a granitic ridge, 1,890 ft. above the sea, and about 60 ft. higher than Sikandarábád. This ridge is of considerable extent, six or eight miles in circumference, but is bounded on all sides by rice fields. The gardens produce all kinds of European vegetables, in great perfection. Mangoes, grapes, figs, strawberries, and pine apples are also particularly fine. There are lines for two battalions of infantry, a Risálah, or squadron of 200 irregular horse, and 250 artillerymen. Bolárum is so healthy that invalids resort to it from other stations, for change of air. No rank vegetation is permitted to spring up within the limits of the cantonment; the hedgerows are cut down annually to a certain height, and the place is consequently open, and in a great measure free from the noxious exhalations which are the frequent causes of sickness at large military stations.

ROUTE 19.

SIKANDARÁBÁD TO JÁLNA (265 M. 3 F.), AURANGÁBÁD (305 M. 2½ F.), DAULATÁBÁD AND THE CAVES OF E'LÚRA (ELLORA) AND AJAYANTI.

322 M. 7 F. TO E'LÚRA (ELLORA).

MILITARY AUTHORITY—Officer commanding Haidarábád Subsidiary Force —*Sikandarábád.*

CIVIL AUTHORITY — Resident at Haidarábád—*Haidarábád.*

PLACES.	STAGES. M. F.	M. F.
From Arsenal at Sikandarábád to Rasúlpur	1 2	
Baigampéta	0 6	
× *n.* to Bálánagaram	1 3	
KUKATLAPALLI	2 7	6 2
Nizámpét	1 6	
Miyánpuram	2 4	
Gangáwaram	2 1	
× *n.* to Rámachandrapuram	3 1	
PATANCHERU, *b.*	2 4	12 0
× *n.* to Mutangi	2 3	
× 2 *n.* to Rudraram	5 1	
× *n.* to Kaulampéta	2 2	
KANDI	2 4	12 2
× 2 *n.* to Potareddipalli	2 0	
× 5 *n.* to Nandi Kandi	6 5	
SADASHIVAPE'TA, *b. t. o.*	2 4	11 1
× *n.* to Yempalli and Nágalpalli	3 6	
× 3 *n.* to MUNUPALLI	3 3	7 1
Kammampalli	2 3	
× to *n.* to Pedda Chilmaira,	2 7	
× *n.* to Rartanapalli	1 2	
× *n.* to Jarralapalli	1 6	
× *n.* to Bhorgaon	1 1	
Bápanpalli	1 5	
× 3 *n.* to SANGAM, *b.*	1 5	12 5
× 3 *n.* to Sítápur	3 4	
× *n.* to Dumsalpur	1 3	
× *n.* to Rámatírtham	3 0	
GUNJATTI	0 4	8 3
× *n.* to Shamsallápur	2 6	
Gumea	2 7	
× 3 *n.* to Allad Bidarpéta begins	2 0	
(*a*) BIDARPE'TA ends, *b. t. o.*	1 0	8 5
× *n.* to Naubád	3 1	
× 2 *n.* to Kulár	2 0	
× *n.* to KANAPUR	4 4	9 5
× several *n.* and a Pass to HALBARGA, *b.*	4 7	4 7
Taigampur	1 6	
× 2 *n.* to Ahmadábád	1 0	
× 2 *n.* to Upalla	1 6	
× 2 *n.* to Ambarsingu	2 1	
× 2 *n.* to Kótikilwádi	2 7	
Karrasudal	1 3	

PLACES.	STAGES. M. F.	STAGES. M. F.
× 'Inaiyatulláh *nálá* to DIWÁN KUPRA	2 2	12 1
× *n.* to Manjíra *r. r. b.*	3 0	
Ditto, *l. b.*	0 1	
Alsúr	0 1	
× 2 *n.* to Chandasúr	2 5	
× *n.* to Digí	0 7	
× Daiú *r.* to MURGHPE'T, *b.*	1 4	8 2
× Chikal *n*, to Tugarí	3 6	
Sáwargaon	1 4	
× 4 *n.* to Mugah	1 0	
Báhmaní	1 0	
× 3 *n.* to Malawádi	2 0	
(*b*) × *n.* to UDGIR, *b.*	2 6	12 0
Somnáthpur	1 2	
× Ghát to Usnakawádi	2 6	
× Ghát & 6 *n.* to Kallúr	2 2	
Isma'ílpur	0 4	
Yekruka	1 3	
× *n.* to Kinni	2 0	
× *n.* to Sukni	1 1	
× 3 *n.* to HALLI	2 2	13 4
× Tair *r.* Anderaguli	0 6	
× 3 *n.* to Gadaiwádí	2 0	
Sopalli	2 0	
× *n.* to Serúr	2 0	
× Laindi *n.* and 3 others to Talaigaon	3 0	
× 2 *n.* to RAJURA	2 4	12 2
× 3 *n.* to Kálegaon	2 4	
× Maniár *r*, and some *n.* to Sumtána	3 0	
Khandáli	2 4	
× a hill and 2 *n.* to SAWARGAON	4 0	12 0
Jogalgaon	1 4	
× Kallatí *n.* to Potí	1 3	
Khandála	2 0	
Kaudgaon	1 7	
× Masúl *r.*	0 1	
Wádí	1 3	
× a hill to GANGAKHAIR, *t. o.*	3 1	11 3
Godávarí, *r.*, *r. b.*	0 2½	
,, *l. b.*	0 1½	
Chotá Khair	0 1	
Mulí	2 1	
× 4 *n.* to Sonaigaon	2 0	
Jaura	1 5	
Dondí	1 6	
Takelli	2 3	
× 3 *n.* to PAITGRI	1 5	12 1
× 3 *n.* to Bhorwan	3 1	

PLACES.	STAGES. M. F.	STAGES. M. F.
× Indádi *r.* twice to Ugarlamba	3 5	
× *n.* to Babúlgaon	1 2	
× 2 *n.* to MANDAKALLI	2 2	10 2
× 2 *n.* to Balúdí	2 7	
Saurgaon	1 4	
× *n.* to Sahulí	1 0	
× 3 *n.* to Utarwádí	2 4	
× *n.* to MANWAT	2 3	10 2
× 3 *n.* to Karoba	3 0	
Karanjí	1 4	
× *n.* to Pípalgaon	2 2	
× Khajurah *r.* to Dikarshi	1 5	
SAILU	3 6	12 1
× 2 *n.* to Ráwalgaon	3 2	
Ut-gaon	1 6	
× *n.* to BARA SATONA	2 2	7 2
× 2 *n.* to Chata Satona	1 7	
× 2 *n.* to Rohna	2 7	
× Woarpair *r.* to Woarpal	3 3	
× 2 *n.* to PARTUR	3 7	12 0
× *n.* to Maslah	2 0	
× 2 *n.* to Jaulah	2 0	
× *n.* to Ramjaní	3 3	
× *n.* to Chitragaon & Dúdhná, *r. r. b.*	2 6	
Ditto, *l. b.*	0 1	
Pípalgaon	1 3	
× Gundalka *r.* to KARLAH	2 1	13 6
Wádí	2 7	
Wargaon	5 0	
× *n.* to Sárwádí	1 5	
× 2 *n.* & Gundalka *r.* to (*c*) JALNAH Cantonment, *p. o.*	3 6	13 2
		265 3
× Gundalka *r.*	0 4½	
× 3 ravines and a *n* to Nargawádí	3 6	
× 2 ravines to Jalgaon	4 1	
× a ravine to Pándí	1 0	
× *n.* to Pádalli	1 3	
BADNAPUR FORT	0 4½	11 3
Pass through a Péta, and cross *n.* to Wáhaigaon	6 1½	
Chotá Julgaon	0 4	
Karrigaon	1 7	
× Lohara *r.*	0 6	
Jalgaon Fort	0 1	
KARUMAD	3 5	13 0½
× *n.* to Kunbepal	2 7	
× *n.* to Chandrávi	1 6	

PLACES.	STAGES. M. F.	M. F.
× 3 *n.* and a ravine to Jándah	2 5	
× *n.* to CHIKALTHANA	1 4½	8 6½
Píraswádí	1 5½	
Pásípur, E. Gate	2 2	
,, W. Gate	0 3½	
(*a*) AURANGÁBÁD, E. gate, *b.p.o.*	0 2	6 5½
Ditto W. Gate		2 0½
		305 2½
E'LURA (ELLORA)	17 4½	322 7

Along this road there are some very considerable towns, and it passes through a country which, from its rich black soil, ought to be a garden; and, but for long misgovernment, would be as populous as any part of India. The first station, *Kukatlapalli*, is a large village; where, however, supplies are but indifferent. The soil here is red, but at the next station becomes black.

Patan Cheru, now only a large village, was in ancient times a city, the remains of which are still spread over a great extent of country. It is to be observed that the name *Patan* only applies to cities of considerable size. Fragments of temples of black granite, among which images of Buddha are found, mark the site of the former town. Supplies are here most abundant. *Kandí* is a good-sized village.

Sadáshivapét is a large and populous town. A market is held here every Wednesday. Supplies are most abundant, except firewood. The next two stations are hamlets. At *Gunjatti* the country assumes quite a different aspect, the road passing now between hills.

(*a*) *Bidar*, once the capital of the Dakhan, is still a large and populous town, surrounded by lofty walls, and containing about 2000 houses. It stands near the right bank of the Manjíra river, on a table land, 2359 ft. above the sea, and about 100 ft. above the surrounding plain. Hamilton states that the E. side alone is on rising ground, and that 300 ft. high. There are the remains of some fine buildings still to be seen. It is noted for the manufacture of Bidarí ware, used for the bowls of *hukkahs* and betel-boxes. The material consists of a tutenag, or alloy of 24 parts tin to one of copper. It is colored black, with a mixture of equal parts of muriate of ammonia and saltpetre-earth, made into paste with water. The color is very durable, and is easily restored by rubbing it with oil or butter. It shows off to advantage the silver ornaments with which it is usually adorned. There is a road hence to the large town of *Umnábád* (vulg. Homnabad).

The next four stations are small villages. The road, which is tolerably good to *Murghpéta*, becomes stony in places after passing it, and bad in wet weather, particularly at the Manjíra river.

(*b*) *Udgir* (*Udayagirí*) ("Sunrise Mount"), Oudgheer of the Road Books, and Oudghir of Hamilton. This is a considerable place, containing about 1000 houses. There is a fort also, and a cypress garden. Supplies are abundant. A road branches off hence to Shekhapur. Near Múgah there is a small Ghát, which, though not steep, is extremely stony.

The next station—*Halli*—is a small village. The road thence is very rough in places, and crosses some Passes, which are extremely rugged. In wet weather the transport of guns is difficult. *Rájúra* is a large village; *Sáwargaon*, about one-third of its size. *Gangákhair*, or *Khair*, is a town with about 1,000 houses, and a well-supplied market. There is a branch road thence to Akolah and Perlí. Before arriving at Pángrí, there is a *nálá*, which it is difficult for carts to cross. The Godávarí, which is passed directly after leaving Gangákhair, has steep, lofty banks of hard black soil, and its bed is of black sand and mud. It is unfordable from June to October. During the rest of the year the ford is good. *Mandakalli* is a small village; *Mánwat* a petty town. There is nothing particular to be remarked of the other stations, of which *Sailu* and *Partúr* are good-sized towns, the other two places villages.

(*c*) *Jálnah*, or *Jálnapur*, is a considerable town, or rather assemblage of

three towns: the *Cántonment; Ḳádirdbád*, a town on the left bank of the river Gundalka, or Kandula, with 7,000 inhabitants, six furlongs from the cantonment; and old *Jálnah* on the opposite bank, with 10,000, of whom one-fifth are Muslims. Ḳádirábád is surrounded by a high stone wall, and Jálnah is defended by a strong well-planned Fort, 1 mile 3 furlongs from the cantonment. There was a flourishing manufacture of silk and cotton about 50 years ago, both at Jálnah and Ḳádirábád, which gave employment to 5000 weavers. Now, owing to the great influx and cheapness of English manufactures, the heavy taxation of the Niẓám's government, and the rapacity of the officials, the trade has greatly declined, and the weavers are reduced to 400, who are chiefly employed on the coarser muslins and cotton cloths. The cotton raised in the neighbourhood is principally used for home consumption, and is of a superior quality. At Ḳádirábád, a beautiful scarlet dyē is prepared, and sent to Bombay, where it is much prized for its brilliancy. The streets in Jálnah and Ḳádirábád are very narrow; the houses are tiled, and some of them have 3 or 4 stories ornamented with figures from the Hindú mythology, and with a corresponding number of balconies and verandahs. The ground floor is sometimes of stonework, overlaid with burnt brick and chuṅam, and the houses, generally, have a cleanly appearance.

The *Cantonment* of *Jálnah* is situated on a gentle slope, with a small range of hills, from one to two miles distant, to the north, forming an amphitheatre, and with the town of Ḳádirábád, at about an equal distance, to the S.; and just beyond it the river Gundalka, called Condoolon and Koondulka in the Statistical Reports. There are lines for one troop of European Horse Artillery, one Regiment of Native Cavalry, and 3 of Native Infantry. The barracks were built in 1827. The General Bázár intervenes between Ḳádirábád and the Infantry lines. The Cavalry lines are on the E.; N. of these are the Artillery lines and the general parade.

The river Gundalka rises near Taperan and Rájúr, two small villages, 16 m. to the N. In its course it receives several tributaries, and empties itself into the Dúdhná, a branch of the Godávarí, 15 miles to the S.E. During the monsoon, it comes down with great violence, and is then 100 yds. broad; but in the dry season it sinks rapidly to 12 feet in breadth, and 1½ ft. in depth. It is generally fordable at all seasons. The water is much esteemed by the natives. When it subsides, deep pools are to be found scattered along its bed, in which are excellent fish. A dam across it, with sluices, would preserve much valuable water through the hot season. The climate is most salubrious, and is well adapted for horticulture; European fruits and vegetables being grown in great perfection. Old people of the ages of 80 and 90 are not uncommon among the natives of Jálnah. A recent writer and enthusiastic sportsman, calls it "a most delightful cantonment, situated in an open fertile country;" and speaks much of the pleasures of the chase there. He mentions antelope shooting, and, in particular, coursing. The hares, he says, are astonishingly fine and fleet, so that to run down one is considered the criterion of a good dog. The lines are at present full, with the exception of those of one infantry regiment.

(*d*) *Aurangábád*, on the left bank of the Dúdhná, a tributary of the Godávarí, is a city now in decay, but which still possesses a population of about 50,000, though it once exceeded 100,000. It was formerly called Khirkí, and is said to have been founded in the beginning of the 17th century, by Malik Ambar (see Chronological Tables); but, in 1650, Aurangzíb fixed his residence there for seven years, after which it was called Aurangábád ("Throne-town"), in compliment to him. It is surrounded by a wall rather lower than the defences of native fortified towns in general, but with round towers at intervals, on some of which are heavy guns. From a distance the city has an imposing appearance. Lofty minarets peep out from among groves of trees; the large white domes of mosques with gilded points glitter in the sun, and

contrast well with the abundance of green foliage within the walls; and a number of large, terraced houses rise high above the ramparts. But on entering the gates the scene changes, and it is evident that desolation has done its work on the once imperial city. It is still, however, the capital of the province of Berár, and continued to be the residence of the native Governor, and the head-quarters of the Nizám's forces which occupied that territory, till its cession to the British in 1855. The late Governor, who had resided for some time at Júlnah, moved here in 1811. The streets are broad, and a few of them are paved. The public buildings, mosques, and caravanseras are of a superior description, and Aurangábád is still famous for its manufacture of silks, its gold and silver brocades, and tissues, as well as for its gardens, fruits, and vegetable productions of every kind.

Although the city is built in a plain, with low hills at some distance, its altitude above the sea, which is 1885 ft., assures it a climate of comparative coolness; and it is remarkable for the abundance and excellence of its water, almost every house having its own spring. Indeed, it was the salubrity of the place, the broad stream of the Dúdhná, and the vicinity of the then deemed impregnable fort of Daulatábád, that recommended it to Aurangzíb as a residence. The pleasures of the chase, too, may be fully enjoyed, without there being any dense jungle to engender malaria. Wild fowl, partridges, peacocks, quails, hares, foxes, jackals, tigers, wild hogs, deer, and wolves may be found in the neighbourhood. The principal sights are Aurangzíb's palace, the Mausoleum of Rabía Durránt, the Jam'a Masjid, and some of the gardens.

Aurangzíb's Palace is, according to Fitzclarence and Seely, a ruin, which at the best had never any pretensions to magnificence, and was rather typical of that monarch's parsimony than of his splendor. It stands on the S. side of the Dúdhná, beyond which, and opposite to the palace is the city wall, and beyond that again the tomb of Rabía. The city stretches out to a great extent either way, and from this point has a very picturesque appearance.

The *Tomb of Rabía Durráni* was built in 1645, after the model of the Táj at Agra, which was reared by Sháh Jahán, Aurangzíb's father, to the memory of his favourite Sultánah, Mumtázah Begam, more generally known by her title, Táj Mahall, "Diadem of the Seraglio." Aurangzíb's affection was, however, less expensive than that of his parent; for whereas the Táj is said to have cost £700,000, its imitation at Aurangábád was raised for £90,000, and is even meaner than the difference of cost would make us anticipate. The tomb stands within an enclosure of about 30 acres, laid out in gardens; the approach is through a gateway, the doors of which are plated with embossed brass, into a paved avenue, having a piece of water with 13 fountains in the centre, and shaded with orange, lime, pomegranate, peach, and apple trees. At the end of the avenue, within a spacious terraced area, stands the edifice, to which a few steps lead up. The building is a square of 72 ft. From the foundation on the terrace, for five feet upward, the material is white marble. There are here three windows of exquisite trellis-work, so fine that it is inconceivable how the chisel could have done its work without leaving a flaw. Above five feet, the structure is of stone faced with chunam, but the great dome is of marble. There are two smaller domes and four minarets, and at the four corners of the area, four other and still taller minarets. The tomb is in the centre of the building, and you descend to it by 24 steps, like going into a bath. Its top reaches to a level with the terrace. It is enclosed by an octagonal screen of marble trellis-work, exquisitely carved, each face of the octagon being 9 ft. long, 9 ft. high, and but 4 inches thick! The floor within the screen is two inches above the outer aisle, and the tomb itself stands on a terrace 10 inches higher than the floor. The whole of the vault is faced with white marble. A few feet above the tomb, a marble gallery runs round the interior of the edifice, on a

level with the three windows already mentioned. The tomb is covered with a pall of scarlet velvet, fringed with gold, and held down by eight marble knobs. This the attendants, if requested, will remove, but there is nothing to repay curiosity but a plain slab. It must be observed, that the marble used in this edifice was brought from Láhúr, which, according to the travelling in those days, was a four months' journey. Tavernier, in 1645, encountered 300 carts bringing large blocks of marble from Láhúr to Aurangábád.

The detached minarets at the corners of the terrace are 72 ft. high, and are ascended by a spiral stone staircase of 122 steps. At the top is a balcony 31 ft. in circumference. The girth of each minaret at the foundation is 48 ft. The view from the top is very fine, ranging all over the city and the surrounding country. To the left of the Mausoleum, between the gardens and the building, on a raised terrace, is a handsome room open on one side, 62 ft. by 54 ft., and 22 ft. high. The floor is of white marble intersected with streaks of black, but in some parts the marble has been replaced by a chunam imitation of a chocolate color. The open entrance is a Gothic arch well carved. The building is supported by fluted wooden pillars, graduated to the capital, the flutings being green and white alternately. This room is called the *Jam'a Khánah* or assembly room for the priests. At a little distance, and close to a grove of fragrant limes, is a smaller room, once richly adorned with painting and carving. This apartment is interesting as the place where Aurangzíb was wont to retire with Rabia and a learned Mullá for devotional studies. From this, too, the Emperor proceeded to his grand hunts, when the country for 20 or 30 m. was surrounded and swept by hunters.

The *Jam'a Masjid* or *Cathedral Mosque* is plain in design. It faces Makkah, and is open on one side. The roof is arched and supported by pillars. This is all that Seely says of it. Langlès gives a view of it which resembles so much the tomb of Rabía, as represented by Seely, that it is perhaps a copy.

The *gardens of Sháh Safí*, a holy man, who was the *Pír* or saintly adviser of Aurangzíb, are well laid out. The Mausoleum is a neat building, which, without the architectural attractions of Rabía's tomb, receives more respect from the Muhammadans, and is attended by a greater number of pilgrims. The descendant of Sháh Safí in Seely's time (1820) was a gentleman of parts and information. He had travelled to Rome and Palestine, returning by Suez, and had visited many other countries. The gardens where he resided were well worth visiting, and were remarkable for a water-mill, a contrivance then unique in India. These grounds may still attract the traveller. They are adorned by two large pieces of water, filled with innumerable shoals of fish, which are never killed, but constantly fed by the owners.

A splendid future may confidently be anticipated for Aurangábád, now that it has come under the British Government. Its position fits it to be the great emporium for Berár, the valley of the Narmadá, and all the central Dakhán; and a railroad will soon pass through it, or in its vicinity.

The caves of E'lúra are close to Aurangábád, and the fortress of Daulatábád can be visited *en route*.

SUPPLEMENTARY ROUTE.

FROM AURANGABAD TO E'LÚRA (ELLORA) BY DAULATÁBÁD.

PLACES.	STAGES. M. F.	M. F.
From the E. gate of the Fort at Aurangábád, to the Kaum river	2 1	
Masjid	2 6	
(*a*) DAULATÁBÁD	4 2	9 1
Along the Péṫá Wall	1 1	
(*b*) Gampunchesa or Pípalghát	0 4	
To descent of Ghát	0 3	
Foot of ditto	0 1½	
Kághazpur	0 6	
(*c*) Rauzah	2 2	
Along the wall	0 6	
Top of Ghát	0 6	

PLACES.	STAGES. M. F.	M. F.
Descent	0 4	
(*d*) E'LURÀ *b*.	1 2	8 3½
		17 4½

The Kaum river has no water in the dry season. Kághazpur is in the Route Book erroneously called Raguzpoor. It has its name from a paper manufactory, which, as Fitzclarence informs us, was established there in consequence of the advantageous vicinity of some large tanks of spring water.

(*a*) *Daulatábád*, "City of Wealth." —The route to this celebrated fortress from Aurangábád, lies through a fertile plain intersected with many streams. The fort is built on a huge isolated conical rock of granite about 500 feet high, with a perpendicular scarp of 150 ft. all round. The rock above this scarp is of a sugar-loaf shape, with a sharp point, and the whole may be likened to a compressed bee-hive. At the base is the native town, with now but very few inhabitants. It is defended by a loop-holed wall with bastions, which on the E. side joins the scarp of the fort. At the bottom of the scarp is a ditch, before reaching which, four lines of wall, including the outside wall of the Péta, must be passed. The fosse can be crossed only in one place by a stone causeway, so narrow that only two men can obtain a footing on it abreast, and commanded on the side near the fort by a battlemented outwork. The only means of ascending the rock is through a narrow passage hewn in the solid stone and leading to a large vault in the interior. From this a ramp or gallery gradually sloping upwards, and also excavated in the solid rock, winds round in the interior. The first part of the ascent is easy, towards the end it is difficult. The height averages from 10 to 12 ft., with an equal breadth, and it is so dark that torches are requisite.

In several parts of the ramp are small trap-doors, with flights of steps communicating with the outer ditch. There is an opening near the top of this gallery, in a hollow of the rock, nearly 19 feet square, and, in case of danger, this is covered with an immense iron plate, on which a vast fire is kindled; and, to make it burn the fiercer, there is a draft-hole 3 ft. in diameter, cut through the rock, through which a constant gush of air acts as a bellows, and enters with such force that a man can hardly stand against it. Above and beyond this, the road to the summit is very steep, and on the top is some scattered and stunted brushwood. On the summit is a platform, 20 feet square, on which a 24-pounder is mounted, and where the Nizám's flag (now replaced by that of England) used to float. Tavernier says this gun was raised here under the directions of a European artillery man, in the service of the Great Mughul, who had been repeatedly refused leave to return to his native land, but was at last promised it on some occasion when the Emperor was passing near, if he could mount the gun on this spot. Stimulated by the promise, he at last succeeded, after great exertions. In a bend of the subterraneous passage are recesses excavated for stores, and there is a cistern which will hold about 40 hogsheads of water. The road to the summit, after emerging from the ramp, passes through the governor's house, which is a handsome building, surrounded by a verandah with 12 arches, whence it is called the *Duwázdah Darwázah*, or "Twelve-doors." The outer wall of the fort is 5,000 yards in circumference, and is 15 feet thick at the base, and 48 feet high. The space within is divided into 9 fortifications, separated by strong walls rising gradually above one another towards the centre, so that each interior one commands those beyond. The view from the summit is very fine, and the resting place of Aurangzíb, at Rauzah, may be plainly discerned. Not far from the causeway, which crosses the ditch, is a minaret 120 ft. high, said to have been erected by the Muhammadans, in commemoration of their first capture of the place. At a short distance from this is a tower, on which a heavy brass gun is mounted, which Fitzclarence conjectures would cast a ball of 60 lbs. weight. The best authorities (see Ritter, vol. vi., p. 437), pronounce Daulatábád to be the

same as the ancient *Tagara*, and it seems probable that there must have been a vast population in this region at the time the E'lúra caves were excavated; for these works could have been finished only by multitudes, great as those that erected the pyramids. In the year 1293, A.D., Alláhu'd-dín, afterwards Emperor of Delhi, took the city of Deogarh, but the citadel still held out. Subsequently Alláh raised the siege on receiving a ransom, the amount of which may well appear incredible, 15,000 lbs. of pure gold, 175 lbs. of pearls, 50 lbs. of diamonds, and 25,000 lbs. of silver being enumerated among the items. So much, at least, appears certain, that Alláhu'd-dín levied an enormous sum upon Deogarh, and that consequently it must, at that time, have been a very great city and a rich emporium. In 1338, A.D., Muḥammad Sháh Tughlak removed the inhabitants of Delhi to Deogarh, the name of which he changed to Daulatábád. It was this Emperor who dug the ditch round the rock, and made the fortifications so strong. The people, who had been brought from Delhi, soon fled back to their homes, and though the tyrant made a second attempt to establish his capital in the Dakhan, he was finally baffled. Still, we may suppose that Daulatábád received some accession to the number of its inhabitants by these forced migrations, enough to repair in some degree the ravages of the Muḥammadans under Alláhu'd-dín. For the subsequent history of the place, see Preliminary Information, Ḥaidarábád. As the Ḳil'adár, or Governor of the Fort, lives some way off, it will be better to send on before to him the order for admission, or Aḥkám, which must be obtained from the officer commanding at Aurangábád.

(*b*) *Pípalghát*, which is the Ghát above Daulatábád, was paved by one of Aurangzíb's courtiers, whose name, and the date when he performed this good work, are recorded on two small pillars, about half way up the hill, which is very steep. No one has thought it worth while to furnish a translation of what is inscribed on these pillars, and Seely remarks that he did not dismount to inspect them; such is the apathy of Indian travellers. The stones used in paving the Ghát are many of them very elaborately carved, and were probably taken from some ruined building, which, to judge from these relics, must have been of great beauty. On the ascent, as far as the pillars, there are exquisite views of the fortress of Daulatábád, which from hence, indeed, appears truly impregnable. After passing the pillars, the road winds round the hill, and the view of the fort is shut out. At the top, there is an extensive table land to the right, the steep face of which is similar to that of the range of hills overlooking E'lúra, with which it is connected by a ridge turning to the N. at right angles. On this table land are many Muḥammadan tombs, some large and of superior workmanship, extending all the way from the road over Daulatábád to Rauẓah, about 6 miles.

(*c*) *Rauẓah*, "Garden" or "Paradise," is famous as the burial place of Aurangzíb. It is also remarkable for the tombs of several saints revered by the Muḥammadans. Among these worthies lies Burhánu'd-dín, a holy man, who is said to have founded the city of Burhánpur. The doors of the outer wall of his mausoleum are plated with silver, and the tomb is covered with a pall of green velvet, the color being emblematic of his descent from the Prophet. Outside is a *naubat khánah*, and there are many holy men attached to the service of the place. The *Tomb of the Emperor* is comparatively mean and insignificant, being a plain sarcophagus covered with green cloth, in a wooden screen, not even painted. Aurangzíb is said by some to have reached the age of 94 years, when he expired at Aḥmadnagar. His body, as had been directed by himself, was removed to Rauẓah, and Fitzclarence ascribes the simplicity of his tomb to his parsimony, "the ruling passion strong in death;" but, in fact, Aurangzíb was a sincere believer in Islam, and a strict follower of its precepts, and, according to these precepts, there should be no ostentation in death. The tomb of a true disciple

of the faith should be a plain *turbat*, rising about two ft. from the ground, and open to receive upon it the dews of heaven. Rauzah is surrounded by a stone wall, with a handsome gate of the same material. There is a fine view from it over Aurangábád and Daulatábád.

(*d*) *E'lúra* (*Ellora*) is a pretty rural village embosomed in trees, about a mile from the foot of the hill on which Rauzah stands, and consequently from the caves, for these are formed in the face of the hill just mentioned. The best description of the caves is that given by Colonel Sykes, in the 3rd vol. of the Bombay Asiatic Society's Transactions, and is for the most part followed here. The hill in which the caves are is of moderate height, and of a crescent shape, the concavity facing the W., and the horns rising considerably above the intermediate ridge. The slope of the hill is in general easy; but is occasionally interrupted by a disposition to stratification in the rock, which in such places presents a perpendicular face of from 20 to 100 ft. About 200 yards up the hill, which forms the N. horn, are the *Párasnáth* sculptures, and the extreme cave to the S. is the *Dher Wára*. Commencing, then, with the N., the description proceeds S., till it ends with the Dher Wára.

Párasnáth, or more properly, *Párswanáth*, "Lord of Purity," is the name of the Jain Deity, and it is here given to an image, about 10 ft. high, of a man in a sitting posture, with the hands in the lap laid one within the other, the fingers extended, and the palms inwards. The hair is curly, and the head is canopied by a seven-headed serpent, whose folds, doubled behind the image, serve it as a prop. From the centre of the seat of the image half projects a wheel, above which an astronomical table is carved. Elephants' and tigers' heads support the seat on either side. There are also 5 sitting figures, and 1 standing figure of attendants, decorated with ear-rings, necklaces, bracelets, and anklets. A banker at Aurangábád, named Naimídás, built a handsome stone porch over this figure about 140 years ago, and caused a long inscription to be cut in front of the seat. This image is an object of worship to the Gujar Baniyas, and there is an annual pilgrimage to it on the 14th of the light half of the month Bhadra. A similar figure, in the desert of Parker in Kachh, is described by Captain McMurdo. Trans. Lit. Society of Bombay, vol. 1, p. 190.

The next caves are the three called *Indra Sabhá*, "Court of Indra," forming in all a square of 60 ft., the W. face being open, the other three supported by pillars elaborately carved. These caves are two stories high, but the lower story is destroyed by damp, and partially filled up by the earth that has been washed in. The first of these is 61 ft. by 48 ft. The ceiling is flat, and supported by 16 pillars and 12 pilasters. Its height varies from 13 ft. 8 in. to 14 ft. 6 in. There is a recess from this room in which is a figure of Budh, in the usual sitting attitude, with a triple canopy. This image is called Jagannáth Budh. In the centre of this recess are three circles, cut in the floor at equal distances. Indra Sabhá has its name from two figures, one of Indra seated on an elephant, and in that attitude 7 ft. high and 4 ft. 3 in. across the shoulders, and one of Indra's wife. A tree, probably the *Kalpa Vríkṣh*, supposed to grant all wishes, grows out of the head of the deity. Indráni, the wife of Indra, is seated on a lion, and has also a tree growing from her head. She holds a child in her arms. The room is exquisitely carved, even the floor being covered with ornaments. All round in compartments are figures, seated or standing, which, according to some, represent Budh. It is possible, however, that these are images of the supreme Deity, or Bhagwán; otherwise the introduction of Buddhist or Bráhmanical figures into the same temple is inexplicable. The second cave, of the three which compose Indra Sabhá, is entered by a narrow passage from the first, which it resembles as regards its sculpture. There is here a figure similar to that above-mentioned, of Párasnáth, but it is here called Parshurám.

In two compartments, Bhaváni, the wife of Vishṇu, of whom Parshurám was an Avatára, is represented, in one holding a mirror and flowers, in the other with a tiger by her side. Either, then, the figure of Párasnáth, at the N. extremity of the excavation is modern, or it should be called Parshurám, but probably to flatter the Jains from Gujarát, the bráhmans have conceded to it the name of a Jain deity. If this conjecture be correct, the wheel is perhaps the *chakra*, or discus, with which Parshurám cut off the 1000 arms of Sahasrárjun. The third cave is entered from the second, and is 68½ ft. by 66½ ft., and 15 ft. high. It is supported by 16 pillars and 20 pilasters. There is a cross-legged sitting figure, which Colonel Sykes thinks to be Budh, but the bráhmans call it Ranchor, a name of Krishṇa. The doorway to the sanctuary is highly decorated with small figures of men and women, in attendance on similar sitting figures. These are said by the bráhmans to be the inhabitants of Dwárka, the city where Krishṇa reigned, which is another and stronger argument for supposing these seated figures, which Colonel Sykes calls Budh, to be the Supreme Deity, of whom Krishṇa was the seventh, and most special, incarnation. In the extremities of the front verandah to this cave, are the figures of Indra and Indráni above described.

The front of the Parshurám cave is divided into two compartments, in one of which is the representation of a battle. Colonel Sykes very properly remarks, "that this is a very unusual piece of sculpture for a Budh cave." It may rather be taken as a convincing proof that these are not Budh caves at all.

About 50 paces from Indra Sabhá, is a cave now choked up with earth, which rises three-quarters of the way up the pillars. Some distance further is a temple, in the midst of a large area cut out from the rock, but the rains have washed the earth into it up to the capitals of the pillars, a process which it must have taken ages to complete thus far.

The *Dhumar Lená*, or "Nuptial Palace," according to Colonel Sykes, or *Dumal Lená*, for *Dú Mahall*, "two-mansion cave," according to a very recent traveller, is the next in order, distant about 200 yards from the last, and so called from a group which is said to represent the marriage of Shiva and Párvatí. This is the most extensive excavation under one roof to be found at Elúra, being 185 ft. by 150 ft., and 19 ft. high. There are 28 pillars and 20 pilasters. On the left of the W. entrance is a gigantic eight-armed figure of Shiva, as Vírabhadra. With one arm he raises on a sword the head of Gajásur, "the elephant dæmon;" with another he transfixes Ratnásur, "gem dæmon," with a spear; another arm holds the cobra; another a cup; another Rájá Dakṣha; and two arms appear to support the building. The central colonnade leads to the sanctuary, a square room containing the Lingam. It has four doors each of which is guarded by two colossal Dwárpáls, 14 ft. 8 in. high. In the S.E. corner of the Propylæum, is a group of Shiva and Párvatí as principals, with Vishṇu on Garuda, and Bráhma on his goose, as subordinates, and the skeleton figure of an ascetic which is usually found near Shiva. In the N.E. corner is a figure, said by Colonel Sykes to represent Jum Dhurma, or to write the words more properly, Yama the Rhadamanthus of the Hindús, otherwise called Dharma. He sits on a strange thing, resembling a rake with the teeth pulled out, supported by two nude female figures. He has the Bráhmanical cord, necklace, earrings, bracelets, and a tiara. In his left hand he holds what is perhaps a club. His right hand is held up, with the thumb and two fingers extended, the other two fingers bent down. Close to the Dhumar Lená, on the S., the rock has a perpendicular scarp of about 100 feet, over which falls a stream, and forms a beautiful cascade. Ascending the hill here, and following the bank of the stream for about half a mile, the traveller comes to the cave of Devi on the right bank. The excavation is small, and

has no beauty to boast of; the only figure being the mis-shapen, unfinished image of the goddess Devi. There is, however, a yearly Játra, or pilgrimage to the spot, and the fame of the miracles of this Deity is great. Consequently, steps have been cut down from the cave to the water, and pools have been dug in the bed of the stream, and among these the water dashes and whirls in a most picturesque manner.

Returning down the stream, several small caves are passed on both banks, each a cube of about 7 ft. In the centre is the Lingam: the right and left walls are devoid of sculpture, but the wall fronting the entrance has the bust of the celebrated Triad represented at Elephanta. The Elephanta bust being mutilated, it becomes possible to restore it from these designs, which are quite intact. The centre figure has a placid face; with one arm it holds the *málá* or rosary, with the other a cocoa nut. On both arms above the elbow there is a twisted ornament, intended probably to represent a snake. In the cap is the crescent moon attached by a braid. On the left side of the cap is a skull. The Jánwá or Bráhmanical cord, unlike that of the present day, is as thick as a rope. The right hand face of the triad has an impression of fury; the eyes starting, the mouth open, and the brow and cheeks corrugated. The right hand holds a dish, which may refer to Shiva's drinking the poison which was produced when the Gods and Asurs churned the ocean, or it may be the vessel in which Shiva caught the blood of Ratnásur, every drop of which on touching the earth produced a new dæmon. In this dish Colonel Sykes supposes rosin was placed and kindled to represent the God breathing fire, a characteristic of Shiva. The left hand holds the *Nág* or cobra. The left face is smaller and more feminine. The head-dress consists of the *Nág*, the head of the snake forming the top-knot. Both arms have bangles joined by a longitudinal bar, and like those worn by the women of Gujarát, which thus establishes the female sex of the figure. The right hand holds a mirror, the left a pencil or brush for applying collyrium to the eyelids. The bust is indubitably intended to represent Shiva, —in the centre face, in his ordinary character; and, in the other two faces, in his quality of Arddha-nárisha, half male, half female.

Returning to the *Dhumar Lend* and crossing the stream, two caves called the *Janwásá* are reached. The word *Janwásá* signifies the pavilion assigned by the father of the bride to the bridegroom, when he comes to marry his betrothed. There is nothing remarkable in these caves. The first has Vishnu in the Boar-incarnation, and three figures of Brahmá, Vishnu, and Shiva; the second has a few sculptures of Sevakas or attendants. Over the most N. of the two a stream falls, and forms a beautiful cascade.

A little to the S. is the cave called the *Kumhár Wára*, "the potter's place." This cave is sacred to Shiva, and Col. Sykes finds nothing to explain the appellation it has received. It may be either that earthenware vessels, so much used by the Hindús in their culinary and devotional operations, were really made here for the use of the priests and their followers. Or there may be a reference to Shálivahan, who is said to have been a potter, and to have made figures of men, horses, and elephants, into which he infused life, so that he thus raised a large army, and became master of Hindústán.

The *Taili ká Ghaná*, "Oilman's Mill," comes next. A hole sunk in the floor, resembling the mill used by oilmen, has, doubtless, caused the cave to be so designated; but this hole is exactly similar to one in *Rávan ki Khai*, which is there said to mark the place of sacrifice. The Taili ká Ghaná is sacred to Shiva.

Ascending the hill there are three small caves called *Nil Kanth*, "Blue throat," a name given to Shiva from his drinking the poison produced by the churning of the ocean, and which stained his neck blue. These caves have no sculptures, but each has a Lingam, and in one of them the Lingam has a blue stain, whence probably the name given to the caves. This Lingam is a nicely polished stone of a nature different from that of the rock where the cave is formed. The

bráhmans send on a man to throw water over it, and then show the traveller his face reflected, for which he is expected to pay.

A little to the S. is *Rámeshwar*, "The Lord of Ráma," *i. e.* the Lingam, considerably below the level of Níl Kanth. The name is borrowed from a group supposed to represent the marriage of Ráma and Sitá. This cave is 90 ft. by 26 ft. 6 in., and is highly elaborated: a recess, in which is the Lingam, is not included in the measurement. In the first compartment on the left of the entrance is *Kártik Swámi*, the god of war, with a goose at his feet. On his right is Rájá Dakṣha, the father of Párvatí, with a ram's head, his own having been cut off by Mahádev, on which Vírabhadra supplied him with that of a ram. The N. wall is entirely covered with figures, the centre group being supposed to represent the nuptials of Ráma and Sitá; Sir C. Malet calls it the marriage of Rájá Janaka, Sitá's father. Colonel Sykes is inclined to think it is the marriage of Shiva and Párvatí, as the chief male figure has three eyes, a characteristic of Shiva, and as, in adjoining compartments, various conflicts of that God are portrayed, and his *gaṇa*, or retinue, fill a narrow slip which extends the whole length of the wall, at the feet of the principal figures. Seven figures at the E. end of the N. wall are remarkable as having their heads shaven up the middle, leaving a sort of crescent above the ears. This is a tonsure quite dissimilar to that of the Hindús. In the first compartment on the right of the Lingam, is Bhaváni, as she appeared when she slew *Maheshásur*, "the buffalo dæmon," in honor of which event the Dasahrá was instituted. In the second compartment, on the right of the Lingam, Rávana, with ten heads and numerous arms, is lifting Kailás with Shiva and Párvatí upon it, and endeavouring to remove it. An ass's head peeping out from among his other ten is, perhaps, intended to convey a sneer at the futility of his efforts. In the first compartment on the left of the Lingam, Shiva and Párvatí are playing at *chausar*, the Hindú dice. The shake of Párvatí's hand, with extended thumb and fingers, indicates unsuccess or denial. Shiva's face is calm, and he is about to throw with his inner right hand. The *gaṇa* below are playing pranks—one bites the tail of the bull Nandi, another seizes his leg, another holds a fellow attendant on his back by the heels. Two other compartments on the left show Bhairava preparing to kill the dæmon Siwásur Sonásur, which he did at the village of Sonári, near Karwalla, in the Dakhan. The S. wall exhibits seven females seated on a bench, each with a child in her arms. At one end is Ganesh, at the other Bhairava. These figures are called the Nau Rátrí, "nine nights;" the seven females, representing the seven principal goddesses, are multiplications of Devi. Underneath each goddess is the Wáhan, or vehicle of her husband. The group are supposed to be engaged in a *hóm*, or sacrifice. These nine deities are worshipped on the nine nights preceding the Dasahrá. In a compartment on the right of the entrance, at an angle with the S. wall, are three skeleton figures, and another on a level with them. A fifth figure stands in the air. These are supposed to represent the miser and his family with a thief stealing his money. The supposed thief is flying in the air with a purse or bag for betel in his hand. The principal skeleton is armed with a crooked knife, while the others cling round his knees. As this group is only found near the Nau Rátrí in this cave, in Kailás and in Rávan kí Khai, it perhaps represents the purchase of a mortal for the sacrifice, in which case the figure in the air is a minor deity sent with the money, or the figures may be Rákṣhasas, or devils, who gorge themselves with the blood of victims. The pillars which support Rámeshwar cave are singularly elegant.

Ascending the hill from Rámeshwar three small caves are reached immediately above Kailás. They are seldom shewn to visitors. Each has a Lingam, and over the door of the first, Lakṣhmí is sculptured with elephants pouring water over her. The second and third

have each a bust of the triad, behind the Lingam.

The next cave is *Kailás*, or "Mahádeva's heaven," a work which competent judges have pronounced to be second only to the pyramids in grandeur. To give a sufficient idea of the magnificence of this edifice, which surpasses all others at E'lúra, it will be requisite in the first place, to mention the measurements of the work in the gross. The excavation has been carried back into the rock to the depth of 401 feet, measuring from the foot of the hill to the back of the E. colonnade, but from the wall across the area, in which is the doorway, it is only 323 feet. The extreme breadth is 185 feet, corresponding to the length of the E. colonnade, which runs due N. and S. Within this area stands a conical pagoda 100 feet high, with a noble portico, above which is a music gallery, five large chapels surrounding the adytum, and a spacious court bordered by three magnificent colonnades. On either side of the base of the portico are three elephants facing outwards. Gigantic columns support the *naubatkhánah*, or music gallery, and immediately opposite to the entrance is a figure of Lakshmí, the wife of Vishnu, in a sitting attitude, with two elephants by her side, and two standing on their hind legs and pouring water from vessels grasped in their trunks, over the Deity. In the outer wall of the portico are niches, with gigantic figures of doorkeepers.

On reaching the figure of Lakshmí, the passage opens to the right and left into the area. Facing these openings are two stone elephants of the size of life, more or less mutilated. About 30 feet beyond them are two obelisks most beautifully carved, 41 feet high and 11 feet square. Between these obelisks is the chapel of Nandí, with the figure of the bull, which is not large, and rather disfigured. About 30 feet further is the great pagoda, which is covered with sculptured figures from the summit to the base, both within and without. The hall of this pagoda is 66 ft. 4 in. by 55 ft. 8 in., and varies in height from 16 ft. 6½ in. to 17 ft. 10 in. It is supported by 16 pillars and 22 pilasters. The pillars run in right lines, but are discontinued in the middle of the hall, leaving an open space. There are five entrances to the hall, three from the W., N., and S., 12 ft. high by 6 ft. broad, respectively, with sculptured Dwárpáls, and two from the E.

On the side nearest the portico are two flights of stairs, one at each corner, for ascending to the top. In the centre of the ceiling, according to Col. Sykes, Lakshmí Náráyana is sculptured, but as Lakshmí is the name of the goddess, the wife of Náráyana or Vishnu, there seems to be some inaccuracy in the account here. The adytum, in which is the Lingam, opens out of the great hall of the pagoda. The pillars in the great hall are in four rows, and not above four of them are of the same workmanship. The shafts are elaborately carved, but the capitals are quite plain, and the roof between them is carved so as to represent great beams, crossing and resting on the capitals of the pillars. The pillars themselves are of a vast and disproportionate circumference, and this, and the dimness of the light, which renders vision very indistinct at first, combined with the lowness of the ceiling, give the idea of an immense and crushing weight being superincumbent, so that there is a disposition on entering to crouch down. On each side of the centre of the great hall are porticoes, their roof supported by pillars resting on elephants. In the N. face of the basement of the portico, the exploits of the Pándus are sculptured. Bhímah and Arjuna appear fighting in chariots. On the S. face of the basement the wars of Ráma are represented, and Hanumán is seen sitting on his tail, which bears him up higher than Rávana on his throne in Lanká. At the back of the adytum is a balcony or open gallery, and beyond, the five chapels all sculptured in the same manner. The outside walls are carved in panels with grotesque and obscene figures, and all these edifices are supported on elephants and tigers placed alternately. Between the scarp of the rock and the temple is an open space, varying from 22 ft. to 36 ft. In the N., E., and S. scarps are colonnades, consist-

ing of a single row of pillars in front, with corresponding pilasters at the back, and, between the pilasters, figures of Shiva or Vishṇu.

The *N. Colonnade* has 16 pillars and 15 pilasters. The sculptures begin between the third and fourth pilaster. At the third pillar a partition wall with a doorway crosses the colonnade. Measuring through the doorway the length is 175 ft.; the breadth, including thickness of pillars in front, 11 ft. 2 in.; the height from 14 ft. 8 in. to 15 ft. The first design on the left is Rávana cutting off with a sword his tenth head in honour of the Lingam, while nine heads which he has already severed are seen garnishing that emblem. Shiva, gratified by this devotion, promises Rávana a boon, and he asks for universal dominion, immortality, the Lingam and Párvatí. In another place he is seen carrying off his gifts, while Vishṇu, in the form of a bráhman, meets him, and recovers by a stratagem the too precious rewards. The next compartment represents Párvatí abandoned by Rávana endeavouring to recover her lost purity by worshipping the Lingam. The next shews Shiva and Párvatí in Kailás. The god turns his back on his wife in consequence of her pollution by Rávana. Kártikeya, son of Shiva, follows, and then Párvatí listening to a male figure reading sacred books as part of her purification. After this comes the Rishi Muchkund, who is perhaps the figure reading in the preceding design. In the next, Párvatí has her arm entwined in Shiva's, who appears to be exhorting her. In the next, Shiva and Párvatí appear reconciled, the god throwing his arm over his wife's shoulder. In the next Shiva and Párvatí are seated, and he appears to be interrogating her with uplifted forefinger. She is shaking her hand, with the fingers open, in token of denial, as is the wont of Hindú women at the present day. In the next, Shiva stands erect with the cobra in his left hand. In the twelfth compartment a bráhman is worshipping the Lingam and is surprised by a figure who, having slipped a chain round his neck, is attempting to strangle him; but Mahádeva, issuing from the Lingam, rests one foot upon it, and with the other kicks the assassin, at the same time transfixing him with his trident.

The *E. Colonnade* has 18 pillars, 20 pilasters, and 19 compartments. It is 185 ft. long, 13 ft. 1 in. broad, and 14 ft. 10 in. to 15 ft. high. In the first compartment Shiva and Párvatí are standing. He lays his hand upon one of hers, and is supposed to be promising that no penance of his votaries shall make him part with her again. Brahmá seated is witness of the pledge. In the next Shiva appears as Vírabhadra. With one arm he holds Ratnásur on a spear, while another grasps a dish to receive the blood of the dæmon, for every drop, if it reached the earth, produced fresh dæmons like himself. In the next, Sadáshiva with six arms stands in a car drawn by four horses. He is said to have changed the four Vedas into steeds, seized the chariot of the sun, and with Brahmá as his charioteer, rushed to the attack of the dæmon Tripurásur. Shiva and Párvatí appear next, seated. Next comes a four-armed figure, called by some Kártikeya, but thought by Colonel Sykes to be Vishṇu. This is followed by Vishṇu in the Narasingh Avatár. With the 7th compartment begins the series called the Bandíkhánah or "prison," the gods being shewn as the captives of Rávan; in this Brahmá is chained. In the 8th compartment Shiva is in like plight; in the 9th, Vishṇu; in the 10th, Shiva stands holding the cobra, unchained; in the 11th, Brahmá is seen with three faces; in the 12th, a figure called Mahádev. From the 13th to the 19th compartment the eight Bhairavas, or manifestations of Shiva in his terrific character, are delineated. 1st, Bhairava; 2nd, Bhúpál Bhairava; 3rd, Baltuk Bhairava, with a trident in the left hand; 4th, Siddhiyogní Bhairava, with the same; 5th, Nauyogní Bhairava, with the trident in the right hand, the left resting on the head of a female; 6th, Kapál Bhairava; 7th, wanting; 8th, Kál Bhairava.

The *S. Colonnade* has ten perfect pillars, and three others broken by a fall of the rock, and twelve compartments. It is 110 ft. long. In the 1st

compartment is Shiva as Arddh-Núrí, or "Half-Female;" in the 2nd he appears in his usual form. Next comes a four-faced, four-armed figure, called Brahmá by the bráhman guide of Colonel Sykes, but thought by him to be Vishnu. Vishnu in the Narasingh Avatár comes next. In the 5th compartment, Sheshaya Bhagaván, that is Náráyana, is represented on the eternal serpent Ananta, whose seven heads canopy the god. From Náráyana's navel springs the lotus on which Brahmá is seated. In the 6th compartment Krishna is shown attending the herds in Braj; the cattle are well represented. In the 7th, Vishnu appears in the *Báman* or Dwarf Avatár. Bali offers him an urn of pearls, which he refuses, and demands three strides of land, which Bali promises on his life. Vishnu is then shown in his proper form, making a monstrous stride. According to the legend, he fixed one foot on earth and one on heaven, and with a third thrust Bali down to Pátál, or hell. In the 8th compartment, Vishnu is seen mounted on Garuda; in the 9th, in the Varáha, or Boar Avatár, holding up the earth on his tusks; in the 10th, as Krishna, he holds the great serpent Kálí by the tail, and tramples on its body; in the 11th, he is Balají, who slew Indrajít, the son of Rávan. The last compartment exhibits Anna Púrná, an Avatár of Párvatí. The rear right hand holds the Jút Málá; the front right hand, a lotus inverted; the rear left hand holds something like a horn; the front left hand is open with the finger downwards. Anna Púrná is the Ceres of Eastern mythology, and not improbably the Anna Perenna of the old Romans. These compartments are from 8 ft. to 9 ft. high, and from 4 ft. to 5 ft. broad. Further down the S. scarp towards the gateway, in a long narrow cave, are the Nau Rátrí, already described. Close by is an arched excavation, with a ribbed roof and pillars, which, from the presence of the Lingam, is evidently a Bráhmanical work, and shows that arched excavations are not exclusively Buddhist, as some have thought.

In the scarp above the N. Colonnade of Kailás is *Lanká*, a cave sacred to Shiva. It is 106 ft. long and 72 ft. broad. The ceiling is flat, and supported by 32 richly carved pillars and 8 pilasters. In a large central compartment, Brahmá, Vishnu, and Shiva stand side by side; in others, Vishnu and Shiva are represented in various Avatárs. In the scarp above the S. Colonnade of Kailás is the cave called the Pír Lanká, the communication with which from Kailás was by a bridge of rock, which has fallen down.

Before the entrance to Kailás is a Muhammadan building, a square room with a cupola. A few paces S. of it is a large terrace, raised 5 ft. or 6 ft. with a Pípal tree growing out of it. The bráhmans say that Aurangzíb was punished by the gods with the loss of his wife, for desecrating these caves and blackening them with fire, and to appease the divine wrath he built the room. They add that his son died next, and that he then built the terrace; and that his favourite horse then dying, he built up the doorway into the temple, which was once vast, but has been built up into a common-sized modern door.

Ascending the hill a few steps S. of Kailás, the cave of the *Das Avatár*, "Ten Incarnations," is reached. This cave has two stories, but in the lower there are no sculptures. Those in the upper cave, which is 102 ft. long by 98 ft. broad, and from 11 ft. 4 in. to 12 ft. high, are in such high relief as to be almost statues. The figures are all in recesses round three sides of the cave, the fourth being open to the light. The following is a list of the personages represented, each, or each pair, occupying a separate recess:—Vírabhadra; Shiva; Shiva and Párvatí; Shiva and Párvatí, his hand placed over her shoulder; Rávan crushed in lifting Kailás; Shiva issuing from the Lingam; Shiva and Párvatí, with five human heads at their feet; a gigantic Ganesh; Sítá holding the *sítá phal*, elephants pouring water over her; Kártikeya; Vishnu in the Narasingh Avatár; Shiva in his chariot, having shot the arrow which slew Tripurásur; Vishnu; Vishnu on Garuda; Sheshaya Náráyan, with the lotus growing from

his navel, and Brahmá seated on it; the Varáha Avatár; the Báman Avatár; the Narasingh Avatár. There are 48 pillars, each 3 ft. 2 in. square, and 22 pilasters in the upper cave of Das Avatár.

Rávan ki khai, "Rávan's ditch," comes next, and is small but highly finished. The first figure on the left of the entrance is Bhágeshwarí Bhaváni; second, Lakṣhmí bathed by elephants; third, the Varáha Avatár; then Shiva, Gangá, and Gauri; Shiva and Párvatí with *gana*, and along the N. wall the Nau Rátrí. On the right of the entrance is Devi slaying the Maheshásur; second, Shiva, Párvatí, and Ganesh; third, Shiva girded with the *Nág*; fourth, Rávan shaking Kailás; fifth, Vírabhadra.

The next cave, *Tín Thal* or *Tín Lók*, ("Three stories," or "Three worlds"), is said by Col. Sykes to be a Buddhist cave. The lower story, or Pátál, is 115 ft. long by 41 ft. 6 in. deep, and but 11 ft. 8 in. high. There is here a large figure of Ananta, and two sitting figures of Angari and Adináth, which almost touch the ceiling. Here, too, are cisterns containing an abundant supply of very fine water. The ascent to the second story is by 24 fine stairs. Half way is a recess 25 ft. by 20 ft. 6 in., with a gigantic figure of Kuvera. The second story consists of a large room 114 ft. by 82 ft. 6 in., and 12 ft. 4 in. high. At each end of this room are four small apartments and a recess 16 ft. deep, with a colossal figure of Lakṣhman, half brother of Ráma. Other 24 stairs lead to the upper story, which, with regard to the variety of rich sculpture, its massive pillars, the polish of the stone and its state of preservation, is perfect. It is 112 ft. 6 in. by 72 ft., and from 13 ft. 7 in. to 11 ft. 7 in. high. It has 50 pillars and 14 pilasters. In the grand recess is a gigantic figure seated, its legs doubled up so as to show the soles. This is called by the brahmans, Rám Chandra. All round are females seated on the lotus. The Dwárpáls are represented with their arms folded and without weapons. The only figure on horseback, amongst thousands of figures sculptured at Élúra, is found on the staircase of Tín Lók. On the second pillar in the second row of the centre cave is a modern inscription in characters resembling the Nágarí, but which no one can decipher.

South of *Tín Lók* is the cave called *Dukhiya Ghar*, "House of Pain," from a figure said by the brahmans to be Vishwakarma, the architect of the gods, who having finished Tín Lók, commenced this cave, intending it to surpass all his former efforts, but cutting his finger, he was compelled to stop short. Colonel Sykes thinks the figure to be Buddh, in one of the four meditative attitudes.

The next cave is *Vishwakarma*, and is called by Europeans "The Carpenter's Cave." It is the only grand arched temple at Elúra. It is 80 ft. by 42 ft. 6 in., and 35 ft. high. The extreme depth of the excavation is 156 ft. There are 28 octangular pillars in two rows, and two pillars supporting a gallery over the doorway. The front of this cave is magnificently carved, principally with figures of men and women in pairs.

The last caves are the *Dher Wára*, or "Outcast's Quarter." A stream, the water of which falls over the front of one of these, divides them from the Vishwakarma. On the walls are frequent groups of the *Nau Graha*, or "Nine Planets," represented by nine figures seated in a square. All these caves were once chunamed and painted. According to the brahmans, this was done long after the original construction of the caves (for which they go back to a period beyond computation), by Rájá Élu, who is said to have lived 4750 years ago. The rock in which the caves are, varies in its nature considerably. Black and grey basalt is most abundant. Narrow veins of quartz frequently intersect the sculptures; and the hill is strewed with fragments of quartz and other silicious stones.

FROM JÁLNA TO AJAYANTÍ (AJUNTA), 55 M.

MILITARY AUTHORITY—Officer commanding Ḥaidarábád Subsidiary Force —*Sikandarábád.*

CIVIL AUTHORITY — Resident at *Ḥaidarábád.*

PLACES.	STAGES. M. F.	M. F.
From Kádirábád to Jálna		
Péta begins	1 0	
Ditto ends	0 5	
Tank	0 5	
× *n.*	0 7	
× Kandula *r.*	1 0	
× *n.* to Pipalgáon	4 2	
Máng Dewalgáon	1 1	
PANGRÍ	2 6	12 2
Wárí	2 1	
2 *n.* to Longáon	2 7	
Pípalgáon	2 6	
Palaskerah	1 4	
× *n.*	0 2	
Bará Nalní	3 5	
× Púrna *r.*	0 2	
CHOTA NALNÍ	0 1	13 4
Báranjalla	2 4	
Kodálí	3 3	
(*a*) × Khelná *r.* (Assye is close to this river)	0 1	
Babúlgáon	1 4	
× *n.* to BAIRI	2 5	10 1
Kahrah	1 2	
Dagháwárí	1 0	
Kotra	2 6	
Wákrí	1 0	
× Jewai *r.*	0 3	
Kokri	0 1	
ANWA	3 4	10 0
Kodah	1 1	
An ascent	1 6	
Descent	1 5½	
× Wágúr *r.* to Diggres	0 5½	
× *n.*	1 1½	
Rájuí	2 0½	
(*b*) × Wágúr *r.* to AJAYANTÍ, begins	0 5	9 1
		55 0

(*a*) *Assye.*—The three first stations are small hamlets. At the Khelná river, before reaching Bairi, is the village of Assye, the scene of General Wellesley's world-famous victory.

On the 23rd Sept., 1803, Wellesley, on reaching the village of Nalní, where he was about to encamp, learnt from his scouts that the armies of Daulat Rao Sindhia and Raghují Bhonslah, Rájá of Nágpur, were encamped on the Khelná river within 6 m. of him. The English general had, at a council held with Colonel Stephenson at Badnapur on the 21st, agreed that the forces under their respective commands should move separately, and attack the enemy on the morning of the 24th. Now, however, being apprehensive that the Maráthas would decamp if allowed a respite, he with great sagacity and decision resolved to attack them. He had with him about 4500 men, consisting of the 19th Light Dragoons, the 4th, 5th, and 7th Madras cavalry, detachments of Madras and Bombay artillery, the 74th and 78th Highlanders, a battalion of the 2nd, 4th, 8th, and 10th regiments of Madras N.I., and two battalions of the 12th. With these he prepared to encounter the Maráthas, of whom 10,500 were regular infantry, trained by De Boigne, supported by 100 guns, and who had besides 30,000 horse, and irregular infantry as numerous as their regulars. On ascending a rising ground to reconnoitre, the English general perceived this vast host extending in a line along the opposite bank of the Khelná river, near its junction with the Jewah. Their right consisted entirely of cavalry, and their left, formed of infantry and guns, rested on Assye. The English passed the Khelná at a ford beyond the enemy's left flank, and then formed, the infantry in two lines, and the cavalry, as a reserve, in a third line, the left wing being towards the Khelná, and the right towards the Jewah. The enemy changed position as the British turned their flank, and formed in two lines, one fronting the British, and the other at right angles to the first line, but the left of both resting on the fortified village of Assye. The Maráthas, as the British were forming, opened a heavy cannonade, which did terrible execution. The infantry piquets and the 74th suffered in particular, and when the officer commanding the piquets was told to advance, he replied that the guns were disabled and the bullocks killed, to which message the English general simply answered: "Tell him to get on without them."

While the 74th were suffering in this manner, a powerful body of Maratha

horse advanced to charge them, but were themselves met by the 19th Dragoons and the 4th Madras cavalry, who, passing through the broken ranks of the 74th, overthrew the Marátha horse, and rushed upon the infantry and guns beyond them. At the same time the English line advanced with the bayonet and completed the victory. Some loss was occasioned by the enemy's artillerymen feigning to be dead; and, after the British battalions had passed, rising and pouring in a fire in their rear. Eight of the old battalions of De Boigne, too, shewed much firmness, and re-formed after they had been deserted by their own cavalry. It was in charging one of these battalions that Colonel Maxwell, who commanded the English cavalry brigade, was killed. The English loss in killed and wounded amounted to 1566 men, more than one-third of the whole force engaged, for the horse belonging to the Peshwá and the Rájá of Maisúr, which accompanied General Wellesley, were formed at a distance across the Khelná, and had little or no share in the action. The Maráthas had 98 guns taken from them, and their killed amounted to 1200, while the whole neighborhood was filled with their wounded. Yádu Rao Bháskar, Sindhia's minister, was among the slain, and his prince and the Nágpur Rájá ignominiously fled soon after the battle began. On the English side the cavalry particularly distinguished themselves, and, as cases of individual heroism, those of Lieutenant Nathan Wilson and Sergeant Strange deserve record. Mr. Wilson continued to charge at the head of his troop after his arm had been shattered by a grape shot, and hung dangling at his side; and Strange rode out the day after he had been speared through the lungs.

Anwah is a considerable village. The road is good all the way to Ajayantí, though in some parts stony.

(*b*) *Ajayantí* (Ajuntá) is a village with about 300 houses and 5 shops. The word signifies "unconquerable," from Skr. *a.* "not," *jay* "to conquer." The caves are 6 m. to the N., in the face of the Ghát. As tigers and other beasts of prey are very numerous, it will be requisite for the traveller to go well armed. At the time of Lieutenant Alexander's visit in 1824, there was some danger from the savage Bhíls who inhabit this wild region, but at present there is no cause of apprehension on that score. There is a well built caravansera in the village or town of Ajayantí, which stands near the top of the Pass of the same name.

The road to the top of the Ghát is stony, and in the jungle on either side cairns may be remarked, the bushes round which are covered with rags, showing the spots where unfortunate travellers have perished by tigers. On reaching the summit of the Ghát, a magnificent scene displays itself. The vale of Khandesh extends at the foot of the Pass, stretching far into the blue distance, and enclosed by wooded mountains. Lakes and streams intersecting it in every direction, diversify its surface; and here and there the pointed top of the Hindú pagoda, or the white cupola of a mosque, gleam from among the trees. The traveller must here dismount, and lead his horse down a precipitous pathway to the left of the Pass, when he will find himself in a glen filled with the sweet-smelling *Khas-Khas* grass. At the *débouche* of this glen there is a mountain stream, along the banks of which lies the pathway to the caves, leading through low underwood, interspersed with trees and water-grass 15 ft. high. On one occasion three tigers were killed in this spot. The defile through which the caves are reached is remarkable for its beauty, winding among hills 500 ft. high, on which grow the *nim*, *pipal*, *mahwá*, *babúl*, and other trees. The scenery far surpasses that of the hills in which the Élúra caves are situated.

The caves here are excavated in horizontal strata of greywacke, with imbedded portions of quartz, approaching chalcedony. Blood-stones, in which the portions of jasper are larger than usual, may be picked up in a water-worn state, in the bed of the stream. Indurated felspar is also in abundance. On reaching the extremity of the defile,

the traveller comes to what is called the *sát kund*, or "seven falls," being a cascade of which the lowest fall is about 100 ft. high, the others together about 100 ft. more. Immediately below the fall, the ravine makes a sudden turn to the right, and it is in the perpendicular cliff, forming the outer side of the bend, and facing the ravine, that the caves are situated. The whole series extends about 500 yards from N. to S.E. The most ancient are those about 150 yards from the N. end, and lowest down in the rock, being not above 30 or 40 ft. from the bed of the torrent. From this point they gradually rise to the S. extremity, where they are from 100 to 150 ft. from the bottom of the glen, and are unapproachable, the pathway on the face of the rock, by which they were formerly accessible, having fallen. To the N. also, the altitude at which the caves have been dug increases to about 80 ft.

Mr. James Fergusson has pronounced the Ajayanti caves to be "the most perfect and complete series of Buddhist caves in India, without any admixture of brâhmanism, and containing types of all the rest." Following his arrangement, the caves may be numbered from 1 to 27, the first being the lowest down the stream, beginning at the N. end, and 27 being the last accessible cave at the S.E. extremity. All the 27 caves are *Vihdrahs*, or monasteries, with cells and flat roofs, except the 9th, 10th, 19th, and 26th, which are Chaitya, or Daghopa vaulted caves, without cells. The lowest down and most ancient are the 12th and 11th, of which the 12th is the plainest of the series, having no pillars, sanctuary, or any visible object of worship. The only ornament consists in seven horse-shoe canopies on each side, four over the doors of the cells, the other three merely ornamental. These canopies are very similar to those at Katak (Cuttack), and under them is a reeded string course found only at Katak and Kárlí. This cave is 36 ft. 7 in. square. There is an inscription on the inner wall, in a character slightly modified from that on the *Láts*, and written probably early in the Christian era. No. 11 is only 37 ft. 10 in. by 28 ft. 6 in. It resembles No. 12, but has four figures in the centre supporting the roof, being probably one of the earliest instances of the introduction of pillars for such a purpose. The sanctuary is unfinished. On the walls are antelopes, lions, and a boy praying, sculptured in the very best style of art, and evidently coeval with the Ganesha Gumpha at Katak. The walls have been stuccoed and painted, but the paintings are now scarcely distinguishable.

Nos. 10 and 9 are Daghopa caves, of which 10 is 94 ft. 6 in. deep, and 41 ft. 6 in. wide, while 9 is only 45 ft. by 23 ft. No. 10 has 29 pillars surrounding the nave, of which 13 are fallen. They are plain octagons without capital or base, and have been stuccoed and painted. The roof is ribbed, the ribbing in the aisles being of stone, and in the nave of wood, though only now the fastening pins and the footings for the ribs are left. The Daghopa is plain and solid, with only the square capital or tau on the top. Mr. Fergusson thinks it was once richly ornamented in wood, and had three umbrellas, as at Kárlí. The whole of this cave has been painted, though now only some figures of Buddha and his disciples are left. On the interior face of the cave, and very high up, is an inscription in the pure *Lát* character, which would give an antiquity of from 200 to 100 B.C. No. 9 has only 20 pillars surrounding the nave, of which 8 are broken; but there are four pillars at the entrance, of a different shape and more rich in detail. There are three inscriptions, probably of the second or third century A.D.

The 8th cave is merely a natural cavern devoid of interest.

No. 7 is a large verandah 63 ft. 4 in. long and 13 ft. 7 in. broad, with cells at the back like the Katak caves. Two porches of two pillars each project from the front line of the verandah, resembling those at Elephanta and the Dhumar Lená, at Élúra, and probably of the same date. There is also a chapel with two pillars at either end. To the left of the sanctuary are five cross-legged figures seated on the lotus, with a lotus

between each pair; on the right are two cross-legged and seven standing figures, the centre lotus of each series supported by figures with snake canopies. Within the sanctuary, on each side, are two large figures and one small, and two men sitting cross-legged holding chaorís. On the step are 16 cross-legged figures.

No. 6 is the only two-storied cave here. In the upper story are 12 pillars, octagons, with plain squares at top and bottom, and bold bracket capitals, not painted, but carved with figures of Buddha. This cave is 53 ft. square, and the aisles are 9 ft. wide. The lower story has 16 pillars, of which 9 are fallen.

From No. 5 to 1 are the most modern caves, dating from the sixth to the tenth century A.D. From 20 to 27 are also of about the same date. No. 5 is choked with mud. It is a square cave of no great dimensions. No. 4 contains nothing of interest. No. 3 is a very fine cave, one of the largest viháraha of the series. The colonnade in the centre consists of the unique number of 28 pillars, the pillars being in 4 ranges of 8 pillars each, counting those at the angle in each line. The pillars are bold octagons, 11 ft. in circumference. The hall is 91 ft. square; the aisles, 12 ft. 2 in. wide, which is also the width of the verandah. The bats lodge here in such numbers, and the acrid exhalations from their dung are so intolerable, that it requires great resolution to inspect the cave. No. 2 is a cave with 12 pillars, on which the paintings are tolerably perfect. There is a statue of Buddha in the sanctuary, and a chapel on each side of it. In the N. chapel are two fat figures, a male and female; and in the S. chapel two obese males. Cells line each side of the hall. No. 1 is very handsome, and the paintings are in fair preservation and extremely interesting. The hall is 64 ft. square, with 20 pillars, each 3 ft. in diameter, richly carved, with bracket capitals. The verandah is 98 ft. long, and there is a chapel at each end.

Returning now to the centre, No. 13 is a small cave with two cells, and devoid of interest. No. 14 is a large unfinished cave beneath it. Only the pillars of the verandah are finished. Within, the first line of pillars are hewn out, but left in the rough. No. 15 is a plain square cave, nearly filled up with mud and *débris*.

Nos. 16 and 17 are the two finest viháraha of the series. On the external faces are two long inscriptions. These caves date, probably, between the fourth and sixth century A.D. No. 16 is 67 ft. 6 in. wide, and 66 ft. 2 in. deep, exclusive of the sanctuary. Around the centre hall are 20 pillars painted with something like a Roman scroll, alternating with wreaths of flowers. The paintings in the great hall are very interesting, representing battles. The soldiers hold short swords like the Nipálese knife, and oblong shields. The architectural details are more elegant than in any cave in the series. No. 17 is called the Zodiac cave, and resembles 16, except that it is not so lofty, and the details are not so elegant. The paintings, however, are more perfect. It is 64 ft. by 63 ft., and has 20 pillars. On the right hand wall, as you enter, a procession is painted. Three elephants are issuing from a gateway, one black, one red, and one white. Flags and umbrellas are borne before them, and men with spears and swords make up the train. On the back wall is a hunting scene, in which a maned lion is a prominent figure. In the verandah are some curious paintings, especially a circular one, with eight compartments. Over the door are 8 sitting figures, of which 4 are black, and the rest each a degree fairer, the 8th being quite white and wearing a crown. Mr. Fergusson pronounces these paintings to be decidedly superior to the style of Europe during the age in which they were executed.

No 18 is merely a porch with two pillars. No. 19 is a Chaitya cave. It is only 46 ft. 4 in. by 23 ft. 7 in. wide, but it is remarkable for the beauty and completeness of its details. Seventeen richly ornamented pillars surround the nave, and above them a band with niches containing Buddha, standing and sitting alternately. The roof is ribbed in stone. The Daghopa has three stone umbrellas, rising till they touch the roof; in front is a standing figure of Buddha.

No. 20 is a vihárah 28 ft. 2 in. wide, by 25 ft. 6 in. deep, with two cells on each side. The roof is supported by advancing the sanctuary 7 ft. into the hall, with two columns in antis in front. By this arrangement an external colonnade is dispensed with.

Leaving No. 20, the traveller proceeds some distance along a narrow and dangerous ledge, and the heat radiating from the rock is terrific. No 21, which is reached after this passage, is 52 ft. 6 in. deep, by 51 ft. 6 in. wide. The paintings are almost obliterated, except on the left hand as you enter, where there is a large black Buddha, with red hair, attended by black slaves. There are, also, a number of females, fair as Europeans. The ornaments in this cave are executed in an inferior style.

No. 22 is but 17 ft. square, and has only two rough hewn pillars in front of the sanctuary, in which is a seated figure of Buddha with the legs down.

No 23 is an unfinished vihárah, with 12 pillars, and without paintings. It is 51 ft. by 51 ft. 8 in. No. 24 is half filled with mud, and is unfinished; but the details, where completed, are so rich as to leave no doubt that this would have been one of the finest caves had the design been fully carried out. Only one pillar has been completely sculptured; it was intended that there should be 20. The centre hall would have been 43 ft. square, and the whole cave 74 ft. square. The verandah is finished, but of the six columns three are broken. In this cave the whole process of excavation may be traced. It appears that the rough work was done with the pickaxe, and that stones were not regularly quarried, but the rock being a soft amygdaloidal trap, it was first cleared roughly with the pick, and then carved into pillars, etc. No. 25 is a small rude vihárah with 10 pillars. No. 26 is a vaulted, or chaitya cave, and decidedly the most modern of the series. It resembles No. 19, but is much larger, being 66 ft. 1 in. long, and 36 ft. 3 in. wide. The width of the nave is 17 ft. 7 in. Its sculptures are more numerous and minute than those of any other, but they are inferior in design and execution. The Buddha in front of the Daghopa is seated, with his feet down. The walls are covered with sculptures of Buddha and disciples. In the S. aisle is a figure 23 ft. long, reclining all its length, in which attitude Buddhists prepare to receive *nirvánah*, "beatitude." Above are many angels, one of them sounding vigorously a big drum. The fat figures with wigs, which serve as brackets, have here four arms. There are two inscriptions on the outside, one under a figure of Buddha on the left of the entrance; the other much broken, but more distinct, on the right, in the character of the 9th or 10th century, A.D.

No. 27 is a small square vihárah without pillars, unfinished, the sanctuary being only commenced. The front has completely crumbled away. There appear to be one or two caves beyond this, but the ledge having fallen they are quite inaccessible. It must be noticed, that the E. I. Company have wisely and liberally employed Capt. Gill for some years in taking copies of the paintings at these caves, which have already suffered much, and must in the course of time utterly perish. Several of these copies have been sent to England, and are now (1857) exhibited at the Crystal Palace, Sydenham. They have been much admired by eminent English artists. Although the chief subjects are undoubtedly Buddhist, yet some few are as indisputably Saiva. Several of the Buddhist paintings represent incidents that are related in the popular legends of the life of Buddha. Others delineate domestic manners and customs of singular interest. The dates are obviously diversified, but none probably are later than the third or fourth century of the Christian era, while others precede it by one or two centuries. In spite of what has been said, however, and what is generally believed, as to their connection with Buddhism, some may think that they really portray the history of Kṛishṇa. That deity is represented of a black or blue hue, and the introduction of soldiers, women, and elephants, is some ground for believing that the scenes relate rather to the seventh than the eighth incarnation of Vishṇu.

NÁGPUR.

Preliminary Information.

1. Boundaries and General Aspect of the Province—Divisions.
2. Historical Sketch—Castes—Employments of the Natives.

1. Boundaries and General Aspect of the Province—Divisions.

This province, lying between lat. 17° 15′, and 23° 5′, and long. 78° 3′, and 83° 10′, is bounded on the N. by the British territory of Ságar and Narmadá; on the E. by Sirguja, the British districts of Sambhalpur and Udaipur, and a large tract of unexplored country; on the S. by the Indrawatí river, a tributary of the Godávarí, and the hill Principality of Jaypur and the Ghâts, which skirt the collectorate of Ganjám; and on the W. by the territories of the Nizám. Its extreme length, from N. to S., is 368 m., and its greatest breadth, from E. to W., 278. Its area is 76,432 square miles.

In shape the province of Nágpur resembles a triangle, the base being the E. side in the direction of Bengál, and the other two sides running up to the apex a little beyond the city of Nágpur on the N.W. On the N. this tract of country is of a mountainous character, being traversed by spurs from the great Vindhyan range. No part of it, however, towards the W. has a greater elevation than 2500 ft. above the sea, though on the E. it rises above 3000 at Amarakanthaka, but it soon sinks into a plain, the average level of which is but 1050 ft. above the level of the sea, and is thus considerably below the summits of the E. Ghâts. The table land of the Dakhan, therefore, which towards the W. is in some places 3000, in others 2000, ft. above the sea, here sinks into a hollow lower than the hills which form its rim. The climate, as might be expected, is in these parts generally hot, close, and unhealthy. The slope is from N.W. to S.E., and the drainage is for the most part received into the Bay of Bengál, into which the two principal rivers—the Mahánadí, and the Wain Gangá, the latter falling into the Godávarí—flow. Of the unexplored country on the S.E., all we know is, that it is hilly, covered with jungle, and swarming with wild beasts.

The province of Nágpur has five principal divisions. 1. Sindhwára, or Deogarh above the Ghâts; 2. Nágpur, or Deogarh below the Ghâts; 3. Bhandára, or Wain Gangá; 4. Raipur, or Chhattísgarh; 5. Chanda.

2. Historical Sketch—Castes—Employments of the Natives.

Little or nothing is known of the ancient history of this country. Elliot, in his "Glossary" (357), says that it derives its name from the *Nág* races, who were Scythians, and who were so called from their having a snake (*Nág*) represented on their standard. The same authority tells us this people invaded India about 600 B.C. All this is mere conjecture. It is extremely improbable, or rather wholly unimaginable that any Scythian people should have had the particular serpent—the cobra—which alone is designated Nága, on their flag. If they had a common snake as their emblem, the Indians would not have called it Nága, but given it a generic name. Further, we know that

an old mythological legend of the Hindús makes Pátál, or Hell, peopled with a snake-race, and this legend either arose from the world-ancient tradition of the Fall, or was invented by the bráhmans after the Nága had become associated with their worship of Mahádev and Durgá, *i.e.* long after the supposed Scythian invasion. Finally, it would be strange if invaders should give their name especially to that tract of territory which, owing to its impenetrable jungles, and still more to its comparative worthlessness, has been of all parts of India the most exempt from invasion.

After the Muhammadan invasion of the Dakhan, inroads were made into the Nágpur territory, and, in time, parts of it, particularly on the N.W., were occupied; but Gondwána remained unconquered. One of Aurangzíb's generals, indeed, took prisoner the Gond Chief of Deogarh, and carried him to Delhi, where he was converted to Islám, and then permitted to return to his country. It was not, however, till the middle of the 18th century that permanent progress was made in subjugating the Gond tribes. In 1734, Raghují Bhonslé, descended from a family whose native village was Devúr, near Satára, and who were of the same name as that of the great Sivají, superseded his cousin Kánhují in the office of Sena Ṣáḥib Súbah. Sáhu Rájá, son of Sambhují, grandson of Sivají, and then the head of the Marátha nation, at the same time that he elevated Raghují to this high office, gave to him in marriage the sister of one of his own wives, of the great family of Sirké, and assigned to him the province of Berár.

Raghují soon showed himself to be one of the best Marátha generals. He plundered Katak, and made an incursion as far as Allahábád, where he slew Shuj'á Khán, the Súbahdár, and returned loaded with spoil. In 1740, Raghují, with a large army, invaded the Karnátak, and defeated and slew Dost 'Alí, the Núwáb, in the neighbourhood of the Dámalcheri Pass. He then left the army for some time, and went to Satára, to oppose the elevation of Balají Bájí Ráo to the office of Peshwá. Failing in this object, he returned to the Karnátak, and on the 26th of March, 1741, took Trichinápalli, and sent Husain Dost Khán, commonly known as Chanda Ṣáḥib, son-in-law of Dost 'Alí, to Satára, where he remained a prisoner seven years. Next year, Raghují led back his army to his own territories to support his Díwán, Bháskar Pant, in an invasion of Bengál; but the Peshwá, allying himself to Aliverdí Khán, the Subahdár of Bengál, attacked and defeated Raghují. In 1744, Raghují formed so powerful an alliance against the Peshwá, that he was obliged to concede to him the collection of revenue from Lakhnau, Patna, and Lower Bengál, including Bahár, and also the sole authority of levying tribute in the territory from Berár to Katak. On the conclusion of this treaty, Raghují despatched Bháskar Pant with 20,000 horse, to invade Bengál. Aliverdí Khán, on pretence of coming to an agreement with that chief, invited him and twenty of his principal officers to a banquet, where he put them all to death. Raghují Gackwár, who was left in camp, led back the discomfited army to Nágpur. Undismayed by this disaster, Raghují Bhonslé invaded Orissa, but was compelled by an insurrection of the tributary Gond Chiefs of Deogarh and Chanda to return. He quelled the insurrection, and annexed Deogarh and Chanda to his own dominions.

In 1749, Raghují sent his son Janojí with 10,000 horse to aid Názir Jang in his expedition into the Karnátak; and in January in the next year proceeded to Satára with 12,000 men, to confer with the Peshwá as to the successor to Sáhu Rájá, just deceased. On his recognising Rám Rájá, he received new grants of Berár, Gondwána, and Bengál. Returning to Nágpur, Raghují despatched his son, who had left Názir Jang, into Orissa, and in 1751 compelled Aliverdí Khán to cede the whole province to him, as far N. as Balasúr. In the meantime, Raghují himself was not idle, but made new acquisitions in Berár, and took the forts of Gáwelgarh, Narnalla, and Mánikdrug, with the districts dependent on them. He also laid the whole country between the Páin Gangá

and the Godávarí under contribution, drove out the Mughul posts, and established his own. In March, 1753, he died, and bequeathed to his eldest son, Janojí, the territories of a king.

The exploits of Janojí are scarcely worth chronicling. He had the good fortune to be absent from the terrible defeat of Panipat, where so many Maráttha chieftains fell. In 1763, he joined himself to Nizám 'Alí, against the Peshwá, and with his Muhammadan allies plundered Púnah, but shortly afterwards deserted them as they were crossing the Godávarí, and so occasioned their defeat, with the loss of 10,000 men. For this treachery he received from Raghunáth Ráo, uncle of the Peshwá and Regent, territory yielding £320,000 a-year. In 1766, the Nizám and the Peshwá formed an alliance, and compelled Janojí to restore three-fourths of the land he had received. In 1769, the same allies entered Berár, defeated and killed Náru Pant, Janojí's Viceroy, and plundered Nágpur. Janojí, on his part, carried the war into the enemy's dominions, and ravaged the neighbourhood of Púnah. Nevertheless, on the 23rd of March, 1770, he was obliged to agree to disadvantageous terms. He gave up the rest of the territory he had received for deserting the Nizám in the war of 1763, and submitted to pay a tribute of £50,000. This was called the treaty of Kankapur.

In May, 1773, Janojí died childless, and was succeeded by his only nephew, Raghují, whose father, Mudají, held the reins as Regent. In 1779, Warren Hastings despatched Mr. Elliot to Mudají, offering to form an alliance with him, and to aid him in becoming Rájá of all the Maráthas, an impossible and impolitic project. Mudají, sensible of his own want of claims, declined the alliance. In 1780, Hastings offered terms of peace to the Peshwá, through Mudají; but the Nágpur chief was already inclined to join his countrymen against the British, and Baillie's defeat happening just at this time, still more disposed him to avoid a connection with the foreigners. He therefore so managed the negotiations that they came to nothing. In the meantime he had despatched his second son, Chinnají, with 30,000 horse, into Katak. Hastings obtained the recal of this army, which a great authority tells us might at that moment have pillaged Bengál, and burnt the towns from Bardwan to Point Palmyras. The Governor-General, however, paid high for this concession, and for the aid of 2,000 Nágpur horse, which was to move with Colonel Pearce's detachment against Haidar 'Alí. He gave £160,000, or 50,000 rupees a month for the pay of the auxiliaries, and assisted Mudají in raising a loan of £100,000 more, and in reducing Garha Mandala.

In 1786, we find the Nágpur troops assisting the Peshwá in taking the fort of Badámí from Típú. In 1788, Mudají died. In 1796, Náná Farnavís made a treaty with Raghují very advantageous to the latter. In 1803, Raghují joined Sindhia in his war with the English, was present at the battle of Assye, and fled disgracefully from the field. On the 17th of December of that year, Raghují made peace, and ceded to the British the province of Katak and all his territory to the W. of the river Varada, and S. of the hills on which stand the forts of Narnalla and Gavelgarh. This was the treaty of Deogáon. On the 22nd of March, 1816, Raghují died, and was succeeded by his son Parsají, but he being of weak intellect, the government devolved upon his cousin, Mudají, commonly called Appa Ṣáḥib, son of Venkají Manya Bápu, who commanded at the battle of Argáon. Appa Ṣáḥib, in order to consolidate his power, made overtures to the English, and concluded a defensive alliance with them, by which he agreed to pay the field-charges of one regiment of cavalry and 6,000 infantry, and to maintain a subsidiary force of 3,000 horse and 2,000 foot. As soon, however, as he felt his power secured, he murdered Parsají, and engaged in intrigues with the Peshwá. The English, ignorant of the manner of Parsají's death, proclaimed Appa Ṣáḥib his successor, by the name of Mudají Bhonslé. On the 26th of Nov., 1817, Appa Ṣáḥib threw off the mask, and attacked the English at

Sítábaldí, an account of which battle is given elsewhere (see Nágpur). On the 15th of December, Appa surrendered and was reinstated; but being shortly afterwards discovered intriguing against the British, he was arrested and sent off to be confined in Allahábád. On the way he corrupted his guard of Bengál Sipáhís, and made his escape to the Mahádev hills, where he was joined by the celebrated Pindárí chief, Chítú, and subsequently threw himself into Asírgarh. This fortress was taken by General Doveton on the 9th of April, 1819, but Appa Ṣáḥib escaped to the Sikhs, while Chítú, having also fled from the fort, was devoured by a tiger. A grandson of Raghují was proclaimed Rájá of Nágpur, in succession to Appa, by the name of his grandfather. During the minority of this prince, the Nágpur territory was placed under the able management of the Resident, Mr. Jenkins, and, to use the words of Colonel Sutherland, "became comparatively a garden." In 1826, the Rájá having attained his 19th year, his territories were made over to him, except the tract the revenues of which were applied to the pay of the Contingent. In 1829, this tract was likewise given up to the Rájá, and in lieu of the Contingent, he agreed to pay a yearly subsidy of £80,000. In 1840, Appa Ṣáḥib died at Jodhpur, the Rájá of which place, Mán Singh, in accordance with the chivalrous feelings of the Rájputs, had refused to surrender the fugitive to the English. The English, to their honour be it said, respected the feeling which prompted the refusal; and, while they informed Mán Singh that he would be held responsible for the behaviour of his guest, forbore to enforce his extradition. On the 11th of December, 1853, Raghují, the last Rájá of Nágpur, died without issue, and his territories lapsed to the British.

The most remarkable people in these territories are the Gonds, who are the aborigines of the Ságar provinces and of Nágpur, and are not improbably the same as the Khonds of the N. Sarkárs. They are very black, short in stature, but thick-set and muscular. Elliot describes them as truthful, drunken, and superstitious. The two latter qualities they undoubtedly possess; their truthfulness is probably only a deficiency of invention. Human sacrifices were common among them before the strong arm of the British Government interposed. Spry accuses them of cutting the throats of the sick and devouring them. They have a language peculiar to themselves, unconnected with the Sanskrit, but probably akin to the Drávidian stock. Their country is covered with a dense jungle swarming with tigers and other beasts of prey, yet it is marvellous with what confidence and security they thread the forests. The fact is their step is noiseless, their dark color conceals them, and they are thoroughly acquainted with the localities. Thus, they avoid open glades surrounded with jungle, where the tigers resort to hunt the deer, and, in general, they move out only when the sun is hot. Yet, no doubt, numbers are destroyed by wild beasts. They are fond of rearing fowls, swine, and buffalos, and these last are no doubt a protection to them.

Gondwána has been thought by some to be the ancient Chedí, which was ruled by Sisupál in the time of Kṛishṇa. They identify Chandéri, his capital, with Chandaíl. In 1433, we find the Gond Rájá, Narsingh Rái, who is represented as powerful and wealthy, slain in battle by Hushang, king of Málwah, and his capital Kehrla taken. In 1513, the Gond chiefs formed a powerful confederacy against the king of Málwah. Akbar reduced the W. part of Gondwána, and the Maráthas, as has been already recounted, subjugated almost all the accessible parts. Much of the country, however, remains even yet unknown.

ROUTE 20.

JÁLNA TO NÁGPUR AND KAMPTÍ.

257 M. 1½ F. TO NÁGPUR; 267 M. 6½ F. TO KAMPTÍ.

MILITARY AUTHORITY to Varada river after Tuesa—Officer commanding Haidarábád subsidiary force—*Sikandarábád.* To Kamptí—Officer commanding Nágpur Subsidiary Force—*Kamptí.*

CIVIL AUTHORITY to Varada river after Tuesa—Resident at *Haidarábád.* To Kamptí—Resident at *Nágpur.*

PLACES.	STAGES. M. F.	M. F.
From *n.* on left of cantonment at Jálna to Pípalgáon	5 1	
Manga Dewalgáon	0 6	
× large *n.* to PANGRI	2 5	8 4
× *n.* to Asarkaira	4 0	
× 2 *n.* to Dongáon	0 7½	
× 5 *n.* to AKOLI	5 6	10 5½
× 3 *n.* to Timborní	2 5	
× *n.* to Sangí	2 4	
× Púrna *r.* to J'AFARÁBÁD, *t. o.*	1 6	6 7
Pípalkóta	2 1	
× Damna *r.* and 3 small *n.*	0 1	
Borkaira	4 2	
× large *n.* to WARUD	0 5	9 2
Sanjol	4 2	
× *n* to Pokhar	1 1	
Pakkaira	1 7	
Chándí	1 2	
× large *n.* to Chiklí	1 9	
Ditto PE'TA ends	0 3	11 0
Salúd	1 6	
Deothánah	2 6	
× Páin Gangá *r.* to Uttaradapét	1 2	
× *n.*	0 3½	
Ascend a hill	0 2½	
Daigáon	2 1	
Descend hill	3 6	
× *n.* to AMARAPUR	1 2	13 5
× Man *r.* and 2 *n.* to Torenwára	4 5	
Chíchapur	2 7	
Gate at the top of Lákhenwárí Ghát	3 7	
× 2 *n.* and Lindí *r.* to LAKHENWARI	2 3	13 6
× 3 *n.* to Ambé Taklí	4 4	
Re-cross Lindí *r.* and 2 *n.* to BOTA	2 7	7 3
Descend a hill	2 0	
Pass up the bed of *n.* to Loní	2 3	
× Man *r.* to Chicholí	2 2	
× 2 *n.* to WARAGÁON	3 6	10 3
× Nirguna *r.* and *n.* to Nakkasí	1 4	
Bara Koragáon	3 7	
Kalmajer	4 0	
× 2 *n.* to AKOLAH FORT *t. o.*	4 1	13 4
× Murna *r.* to Dásenpét	1 2	
Umrí	1 3	
× 4 *n.* to Khurdí	1 7	
× *n.* to Shísa	3 6	
× 2 *n.* to BHORGÁON	2 5	10 7
× 3 *n.* to Rhambapur	2 3	
× Katapúrna *r.* to KURANKAIR	3 7	6 2
× *n.* to Koragáon	3 1	
× 2 large *n.* to Chiklí	2 4	
MURTAZAPUR	3 1	8 6
Irpur	2 1	
× Khambé *n.* to Jatapur	2 3	
Manna	3 1	
× Umah, Korti, Bota, and Landí *n.* to KORAD	6 1	13 6
× 5 *n.* to Pichínágí	3 1	
× 3 n. to Gannúrí	2 2	
× 2 *n.* to BIALAM	2 5	8 0
× 2 *n.* to Kautah	2 2	
(*a*) × 4 *n.* and the Nandiní *r.* to Amráwatí, *t. o.*	5 2	
End of AMRAWATI	0 7	8 3
× 4 *n.* to Ráhadgáon	3 2	
× 3 *n.* to Bhorgáon	2 2	
× Bhor and Nand *r.* to Nandgáon	2 2	
× 2 *n.* to Sáwali	3 3	
× 2 *n.* to PIPALJIRAH	2 6	13 7
× Suru Gangá *n.* to Sewangáon	2 2	
× Ditto to Sindholah	2 1	
× Bhágal *n.* to Mojerí	1 9	
Taligáon	1 6	
Pengala *r.* to TUESA	2 5	10 7
Mandapur	3 5	
× Varada *r.* to Bishnúr	1 4	
× Pákalli *n.* to TALIGAON	4 4	9 5
× Ganeshpét *n.* to Baolí Ghát	2 0	

PLACES.	STAGES. M.	F.	M.	F.
Descend Ghát	1	3		
Descend a Ghát	1	7		
× *n.* to Sabandí	0	7		
SARWARÍ	3	6	9	7
× 5 *n.* to Kapṕí	2	0		
× 2 *n.* to Karinjáh	3	3		
Pass 2 hills and 4 *n.* to THÁNAGÁON	4	3	9	6
× 6 *n.* to KONDALI	12	0	12	0
× Jám *r.* and several *n.* to Ringnapuri	5	1		
× Sakdo *n.* to BÁZÁRGÁON	3	7	9	0
× several *n.* and Khirkí *r.* to Kanní	6	5		
Bahár	0	5		
× Woni Gangá *r.* and *n.* to KAIRI	2	1	9	3
× a hill and 4 *n.* to Takiya	3	0		
× 3 *n.* and the Kálápání *n.* to Wárí	3	5		
Rájá's Banglá	3	1		
× 2 *n.* to Karkao	1	1		
(*b*) × *n.* to NÁGPUR RESIDENCY, *p. o.*	1	0	11	7
			257	1½
Old Barracks	1	2		
× *n.* to a chaukí and bázár	1	2		
× 4 *n.* to Khaírí	4	7		
× *n.* to Kamptí (church)	2	0		
(*c*) KAMPTÍ (Main Guard). *p. o.*	1	2	10	5
			267	6½

There is nothing particular to be remarked until the traveller reaches the flourishing town of *Amráwatí*. The country is undulating, and in some places intersected with ravines. *Chikli* is a place with about 1000 houses. *Akolah* is a town surrounded by a stone and brick wall, with a lofty fort. At *Waragáon* supplies are scarce and dear. *Murtazapur* is a considerable town with 4000 houses. After *Korad* the road becomes indifferent, and passes through thick jungle.

(*a*) *Amráwatí*, prop. *Amaravatí*, "immortal," as the great entrepôt for the cotton of Berár, is likely to become one of the most important towns in India. The district in which it is situated has been made over by the Nizám to the British, and, consequently, the vexatious imposts and transit duties, which so long impeded and crippled the trade of the place, are at an end. It has, indeed, long been a flourishing commercial town, and most of the leading merchants in Upper India (see Thornton's Gazetteer), as well as those at Bombay, have their correspondents or branch houses here. Their agents traverse the cotton growing districts, and make advances of money to the cultivators, by which they secure the produce to themselves. Thus, when the crop is ripe for picking, the cultivator has, in general, nothing further to do with it. The capitalists have it picked under the superintendence of their subordinates, and it is then transferred to Amráwatí, where large warehouses are open to receive it. It is then cleaned and repacked for exportation, either from Bombay or Calcutta. It is easy to see that this system has its faults. The cultivator is kept poor and impoverished, and has not the capital to use means for improving the growth. If he is employed to pick the cotton, as must often be the case, he has no interest in its being clean and in good order, his bargain being already concluded. We may look, however, for great improvements, now that the whole country is in the possession of the English Government. What Amráwatí may become may be inferred from the amount of its trade under all its disadvantages. Statistical information is wanting, but a single fact may be quoted as to its commerce. In 1842, a single merchant despatched thence to Calcutta 100,000 bullock-loads of cotton.

Water is deficient at Amráwatí during the hot season. The soil is black. There were here several remarkable Buddhist sculptures surrounding the base of a hillock, no doubt the site, and possibly the remains, of a Tope. They were first noticed by Colonel Mackenzie. Several specimens were brought away, and so rescued from the destruction caused both by the villagers and Company's officers, who used the slabs uncere-

moniously for building materials. Some were deposited in the Calcutta Society's Museum; but several of very elaborate execution are preserved in the Museum of the East India Company.

There is nothing of interest on the route between this and Nágpur. The road is in general hilly and stony, and in some parts narrow.

(*b*) *Nágpur*, "Snake city," from Skr. *nág*, "a cobra," and *pur*, "town," is the capital of Gondwána. It is 930 ft. above the level of the sea, but this elevation is owing to its being situated in the table land above the Ghâts, for, as compared with the country of which it is the capital, it lies low. It is, in fact, built in a low swampy hollow, unhealthy by nature, and even more so through the negligence and filthiness of its inhabitants. It is, including the suburbs, which are extensive, about 7 m. in circumference, and contains about 115,000 inhabitants, of whom, more than half live in thatched huts. These huts are interspersed with a vast number of trees, which intercept the air, and increase the unhealthiness of the place. The town lies on the N. bank of the Nág river, a small stream which falls into the Kanhan some miles to the E. About a mile due W. of the town, are the two hills of Sítábaldí, where the celebrated action—named after the place, the battle of Sítábaldí—was fought. In close proximity to them on the W. is the Residency. Due E. of them, and between them and the town, is a tank about three-quarters of a mile long, and 400 yards broad, called the Jam'a Táláo, surrounded by the Péta, or suburbs, and a few hundred yards to the E. of it is the wall of the city, properly so called, about 3 m. in circumference, but very imperfect. Towards the centre of this, is the old palace of the Rájás, and more to the E. the old fort.

The Palace is a large tasteless stone building encrusted with mean huts, which have been reared against its very walls. The grand entrance is on the N. side. There are some finely-carved black wooden pillars, 30 ft. high, supporting the portico and the principal courts; but the grand entrance itself is choked up by an unseemly pile of stables and workshops. These were happily burnt down in 1845, but the Rájá, with the obstinacy of his race, insisted on their being rebuilt, brick for brick, in the same objectionable locality. There is a row of fine houses extending in a line due E. from the palace, but the way to them is obstructed by a foul open sewer, across which the Rájás and their families have for generations passed by stepping-stones. The houses of the great nobles look into this ditch, and some of the chiefs have not failed to pay the penalty of residing in such a neighbourhood, being martyrs to cutaneous diseases. N. of the fort extends the suburb, in which are three small tanks. On the S. bank of the Nág river are the Imámbárah, and a suburb called Náráyan Ráo Vakíl Ká Pét. About three-quarters of a mile to the S.E. of this suburb is the Sukhí Darah garden; and in this spot, between the said garden and the suburb, on the 16th December, 1817, General Doveton defeated the forces of Appa Ṣáḥib, Rájá of Nágpur. The W. gate of the fort is called the *Jam'a darwázah*, and here General Doveton, after three days' battering, on the 23rd of December, attempted to storm, many of the troops of the Rájá, particularly the Arabs, having thrown themselves into the town after their defeat on the 16th. In spite of the gallantry of the troops, the attempt to enter the city failed, with the loss of 2 officers and 53 men killed, and 14 officers and 216 men wounded.

The action of Sítábaldí, fought on the 26th and 27th of November preceding General Doveton's operations just mentioned, was one of the most glorious in the page of Indian history. The English force at Nágpur consisted of a brigade of 2 battalions of Madras Native Infantry, the 1st battalion of the 20th Regiment, and the 1st of the 24th, both much reduced by sickness; 2 companies of Native Infantry, forming the Resident's escort; three troops of the 6th Bengál Cavalry; and four 6-pounders, manned by Europeans of the Madras Artillery: in all 1,350 men, commanded

by Colonel Hopeton Scott. The Marátha army numbered about 18,000 men, of whom 3,000 were Arabs, with 36 guns. The Sitábaldi hills, which the English had chosen for their position, were naturally very strong. Two eminences, N. and S. of each other, and due E. of the Residency, are joined by a broad saddle about 300 yds. long. The N. hill being almost a cone, could only cover a few men with two guns; but the S. eminence had been used as a Muhammadan burying ground, and, being flat at top, could hold one or two battalions in column. It was accordingly occupied by the main force, while 300 men of the 24th Regiment, under Captain Sadler, occupied the conical hill to the N. The cavalry, under Captain Fitzgerald, held the enclosures surrounding the Residency, behind and partly to the right of the S. hill. A village of the Arabs skirted the bottom of the N. or lesser hill, and the gathering of the Arabs there grew so menacing that Col. Scott thought it requisite to post sentries close up to it on the evening of the 26th. The Arabs remonstrated against this measure, but the English commander informed them that it was a military precaution which had become indispensable, and that the sentries could not be withdrawn. On this the Arabs opened a fire of matchlocks and drove in the picquets. A severe action then began, and a sharp fire was kept up on both sides throughout the night.

At daylight the Arabs had got their heavy guns into position, and recommenced the attack with a heavy cannonade and volleys of musketry. By this time the 1st battalion of the 24th had suffered so severely that it became necessary to reinforce them with 50 men of the 20th Regiment. At five a.m. this force was again so crippled that the remains of the 24th Regiment were withdrawn, and their place taken by the Resident's escort. At the same time, the lower part of the hill was abandoned, and only the very summit retained, a breastwork of grain bags being formed to shelter the defenders. At nine o'clock some confusion was created by the explosion of a tumbril, and the Arabs, who had formed under cover of a deep quarry, which allowed them to get within 30 yds. of the English unseen, charged sword in hand, and carried the N. hill or lower eminence. At the same time they forced their way into the huts of the British troops, and the cries of their women and children reached the ears of the Sipáhis. The grounds of the Residency were also now attacked, cannon were brought to bear on the enclosures, and the enemy's cavalry, in masses, threatened to break in.

At this desperate moment the courage and judgment of one man saved the English force from total destruction. Captain Fitzgerald had repeatedly requested permission to charge with his cavalry, and had been as often refused. He now sent once more to ask Colonel Scott for leave, and was answered, "Tell him to charge at his peril!" "At my peril be it," said Fitzgerald, and instantly gave the word to advance. As soon as he got clear of the enclosures, he formed his men and made a furious charge upon the main body of the enemy's horse, which melted away before him, as an eye-witness said, "like a thread in the flame of a candle." He took 2 guns which the Marátha cavalry had with them, overthrew and cut to pieces a body of infantry drawn up near them, and came back to the Residency with the captured guns in triumph. The English troops on the hill were spectators of this brilliant charge, which they acknowledged with repeated huzzas, and, glowing with enthusiasm, rushed down upon the lower hill to recover it from the Arabs. It fortunately happened that at this very moment a magazine of the Arabs exploded, and threw them into confusion. Before they could recover, the English troops were upon them, and swept them headlong down the hill, capturing two guns which they spiked. In a short time the Arabs rallied at the foot of the hill, and were preparing to charge up it again, when they were broken by a troop of cavalry under Cornet Smith, which, passing round the base of the hill, took them in flank and dispersed them. The English infantry now advanced, drove the enemy

from the surrounding huts, and by noon the contest was over, and the British arms were crowned with complete success.

Our loss was 333 killed and wounded, according to Hamilton and Grant Duff; 318, according to Fitzclarence; and 367, according to Blacker. Mr. Sotheby, first assistant to the Resident, a very promising civilian, Captain Sadler and Adjutant Grant of the 24th, Lieutenant Clarke of the 20th, and Dr. Nixen were killed, and 11 European officers were wounded. It is remarkable, that in the description of this memorable battle, there should be the most pointed discrepancies between those from whom the greatest accuracy might have been expected. The accounts of Colonels Blacker and Fitzclarence have been here followed. On the other hand, Grant Duff and several others maintain that it was the S. hill that was taken and not the N. In the same way, Grant Duff allots but one 6-pounder to the defence of the hill which was carried by the enemy, while Fitzclarence gives two. The difference in the statements as to loss has been already noticed.

(*c*) *Kamptí.*—After the treacherous attack of the Rájá of Nágpur on the English troops at Sítábaldí, it was resolved to occupy the neighborhood of the capital permanently with a subsidiary force. At the close, therefore, of the Marátha war of 1817, a cantonment for such a subsidiary force was formed close to the Residency at Nágpur, at the foot of the Sítábaldí hills. This situation, however, was found so unhealthy, that in a few years it was abandoned, and Kamptí was selected in its stead. The cantonment extends about 4½ miles on the right, or S. bank of the river Kanhan (Kunnan of Top. Reports). The river flows tortuously from W. to E., and falls into the Wain Gangá, near Bandaola, 54 miles below Kamptí. It rises in a range of hills 120 miles N.W. of Kamptí. On the extreme W. are the race-course, the artillery exercise ground, and the European horse artillery lines. Proceeding E., the next buildings are the barracks for European infantry, calculated to hold 1,000 men, lofty, and situated on high ground. N. of these are the lines of the Gun Lascars, and E. of them the Native infantry lines, for most part on elevated ground, and the officers' quarters, the best to be found throughout the Madras Presidency. Next comes the bázár, which is of considerable extent, with many shops of Párśis, well supplied with European stores. S. of this, is another race-course and the brigade parade-ground; and at the E. extremity of the cantonment are the cavalry lines. The climate of Kamptí is remarkable for the extremes of heat and cold. During the cold season, that is, from the 20th of October to the middle of March, the mean temperature in the house is 68°, and at sunrise, outside, the thermometer sometimes falls to 36°. In the hot season, from the middle of March till the 10th of June, from 12 to 4, p.m., the heat is generally from 96° to 104° in ordinary houses. In the rainy season which succeeds, the heat is less oppressive. Gardens are cultivated with great success at Kamptí. Among fruits, oranges are especially to be mentioned, being of a superior kind here. When the late Rájá was questioned by the Resident with respect to the products of the country, in order that the best might be transmitted to the London Exhibition, he said, "My country is famous for oranges and *pán*," *i.e.*, the betel leaf; a pregnant saying, which might be interpreted, "Nature has not been niggardly, but man has done nothing here."

CEDED DISTRICTS.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.

This division, lying between lat. 13° 12′ and 16° 19′, and long. 75° 44′, and 79° 48′, is bounded on the N. by the Tunga Bhadra river, which separates it from the Niẓám's dominions; on the S. by the N. division of Arcot and part of Maisúr; on the W. by Maisúr; and on the E. by the Collectorates of Nellúr and Guntúr. In shape it may be described as a triangle, having the base towards Guntúr, and the other two sides running up to an apex a little beyond Ballári on the N.W. The whole province forms part of the table land between the E. and W. Ghâts, and slopes from the W. and N.W. towards the S.E.; the elevation of Ballári being 1,600 feet above the sea, and the average elevation of the plain to the E. of Ballári and Gutti 1,182 feet. Karnúl again, to the N. of Kaḍapa, has an elevation of about 900 feet, which sinks in the E. parts of Kaḍapa to about 500 feet.

The Ceded Districts are, in the first place, divided into three Collectorates—Ballári, Kaḍapa, and Karnúl. Karnúl is not at present included in "the Regulation Districts." Ballári collectorate is bounded on the N. by the Tunga Bhadra river, which separates it from the territory of the Niẓám; on the E. by Kaḍapa and Karnúl; on the S. by Maisúr; and on the W. by the Tunga Bhadra, dividing it from the S. Marátha country. The general aspect of this region is bare and arid, there being no forests and but few trees. The climate is very dry. Ballári is thus subdivided (the districts are taken in the order from W. to E.):—

Táluks or Districts.	Chief Towns.	Distance from Ballári. M.	Direction of Chief Towns from Ballári.	Distance from Madras. M.	F.
1. Ballári	Ballári	,,	,,	306	6
2. Kompli	Kompli	31	N.W.		
3. Harpanhalli	Harpanhalli	86	S.W.		
4. Kudligi	Kudligi	50	S.W.		
5. Hoven Hadgalli	Hoven Hadgalli	76	W.		
6. Adhwani (Adoni)	Adhwani	43	N.E.		
7. Gúlliam	Álúr	27	N.E.		
8. Panchapálem	Pattikonda	45	E.N.E.		
9. Gutti	Gutti	52	E.		
10. Yadaki	Yadaki	72	E.		
11. Ráídrug	Ráídrug	33	S.		
12. Táúdputri	Táúdputri	84	E.		
13. Anantapur	Anantapur	58	S.E.		
14. Pennagonda	Pennagonda	95	S.S.E.		
15. Kodegonda	Hindúpur	110	S.		
16. Madagasíva	Madagasíva	98	S.		
17. Dharmavaram	Dharmavaram	77	S.E.		

2. KAḌAPA.

Táluks or Districts.	Chief Towns.	Distance from Kaḍapa. M.	F.	Distance from Madras. M.	F.
1. Jammalmadugu	Jammalmadugu	42			
2. Duvúr	Poddatúr	30			
3. Koilgunta	Koilgunta	67			
4. Kamalapur	Kamalapur	14			
5. Channur	Kaḍapa	,,		166	
6. Sidhávat	Sidhávat	10			
7. Pulivendala	Kadiri	50			
8. Guramkonda	Vailpád	70			
9. Ráchoti	Ráchoti	35			
10. Chitwél	Chitwél	46			
11. Badwél	Badwél	37		198	4
12. Madanpalli	Madanpalli	87			
13. Kambam	Kambam	92	2	261	7
14. Dupád	Markapur	112			

The direction here taken is from W. to E., and afterwards to the N.E.

3. KARNÚL.

Táluks or Districts.	Chief Towns.	Distance from Karnúl.	Distance from Madras.
1. Chágalmarri	Chágalmarri	85	
2. Sirwél	Sirwél	56	
3. Nandiál	Nandiál	44	
4. Páṇiam	Páṇiam	42	
5. Dhone	Ramalakóta	20	
6. Gudúr	Kalúr	1	290
7. Nandikotkúr	Nandikotkúr	20	
8. Atkúr	Atkúr	42	

2.—HISTORICAL SKETCH—CASTES—EMPLOYMENT OF THE NATIVES.

About the year 1515, A.D., in the reign of Kṛishṇa Rái, of Vijayanagar, a chief named Timmapa came from the Konkan to the Tunga Bhadra river, and there settled. Kṛishṇa Rái bestowed on him the táluks of Ballári, Kargod, Takkalkót, and Handé Anantapur; and Timmapa chose Ballári for his residence and built a small fort there, which was enlarged and strengthened by his son Rangappa, who assumed the title of Náik. In 1559 Rangappa died, and was succeeded by Deopa. In 1564, after the kingdom of Vijayanagar had been overthrown by the Muhammadan kings of the Dakhan, at the battle of Tellikóta, Ballári became tributary to Vijayapur. It had before paid a tribute of 1,000 rupees yearly to Vijayanagar. Deopa dying in 1600 was succeeded by his son Hanampa, the first of the line who called himself Rájá. He defeated the descendant of the Vijayanagar Rájás in the plain of Komplí. In 1650, he died and was succeeded by his brother Chikka Rámappa, who defeated Venkat Rái of Vijayanagar, and dying in 1681 was succeeded by his son Hanappa. Hanappa carried on the feud with the Rájás of Vijayanagar, and died about 1700. His son Rámappa took the chief of Anantapur prisoner, and carried him with all his family to Ballári. He died in 1716, and was succeeded by his son Hanampa, who died in 1750 without issue, and was succeeded by his adopted son Dúdappa. In 1769, Ṣafdar Jang and M. Bussy were despatched by Basálat Jang from Haidarábád to take Ballári. While before the place they were attacked by Haidar 'Ali and defeated, and Dúdappa, who had been a spectator of the battle, escaped by night from the fort with all his women and treasure, and fled to Sholapur.

Ballári was now strongly fortified by Ḥaidar, and remained in his possession and in that of Tipú his son till 1792, when by the treaty of Seringapatam it was ceded to the Nizám. On the 12th of Oct., 1800, it was made over with Kaḍapa to the British for the support of the auxiliary force which they engaged to maintain and officer for the Nizám. Sir T. (then Major) Munro was the first Collector, and held the appointment nearly 8 years. He found the country swarming with freebooters, and terribly wasted by armies, which, incessantly marching through those parts, had left scarce a tree to be seen. He restored order, established the Ryotwár revenue settlement, and did much to improve the province; and afterwards, when Governor of the Presidency, unwilling to quit India without once more visiting the scene of his labors, proceeded to the Ceded Districts, was seized with cholera, died at Patti Konda on the 6th July, 1827, and was buried at Gutti. Among the public works executed in his time was the road from Kaḍapa to Ballári, planted on both sides with trees, chiefly *pípal* and *nim*. As it runs chiefly through black cotton soil, it is hardly passable in the rains; but metal being found at no great depth, this important road will shortly be so improved as to be practicable at all seasons. There are excellent banglás at the different stations.

Kaḍapa was formerly held by the Chiefs of Chitwél, under the Rájás of Vijayanagar. In 1589 it was taken by Muḥammad Ḳuli Ḳuṭb Sháh, king of Golkonda. When Mír Jumlah, Vazír of Golkonda, made his expedition into the Bálághát and Karnátak, he left Neknám Khán, in charge of Chinnúr Táluk. This nobleman annexed the districts of Gandikót, Sidhávat, Badwél, Kambam, and Jammalmadugu, and founded a Muḥammadan city at Kaḍapa, on the site where Mír Jumlah's army encamped. It was first called Neknámábád, but soon took the name of the ancient Hindú town adjoining, *i.e.*, Kaḍapa Kovil. In 1750 the Núwáb of Kaḍapa was a party to the assassination of the Nizám Názir Jang, when preparing for action with the French near Jinjí. In 1779 Ḥaidar 'Alí took Kaḍapa, and carried Halím Khán, the Núwáb, to Seringapatam, where it is supposed he was put to death. Kaḍapa was ceded in 1792 to the Nizám, and by him to the British in 1800, together with Ballári.

Karnúl, also called Kammír Nagar, was governed by an Afghán family, under the Kings of Vijayapur. We have no information as to when or by whom it was originally founded. In 1651 Aurangzíb conferred the district on Khizr Khán, from whom the late Núwáb was lineally descended. Khizr Khán was murdered by his son Dáúd, who was killed in battle in 1715, and his body dragged at the tail of an elephant round the city of Burhánpur. His brothers, Ibrahím Khán and 'Alí Khán, succeeded him in the Núwábship of Karnúl, and governed jointly for 6 years. Ibrahím Khán, the son of 'Alí, succeeded, and rebuilt and enlarged the Fort. After ruling 14 years, he was succeeded by his son, Alif Khán, who governed 17 years, and was succeeded by his son, Himmat Bahádur, who, in 1750, accompanied Názir Jang, the Nizám, into the Karnátak, and treacherously slew him at the battle of Jinjí in that year. Wilks says that Názir Jang, who was mounted on an elephant, was in the act of saluting the Núwáb of Kaḍapa, who was similarly mounted, when two carbine shots were fired from the haudaj in which the Núwáb of Kaḍapa was seated, and mortally wounded Názir Jang. These shots were fired, it is supposed, by Himmat Khán. In 1752, a bloody revenge was taken for this treason, when Ṣalábat Jang, brother of Názir, stormed the Fort of Karnúl, and put all the garrison and most of the inhabitants of the town to the sword. Munáwir Khán, son of Himmat, now succeeded, and, in 1790, sent a party of horse, under his third son, Alif Khán, to join Lord Cornwallis, at Seringapatam. Shortly after, Munáwir died, and Alif Khán—his two elder brothers being absent—seized Karnúl. In 1800, the rights of sovereignty were transferred to the British, and Alif Khán paid regularly to them his tribute of 100,000 rupees until his death in 1815. Muẓaffar Khán, second son of Alif,

now seized the Fort and attempted to displace his elder brother Munáwir, but a force under Colonel Mariott marched against him from Ballári, and he surrendered. Munáwir reigned until 1823, and died much regretted as a just and lenient ruler. Muzaffar Khán would now have been installed, but while on his way to assume the Núwábship with Mr. Campbell, Collector of Ballári, he put his wife to death at Adoni. As this murder was committed within the Company's territory, Muzaffar Khán was imprisoned for life in the hill fort of Ballári, where he still is. Ghulám Rasúl Khán, a son of Alif Khán by a Nách girl, though not the eldest surviving, was now raised to the Núwábship. He owed this to his having been a favorite of his father, who had applied to the Governor General to recognise him as his successor. In 1839, Ghulám Rasúl incurred the suspicions of the English Government, as he was believed to have received emissaries from the Amírs of Sindh, and was known to have made a vast collection of warlike stores. On being called upon for an explanation, he refused to give it, and a force marched against him from Ballári. The troops prepared to attack Karnúl, on which the Núwáb quitted the fort with a body of Rohilla mercenaries; and being summoned to surrender, he made a furious charge on the English force, but was taken prisoner and his Rohillas were cut to pieces. He was then sent prisoner to Trichinápalli, and having visited the Mission Chapel more than once, a report got abroad that he was about to embrace Christianity. As he was coming from the chapel on one occasion, he was assassinated by a retainer, but whether out of private revenge, or from religious feeling, cannot be known with certainty. The murderer was hanged, and the Núwáb's body was sent to Karnúl for interment. It was subsequently ascertained that the Núwáb had no intention of rebelling against the English; that he was fond of military display, and that his minister, Námdár Khán encouraged the fancy, as his family were enriched by the contracts. Most of the guns were not powder proof, and the shot were too large for use. Those who have dispassionately studied the history of similar occurrences in Anglo-Indian history, will come to the conclusion that it was considered convenient to remove the Núwáb, and that those who were commissioned to deal with him were careful not to be too explanatory.

In the latter half of 1853 and the early part of the following year, Ballári was visited by a great scarcity (owing to the failure of the ordinary monsoon), which threatened to devastate the district. Pestilence, the usual attendant of famine, broke out among the population and cattle. Prices rose high, and such was the distress prevailing throughout the country that hundreds fled from their homes to the sea coast. Cattle were found dead in numbers on every road; and, owing to the want of forage and water, it was practically impossible to convey food into the district. It was known that much grain remained in the larger towns and villages, but the exorbitance of the prices rendered it inaccessible to the poor, except by the commission of gang robberies, which soon became very prevalent. Under these circumstances, there remained no alternative to save the district from ruin but for Government to interpose its aid, which was promptly and cheerfully done, by at once undertaking the construction of several arterial roads. The lines selected at first were—

1. That from Ballári to Adoni *viâ* Aulúr ..... 50 miles.
2. That from Ballári to Karnúl *viâ* the same village..... 90 „

But the work on them being insufficient for the employment of the numbers that were obliged to resort to labor to save themselves from starvation, other additional lines were undertaken. These were—

From Adoni to Gutti..... 45 miles.
„ Ditto to Kudamúr towards Karnúl .. .. 32 „
„ Karnúl to Anantapur ..... 54 „
„ Ballári to Kodúr by Honáwar ..... 105 „
„ Ditto to Anantapur and Diampéta..... 85 „

making in all upwards of 450 miles. It was estimated that a number of 118,800 kulís (coolies) would find employment daily on all the above roads at a cost of 3,53,925 rupees monthly; but the actual numbers employed, it is believed, fell considerably short of the above. The expenditure, for which bills have been submitted to Government, exceeds 13 lákhs of rupees, or £130,000; and a good portion of all the roads has been operated upon, though the exact extent is as yet not reported. Similar distress prevailed in the other inland districts, but to a much more limited extent than at Ballári.

It may fairly be said that out of the 450 miles thus roughly undertaken by untaught and debilitated men, women, and children, more than 300 miles have been completed and metaled, so as to be a permanent acquisition to the district; 120 miles require partial assistance to complete them, and perhaps thirty miles may be so far abandoned that nothing more will be undertaken by Government.

This gratifying result is very much to be attributed to the admirable arrangements of the Collector and the organization of the Civil Engineer; and the Government so fully appreciate the value of the lines already executed, that an annual allowance of 10,000 rupees has been sanctioned for their maintenance, and estimates have been ordered for constructing masonry bridges throughout.

The *Paṭháns* of Karnúl and Kaḍapa are genuine representatives of the old Muḥammadan warriors, who conquered Hindústán. They are brave, courteous, and cruel; fond of horsemanship, cockfighting, and ram fights, and despise other pursuits as effeminate. They would, no doubt, make good irregular cavalry, but could never be depended upon, in India at least, as they have a bigoted hatred of all who are not followers of Islám. Beyond the frontiers, in places where they could not easily regain their own country, they might be usefully employed.

The Hindú castes present nothing remarkable.

ROUTE 25.

MADRAS TO BALLÁRI, BY NÁGARÍ (NUGGERY), KADAPA (CUDDAPAH), AND GUTTI (GHOOTY). 316 M. 6 F.

MILITARY AUTHORITY—To Boundary after Karkambadi: Officer commanding Centre Division — *Madras.* Thence to Ballári: Officer commanding Ceded Districts—*Ballári.*

CIVIL AUTHORITY—To Pándúr after Kákalúr: Collector of Chengalpatt—*Pallikarni.* Thence to Boundary after Karkambadi: Collector of N. Arcot—*Chittúr.* Thence to Boundary after Gundalúr: Collector of Kadapa—*Kadapa.* Thence to Ballári: Collector of Ballári—*Ballári.*

PLACES.	STAGES. M. F.	STAGES. M. F.
PUNAMALLI, *b.* & *t. o.* (*See* Route 6)	12 4	12 4
Paité Chattram	2 4	
rd. to Arcot	0 2	
Trimuchi	1 0	
× *n.* to Wellawaid Chattram	1 7	
KORATÚR (new Chattram) *b.*	2 4	8 1
rd. to Perambákam	0 6½	
× Madras *r.* 1 fur. wide to Tiru-úr	2 3½	
× 2 *n.* to KAKALÚR	2 7	6 1
Trivellúr begins, *t. o.*	1 6	
Ditto ends	1 0	
(*a*) Tripatúr, *b.* and *t. o*	1 4	
× 2 *n.* to Pándúr	2 2	
× Kortilli *r.* 220 yds. wide to Krishnapur	1 7	
× *n.* to RÁMANJERI	3 2	11 5
Kánuka Chattram, *b.*	3 1	
× *n.* to Arkádu	2 2	
Nágarázupalli	0 6	
× *n.* to Illatúr	2 2	
Venkammapuram	1 7	
NELLATÚR, *b.*	1 4	11 6
Podúr	2 4	
× *n.* to Bugé Agraháram	2 0	
× *n.* to Nágarí	3 0	
NAGARI PETA, *b.* & *t. o.*	1 0	8 4
Pass ends	2 6	
Parameshweramangalam	2 0	
Rámkrishnapurampéta	0 6	
PUTÚR, *b.*	2 5	8 1
× 2 *n.* to Agraháram	2 0	

PLACES.	STAGES. M. F.	STAGES. F.M.
Tádáku	1 3	
× *n.* and the Woramalli Pass to WORAMALLIPET, *b.*	5 0	8 3
× 4 *n.* to Gázulamandyam	3 5	
× Suwarnamukhí *r.* 140 yds. wide to Yellamandyam	1 0	
× 7 *n.* to Rénukunda	3 0	
(*b*) KARKAMBADI, *b.* & *t. o.* (near this is Tripetti)	1 4	9 1
× 2 *n.* to Bairágípalli	2 0	
× 2 *n.* to Mámandúr	4 5	
× 5 *n.* to Boundary	4 2	
BALÁPALLI, *b.*	0 1	11 0
× *n.* to the Kuruwán Pass, 6 f. long	1 7	
× 2 *n.* to Shettiguntah	3 6	
× 3 *n.* to Kótapalli Agraháram	2 2	
× *n.* to KODÚR, *b.*	5 7	13 6
× 2 *n.* to Chenchu Amma Chattram	1 6	
× Gundel *r.* to Anantarájupéta	1 6	
× 3 *n.* to Mangammapéta	1 6	
Konimbapalli	1 3	
Chillampéta	1 4	
× 3 *n.* to WORAMPADU	2 2	10 3
Reddipallipéta	3 3	
× *n.* to Apparájupéta	1 2	
× *n.* to Pulampéta, *b.*	1 6	
× *n.* to Venkatarámárájupéta	3 2	
UDKUR	0 6	10 3
Rájampéta	2 4	
Mannúr	1 0	
Yellakóta	1 2	
× *n.* to Yerrapalli	1 4	
× *n.* to Gundalúr	2 0	
× Seea *r.* 3½ fur. wide to NANDALÚR, *b.*	1 0	9 2
× 2 *n.* to Mallapéta	4 4	
× 3 *n.* to Mangampéta	3 4	
× 2 *n.* to Cherlopalli	2 1	
(*c*) WONTIMETTA, *b.*	2 3	12 4
× *n.* to Chimmanapalli	4 4	
BAKERAPETA	0 3	4 7
× 2 *n.* to Kannawoypalli	2 5	
× 3 *n.* to Chinchákú	6 2	
(*d*) KADAPA begins *b.* & *p. o.*	1 2	10 1
Kadapa ends	1 4	
× 2 *n.* to Bassamipalli	1 1	

PLACES.	STAGES. M. F.	M. F.
× 3 *n.* to Pírzádapéta	5 6	
Wullúr	1 1	
(*c*) × *n.* to TAPETA	1 5	11 1
× Pápaghni (Paupugny) *r.* 650 yds. wide to Appyapalli, *b.*	2 2	
Sádapuralla	2 1	
× 3 *n.* to Pandalapalli	3 1	
× Pág *r.* 100 yds. broad to TIPPALÚR	1 2	8 6
× 2 *n.* to Yerragunta	3 2	
× 2 *n.* to Nirjeví	2 5	
× 2 *n.* to CHILLAMKUR, *b.*	2 1	8 0
× 4 *n.* to Kótapalli	3 0	
Timmapuram	1 2	
× 3 *n.* to Mumareddipalli	2 6	
× 2 *n.* to YAIMAWERAM	1 3	8 3
Chettiwárpalli, *b.*	5 7	
× 2 *n.* to Tallapalli	3 1	
× 2 *n.* to GUNDALÚR	2 5	11 5
× Siri or Sír, *r.* 3½ f. wide and *n.* to Chaiwotipalli	1 4	
Gangápuram	1 4	
× *n.* to Talapodutúr, *b.*	3 4	
Boundary	2 2	
BONDALDINNI	0 5	9 3
× 3 *n.* to Yirapuram	2 5	
× 3 *n.* to Kótapalli	3 6	
Tárpatri, *b.*	1 6	
Pennár, *r. r. b.*	0 4	
Ditto, *l. b.*	0 3	
SUKALÚR	2 3	11 3
Yeggadúr	3 0	
× 5 *n.* to VAIMALPÁDU	7 1	10 1
× 3 *n.* to Ryalcheru, *b.*	4 1	
× 4 *n.* to Yiraipalli	6 4	
JAKALCHERU	1 2	11 7
× *n.* to Tondapádu	1 4	
Hospéta	3 4	
(*f*) GUTTI centre, *b.* & *t. o.*	2 2	7 2
× 3 *n.* to Kojaipalla	3 0	
× *n.* to Yerratimmaryencheru	3 0	
Patakocheru, *b*	4 0	
× *n.* to AMINAPALLI	1 4	11 4
Timmapuram	3 6	
× *n.* to GUNDUKAL, *b.*	4 3	8 1
× *n.* to Pinchellapádu	7 3	
× *n.* to GADDAKAL, *b.*	3 1	10 4
× a deep *n.* twice to Doánakal	3 3	
Joáladarasí	5 7	
PARAMADAVENHALLI, *b.*	3 7	13 1
Huggadi (Huggery) *r.* to Budeyálu	1 1	
Amarapuram	1 5	
Chikka Bavenhalli	0 6	
Bavenhalli	0 4½	
Bissanhalli	1 2	
(*g*) BALLÁRI FORT, E. gate	3 7	9 1½
		316 6½

This route, now being greatly improved, is one of the great trunk roads from Madras, leading up into the Ceded Districts, a province which produces much cotton, and possesses a rich black soil of the highest fertility. As this road avoids the lofty chain of hills which everywhere encircles Maisúr, and as the Ceded Districts, though of considerable elevation above the sea, are 1,000 feet lower than the said province, the communication by this route with the Bombay Presidency, especially for the line of rail, seems preferable to that by Bengalúr.

A good road, though sandy in some places, leads from Punamalli, through the small villages of Koratúr and Kákalúr, to *Tripatúr*.

(*a*) *Tripatúr* (prop. *Tiru-pati-úr*, from the Tamil words *Tiru*, "divine," *pati*, "lord," *úr*, "town"), is the first place of any interest. For the last 5 miles the Madras river runs close to the road. Tripatúr was once a place of some importance as a depôt for provisions, and was defended by a fort, not, however, of much strength. On the 22nd of August, 1781, Sir Eyre Coote took it from Haidar 'Alí. It was then garrisoned by 1,500 men, who surrendered after three days' cannonade; and, upon the English general offering to exchange them for an equal number of English prisoners, Haidar replied, "These men are faithless; they know they dare not approach me; they are your prisoners, and I advise you to put every one of them to death with all speed." Four days afterwards, Sir

Eyre Coote, advancing from Tripatúr, fought a drawn battle with Haidar, almost on the same ground on which Baillie's army was destroyed the preceding year. The English army, 11,000 strong, lost 421 men, and retired again to Tripatúr, after burying the bones of those who fell under Baillie, as well as their own dead. The *Kortilli* river (written also, by Wilks, Cortelair and Cortelaur, and in the Trigonometrical map, Corteliar, but prop. *Kódatal-áru—áru* signifying "river" in Tamil), rises near Arcot, and is joined by the Nágarí river close to the place where it is crossed on this road, about 4 m. from Tripatúr. It disembogues at Ennúr, 9 m. N. of Madras. In August it sinks, but is liable to be swollen by rains which fall in the hills. By a sudden rise of this kind Colonel Baillie was detained on its N. bank 11 days, and this delay was one main cause of his subsequent disaster. Orders have lately been issued for the construction of a permanent masonry bridge across this stream.

The road as far as Nágarí is very sandy, and runs beside the river of that name. *Nellatúr* is a considerable village; *Nágarí* itself a town of some size. Hence the road turns almost direct N. to *Karkambadi* (Circumbaddy), and about one mile from Nágarí, begins to ascend a pass through the Ghâts. Again, after the large village of Putúr, the Woramalli Pass is ascended. This Pass is easy of ascent and descent; the hills around are covered with a thick bamboo jungle, but, beyond, the country is richly cultivated. *Woramallipét* is a large place. The Suwarnamukhí river, also about to be bridged, which is crossed between this and the next stage, has its name from Skr., *suvarna*, "golden," *mukham*, "mouth." The stream rises in lat. 13° 26′, long. 79° 11′, and, after a course of 100 miles, falls into the sea in lat. 14° 8′, long. 80° 11′.

(*b*) *Karkambadi* is a good sized village with a fort. W. of this, at the distance of about 10 miles, is the *temple of Tripetti* (prop. *Tirupati:* Tamil, *tiru*, "holy," *pati* "lord," "holy lord"), the most celebrated Hindú temple S. of the Kṛishṇa. It stands in lat. 13° 46′, long. 79° 24′, and is 80 miles N.W. of Madras. The pagoda is placed in an elevated hollow or basin, enclosed by a circular crest of hills, the sacred precincts of which are said never to have been profaned by Christian or Muḥammadan feet, while, it is added, that even the exterior of the temple has never been beheld but by a genuine Hindú. To obtain this immunity from desecration, large sums have been paid to Government, the fee in 1758 amounting to no less than £30,000. An incarnation of Vishṇu is worshipped here, called, in Skr., *Venkat-esha;* in the Karnátak, *Tripati;* in the Telugu country, *Venkat-Ráma Govinda;* in Gujarát, *Ṭhákur;* and in Maráthi, *Bálájí*. The temple is built of stone, covered with plates of gilt copper, and has an extensive district appended to it for its support. Crowds of pilgrims resort to it from all parts of India, especially from Gujarát, and pour in offerings of goods, grain, gold, jewels, etc. These gifts, which formerly yielded a surplus revenue to Government, maintain several thousand priests and ministers, and defray all the expenses of the worship, which is here conducted on a magnificent scale. The British Government at one time, before its connection with the native religion was abolished, realized from the profits of this temple from £15,000 to £20,000 a year. The deity here worshipped is thought to preside in a special manner over commerce, and the merchants and shopkeepers of Gujarát are accustomed to offer a percentage of their gains to this temple annually. The god is said in this incarnation to have been attended by two of his wives, Lakṣhmi and Satyabhámа, and they are generally represented with him. His name of *Venkat-esha*, "Lord of difficulties," probably refers to the legend of his restoring plenty to the Yádavas by the recovery of a certain jewel called Sumantiká, which is said to have belonged to his wife Satyabhámа's father. It is remarkable that the *earliest recorded* outbreak of cholera took place at Tripetti in 1772. It is mentioned in the journals of the missionaries of that date (Allen's *India, Ancient and Modern,*

p. 530). The great festival was held that year in September, and half of the vast concourse of pilgrims were swept away.

The road from Karkambadi to *Bálápalli*, a much larger place, is but indifferent, and for the next 6 m. becomes still worse; but these difficulties are now in course of removal. It then improves a little, passing through a hilly and jungly country to Kodúr, a small village; after which it again becomes bad. *Worampádu* has about 100 houses. The nálás to be crossed in this stage are troublesome and difficult. *Udlúr* is a fine village on high ground; the road after passing it becomes very bad and stony. *Nandalúr*, with about 500 houses, is the *Kasbah*, or principal town of the district. The road here is bad and stony.

(*c*) *Wontimetta* is a considerable town, much larger than Nandalúr. About 6 m. from it, on the N. bank of the Pennár, is the town of *Sidhávat* (Sidhout) (prop. *Siddhávam;* Skr. *Siddha*, "Saint," *vatam*, "a fig-tree," *i.e.* the Ficus Indica, under which the Saint dwelt), once the head quarters of the European civil establishment. The Pathán Chief of Kadapa fled here in 1779, when attacked by Haidar, but was compelled to surrender, and was sent prisoner to Seringapatam. The Maisúr prince, however, was nearly losing his life from the sudden attack of 80 Afghán prisoners, and owed his escape to his great coolness and presence of mind. These Afgháns, men of prodigious strength and courage, had refused to surrender their swords, and Haidar, hoping to enlist them in his own service, had suffered them to retain their weapons, though he took care to have them watched by a strong guard. At night, however, they rose on the soldiers who were guarding them, and cut them to pieces, while two of their number forced their way into Haidar's tent. Hearing the tumult, Haidar covered the long pillow of his bed with a quilt, and with his sword cut a passage for himself through the tent, and escaped to the next battalion. Meantime, one of the Afghâns dealt a furious blow at the bed, and was thunder-struck at finding that his intended victim had escaped. While he stood in amazement, a soldier of Haidar's, who was sleeping in the corner of the tent, roused by the noise, sprang up, and transfixed the intruder with a spear, and on the second Afghán advancing, slew him also. The rest of the band were then overpowered. Some had their hands and feet lopped off, and were then thrown to die on the public roads, while others were dragged about the camp tied to the feet of elephants. One of these latter, after he had been unfastened, to all appearance, dead, unexpectedly recovered, and was seen, twenty years afterwards, by Sir Barry Close, a powerful, healthy-looking horseman.

Bdkerapéta is a village of moderate size. Before reaching it an extensive plain is passed.

(*d*) *Kadapa.*—*Kadapa* (Cuddapah) signifies in Telugu "a doorway," and here means "the gate of Tripetti," Kadapa being on the way to that sacred spot. The word is written Kurpa by Wilks, and wrongly derived by Hamilton from the Skr. *kripá*, "mercy." It is a large town, a civil and military station, and the capital of a Collectorate which has a population of 1,451,921 inhabitants.

The *Cantonment* in lat. 14° 28′, long. 78° 52′, is situated on a gentle declivity, 507 ft. above the sea, and nearly in the centre of the Collectorate. It is bounded on the E. by the Bogawanka river (called in the Trig. map, Boogoo, but properly *Bogga-vanka*: *bogga*, "a fountain," *vanka*, "a rivulet,") and over which a bridge has just been completed. This stream separates it from the town of Kadapa, whence it is distant about 3 miles; on the W. it is bounded by an extensive and open plain, stretching with little interruption to Gutti; on the N. by the Ballári road, some cultivated ground, and a large tank; and on the S. by a road on its left flank, and by cultivated ground. There are two barracks for Europeans, and spacious lines for native infantry, of which there are generally about 1000 men at this station. The climate is excessively hot and dry. The

wind blows generally from S.W. to W. and N.W. from March to Oct., and during the rest of the year from N.E. to S.E. In Jan. and Feb. it often shifts from N.E. to S.W., W., and N.W., and is usually strongest in March and April. Showers fall from April to November, at first attended with severe thunder-storms. March, April, May, and June are the hottest months; Nov., Dec., and Jan. the coolest. The greatest fall of rain is generally in Sept. and Oct. Owing to the great heat, the climate is unfavourable to the European constitution, and fevers in particular are rife from the end of June to October.

During the hot season the high table land of *Madanapalli* (Muddenpilly) and adjoining range of hills, 56 miles to the S.W., form an agreeable retreat from Kaḍapa, and exhibit a delightful contrast both in climate and scenery. The temperature on these hills seldom exceeds 87° during the day, and the nights are refreshingly cool, while the place abounds in fruitful gardens, shady clusters of trees, and green valleys. The gardens produce grapes both green and purple, as well as peaches, strawberries, apples, and guavas. The plain of Kaḍapa, on the contrary, is encircled by mountains, which add to the sultriness of the atmosphere. Those to the W., being more than 30 miles distant, do not so much affect it, but those on the N.E. and E. being within from 3 to 8 miles, have the most injurious influence. These latter are the Nalla Malla and the Lanka Malla ranges, and turn beyond Kaḍapa in a S.E. direction towards the famous hill-shrine of Tripetti. Their formation is clay slate, sandstone, quartz rock, silicious and arenaceous schist, with a few hills of blue and grey limestone. The base of these rocks is granite. To the W. the Sondar or Sandúr and Kámplí ranges have a somewhat parallel direction. A blue limestone, imbedding iron pyrites, occupies a large portion of the Kaḍapa plain, where it occurs in beds dipping generally at an angle of 5° to the E. Granite is found in clustered and dome shaped masses, often crowned with tors and logging-stones. Near Chinnúr, about 7 miles from the town of Kaḍapa, on both banks of the Pennár river, which here washes the base of a hilly range, whose greatest elevation is about 1000 ft., are the once famous diamond mines. These mines are surrounded by cultivated fields, and have the appearance of heaps of stones, and pits half filled with rubbish. The mines are said to have been worked for several centuries, and sometimes stones of a considerable size were found. They are always met with either in alluvial soil or rocks of the latest formation. Heyne thinks they are by no means yet exhausted. Hence, and from the vicinity of Gutti, were brought the celebrated Golkonda diamonds; the province of Golkonda itself not producing any.

Kaḍapa was for many years the capital of an independent Paṭhán state, and many old Paṭhán families still reside there, who speak the Hindústání dialect with remarkable purity; but the prevailing language is Telugu. The principal products of the surrounding country are indigo and cotton.

(*e*) *Tápéta* or *Tárpatri* (vulg. Taputla), is close on the *Pápaghni* (Paupugny) "guilt-removing," river, which rises in Maisúr, in lat. 13° 30′, long. 77° 50′, and, after a course of 130 m. flows near this place into the N. Pennár. On the opposite bank to Tápéta, and about 3 miles from it, is the town of Kamalapur, capital of a táluk, and a place of some importance. The *N. Pennár* flows close to it on the E. This river rises in Maisúr in lat. 13° 23′, long. 77° 43′, from a square stone tank in the centre of the ruined fort of Chandradrug, and after a course of 355 miles, falls into the Bay of Bengál in lat. 14° 38′.

The remaining stations between Kaḍapa and Gutti present nothing worthy of remark. They are all unimportant villages, with good and high ground for encamping. The road runs through a flat country, the black soil of which becomes difficult to cross in wet weather. There is considerable cultivation. At Jukalcheru (prop. *Zaggula-cheuru*) there is a fort.

(*f*) *Gutti* (Ghooty) is a place of remarkable strength. We first hear of it

during the reign of Aurangzíb, when it formed part of a small state held by the predecessors of the Sháhnúr family, who were dispossessed in 1758 by the Marátha partizan chief, Murári Ráo. It was taken from this chieftain in 1776, by Ḥaidar 'Alí, after a siege of upwards of 9 months, and Murári Ráo was sent prisoner to Seringapatam, and afterwards to Kabul Drug, where he died. His family were all put to the sword, by command of Típú, in 1791. The fort is composed of a number of strong works, occupying the summits of a circular cluster of rocky hills connected with each other, and enclosing a space of level ground forming the site of the town, which is approached from the plain by two breaks or openings, forming fortified gateways to the S.W. and N.W., and by two footpaths across the lower hills, communicating through small sally-ports. An immense smooth rock, rising from the N. limit of the circle, and fortified by gradations surmounted by 14 gateways, overlooks and commands the whole of the other works, and forms a citadel which famine or treachery alone can reduce. When it was taken by Ḥaidar, the supply of water had failed, and the garrison were compelled by thirst to surrender themselves unconditionally. A small detachment of Sipáhís is kept at Gutti. Thence to Handé Anantapur, a large town, and formerly the capital of a race of petty Hindú Rájás, is 31 m. 4 f.; and, if the traveller has abundance of time, he may visit this place as a specimen of a Hindú baronial residence. There is also a tank worthy of inspection; and it is said by Wilks (p. 5) to be the boundary town between the Kanarese languages, on the W., and the Telugu, on the E., though in point of fact the Kannadi or Kanarese is spoken in many places E of it. The stages are from Gutti:—

	M.	F.
Pámrí	12	7
Gurudinni	8	5
Handé Anantapur, *b.* & *t. o.*	10	0

The intermediate stations are moderately-sized villages, with good encamping ground, excellent water, and supplies.

Handé Anantapur (prop. *Handé Ananta-Puram*, "The eternal city of Handé,") was anciently called Ananta-Ságaram. It was built A.D. 1364, by Chikkapa Wadeyar, chief minister of Bukka Ráyulu, Rájá of Vijayanagar, or, in the vulgar corruption, Beejanuggur. This Chikappa raised an embankment so as to stop, at Devarakonda, the river Pándu, which rises in the Kambu-giriswámi hills. To the lake thus formed he made two outlets, at each of which he built a village. The village on the W. outlet he called after his lady, *Ananta Ságaram*, or "Ananta's sea." Some time after this, Chikkappa died. The lake, owing to heavy rains, burst its embankments, when Musalamma, the seventh and youngest daughter-in-law of Basi Reddi, a farmer, who dwelt at Bukka Ráya Samudram, the village at the E. outlet, was offered as a sacrifice, being built into the gap. In 1569 A.D., Anantapur, together with all the surrounding districts and Ballári, was bestowed by the Rájá of Vijayanagar on Handé Hanumappa Náyudu, who is said to have defeated the Muḥammadan kings of the Dakhan, and to have taken the Niẓám Sháhí king prisoner, for which services he was liberally rewarded. He was originally chief of Sonnalapuram. His grandson, Malakappa Náyudu, built a palace at Anantapuram, and took up his residence there, and thenceforward, from his family name, it was called Handé-Anantapuram. The descendants of this family were afterwards mercilessly hanged on hooks by Típú, near the town. There is no place of importance between Gutti and Ballári. The road runs almost due W.; is good, and supplies are plentiful.

(*g*) *Balldri* (erroneously derived by some from the Skr. *Bala*, name of a dæmon, and *ari*, "foe," "Foe of Bala,"—a name of Indra, but written by Hamilton *Valahari*), in lat. 15° 8′, long. 76° 59′, with a population, in 1836, of 30,426, is the capital of the Collectorate of the same name, which, with an area of 13,056 square miles, has a population of 1,229,592. (See *Preliminary Information* "Ceded Districts.")

The face of the country in this Col-

lectorate is generally flat and open, but numerous isolated mountains of granite are scattered over it, and it is intersected by many lower ranges of hills. In the hot season it has a sterile appearance, from the absence of trees and all vegetation, but shortly after the rains fall in June, the plains become converted into vast fields of luxuriant grain. The open country is a rich black cotton ground, but near the hills it is of a deep red, and is generally thickly covered with stones, of the same geological character as the rocks round. Granite is chiefly met with about Ballári, Vijayanagar, Adoni and Pálsamudram. The principal ranges of hills are the Nalla Malla on the N.E. frontier, and the Kámpli and Sandúr on the W. A spur from the Sandúr range runs along the S. side of the cantonment of Ballári, and extends in an E. direction to Budihál, 3 m. distant, where it abruptly terminates. A high point in this range is opposite to the fort of Ballári, and within 4 m. of it, and is called the *Copper Mountain*, the height being 1,600 ft. above the plain, or 2,800 ft. above the sea. There is a small space of table-land on the top, which might be made available as a sanatarium. The chief objections are the steepness of the ascent, and the necessity of carrying up supplies of all kinds, and even water. About 15 years ago, as a party of officers were preparing to ascend this hill, a baggage tent pitched on the summit was struck by lightning, and two or three men were killed. The copper ore here found is the green carbonate, in the state of clay, lying below the crest of the S. épaulement of the hill. Excavations are still to be seen, said to be the remains of mines worked by order of Haidar 'Alí, but abandoned in consequence of the expense exceeding the profit. Besides copper, hæmatitic iron ore in large quantities is found, some of which possesses magnetic properties.

The chief produce of this Collectorate is cotton. On first preparing the ground for this crop, and once in about every 10 or 12 years, the soil is turned up with a large plough drawn by 12 or even 16 bullocks, and traversed several times in different directions, until weeds and jungle plants are entirely extirpated. A large tree is then drawn over the ground to break the clods thrown up by the plough, and it is afterwards harrowed with an instrument called *chinna kundaka*, 3 ft. square, in order still further to level and smooth the surface. In succeeding years the small plough, worked by 2 bullocks, and the harrow only are used.

The inhabitants are partly Telugu, who worship Vishnu and burn their dead, and partly Kanarese, who worship Siva, and are chiefly of the Jangam caste, wearing the Lingam or Phallus in a silver box on their breast, or tied round the arm: these bury their dead. There are also considerable numbers of Maráthas and Muhammadans: they are tall, stout, and well-formed, and are comfortably clad.

The Fort, or fortified rock, around which the cantonment of Ballári is situated, is a bare granite hill, of an oblong, or rather a semi-elliptical form, the longest diameter of which extends from S. to N. It rises abruptly from the plain to the height of 450 ft., and is about 2 m. in circumference. Viewed on its E. and S. sides, it presents a bold and precipitous aspect, and appears to be composed of a huge heap of loose fragments, irregularly piled on one another; but on its W. face it declines with a gradual slope toward the plain, and exhibits a smooth unbroken surface, indicating that it was originally one entire solid mass, and that, on its more exposed aspects, it has been gradually decomposed by the continued action of the elements. At the distance of a few hundred yards to the N. is a long ridge of bare rugged rocks of similar formation, and a short distance to the E. are several lesser elevations of the same character. They are all of granite origin, and are chiefly composed of felspar and ferruginous hornblende, the former frequently presenting large rhomboidal prisms, which strongly reflect the rays of light; and the latter, disseminated through the rock in black shining crystals and granules, giving to it, when recently fractured, a dark grey colour, but which, after exposure to the atmosphere, first assumes a dull greenish hue, and after-

wards a light rusty brown, apparently from the readiness with which this species of hornblende undergoes decomposition.

The rock is defended by two distinct lines of works, constituting the upper and lower forts, both built of granite. In the upper one, the summit of which is flat and of considerable extent, stands the citadel, which is reputed to be of great antiquity, and might be rendered impregnable. It affords, however, no accommodation for troops, and is consequently never occupied except by a small guard. The cells for the prisoners are built within it, and from their elevation are at all times cool and pleasant. Several tanks or cisterns have been hollowed out in the rock, to hold rain water. The lower fort, which is of more recent construction, consists of low turrets, connected together by curtains. Its shape is quadrangular; it has a dry ditch and covered way in front; and surrounds the base of the rock from its S.W. to its N.E. angle. It is half-a-mile in diameter, and within it are the barracks for the Queen's regiment, and the Company's European Artillery, the arsenal, the ordnance, and commissariat stores, the Protestant church, and numerous banglás for officers. The soil is much impregnated with saltpetre; the wells within the fort are therefore all brackish, and the water used by the troops is brought from without.

On the S. side of the fort, about 100 yards from the rampart, is a large tank, with a road running along its edge. To the N., at the distance of about 200 yards, is a rocky hill of granite. On the S.W. the ditch is widened, and walled up at one end so as to form a tank, which is filled by the rain from the upper fort, and which descends from the rock in cascades during heavy showers; and on the E. is a wide esplanade, containing the burial-ground, beyond which are the zila court, gaol, collector's kacheri (cutcherry), and the houses of the principal European gentry. S.E. of the fort, and below the embankment of the tank, is the *péta*, or native town, in which those who formerly inhabited the fort now reside, having been removed out in 1816, at a considerable expense to Government. At the head of the tank is the bázár, and about half-a-mile off is the cantonment, with the barracks and officers' houses of the native troops.

The climate is characterised by the extreme dryness of the air at all times. The fall of rain is less than in any other part of S. India; dews in general are light, and last but a short time, and there are no heavy fogs. The wind blows principally from the W. and N.W. from March to November, and from the E. and S.E. in December, January, and February. In the hot season a strong W. wind blows during the night, and about sunset, occur oppressive calms or lulls. The hottest part of the year is from March till the end of May, when the temperature is 93° in the shade. In the cold season the thermometer in the open air falls at times below 50° in the morning, and rises to 100° at 2 p.m. in the sun. The glare is at all times very great, from the white sparkling nature of the ground, which, as well as the roads, is composed of the *débris* of granite rock; and hence ophthalmia is very common. Thunder storms occur from April to July, and again in September and October, and a year seldom passes without the electric fluid injuring buildings or persons within the fort or cantonment.

ROUTE 26.

MADRAS TO BALLÁRI, BY NÁGARÍ, RÁCHOTI AND BÁLÁPANÚR. 334 M.

MILITARY AUTHORITY — To Munureddiwáripalli, after Mangalampéta: Officer commanding Centre Division—*Madras.* Thence to Ballári: Officer commanding Ceded Districts—*Ballári.*

CIVIL AUTHORITY—To Kortilli river after Kákalúr: Collector of Chengalpatt—*Pallikarni.* Thence to Munureddiwáripalli: Collector of N. Arcot—*Chittúr.* Thence to Boundary after Bálápanúr: Collector of Kadapa—*Kadapa.* Thence to Ballári: Collector of Ballári—*Ballári.*

PLACES.	STAGES. M. F.	M. F.
PUNAMALLI, *b. & t. o.*...	12 4	12 4

PLACES.	STAGES. M. F.	M. F.
Koratúr, *b.*	8 1	8 1
Kákalúr	6 1	6 1
Rámanjeri	11 5	11 5
Nellatúr, *b.*	11 6	11 6
Nágarí, *b.* and *t. o.*	7 4	7 4
Kótapéta	0 4	
Chattrawádah	2 2	
Karambaido	2 0	
Naddiam	2 0	
Konetti Amma Agraháram	2 2	
(*a*) PALLIPAT	1 7	10 7
Rd. to Arcot, left	0 6	
× Kortilli *r.* 440 yds. wide to Chokamaddagu	1 4	
Kondapalli	1 7	
Sulakallu	3 0	
(*b*) × 6 *n.* to TYÚR	3 3	10 4
× 2 *n.* to Kannagapuram	2 1	
Rd. to Chittúr, left	1 1	
Kammampalli	1 2	
Gudiwánipalli	2 6	
Goralgundapalli	2 1	
PENNAMÚR	1 1	10 4
Rassamanpalli	1 2	
Udahalli	2 4	
Rudriagárípalli	2 5	
WUDALWÁLAPALLI	3 1	9 4
Mallyampalli	1 5	
Rd. to Chittúr, left	1 7	
× *n.* to Dámalcheri	1 3	
× Puné *r.* to Mogralpéta	2 2	
Tellakondapalli	2 4	
× Puné *r.* twice to MANGALAMPE'TA	3 4	13 1
× Puné *r.* to Rámareddipalli	1 5	
Pulicherlah	2 6	
Munureddiwáripalli	3 0	
Yellawáripalli	3 0	
Bolreddipalli	1 4	
(*c*) PI'LE'R (Tripetti is near)	2 5	14 4
× Pinchí *r.* to Sonaparalapalli	2 0	
Raghupalli	0 6	
Kammapalli	2 4	
Kótapatti	2 3	
Surkháipéta	1 0	
Agraháram	3 0	
(*d*) GUNDLÚR (Gurram Konda is near this)	1 3	13 0
Mahal	1 2	
× Bahu *r.* to Kalkatta	3 1	

PLACES.	STAGES. M. F.	M. F.
× Talliáwá *r.* to Boiwáripalli,	2 0	
Trimmareddipalli	1 3	
RAJAWARIPALLI	2 3	10 1
Daipatla	0 5	
Chambargarh	1 7	
Bolreddipalli	2 3	
× *n.* to Golapalli	2 4	
Kammapalli	1 3	
Mittawárlápalli	0 7	
RÁCHOTI, *b.* and *t. o.*	1 7	11 4
× Mándawa *r.* to Másapéta	1 0	
Rd. to Kadapa	0 2	
× 3 *n.* to Tátáreddipalli	3 3	
× *n.* to Bandahalli	0 4	
× Maddiál *n.* and Rálchaiwu *n.* to Pedda Gárlapalli	4 3	
LIKIREDDIPALLI	0 4	10 0
Kuruvireddipalli	1 0	
Ganalanutlaválápalli	2 6	
× small Ghát and *n* to Rámanapalli	4 4	
Bodibandapalli	0 6	
Vangamartárapalli	1 6	
Gowindappapalli, SURUPU AGRAHARAM	1 2	12 0
Daivaragudupalli	0 6	
Chakrapéta	3 4	
Wopalnidupalli	1 4	
× Komár Kalwoy to Sámalwálápalli	1 2	
× Pápaghni *r.* to Kumbawarpalli	2 6	
VAIMPALLI	2 2	12 0
× *n.* to Nandipalli	3 6	
× 2 *n.* to Tátimágálápalli	1 6	
× 2 *n.* to Sákaleru	1 7	
× 2 *n.* to GOLALGUDÚR	3 1	10 4
× *n.* to Chintallagutúr	1 5	
× 2 *n.* to Ulimilla	3 0	
× 4 *n.* to Ráyalapuram	3 0	
× 4 *n.* to BALAPANÚR	5 1	12 6
× *n.* to Boundary	2 4	
Angalammagudúr	0 4	
Agraháram	2 4	
× 3 *n.* to Simmádripalli	2 6	
× 2 *n.* to Pátapalli	2 0	
Krishnapuram	2 4	
Pátapéta	1 4	
YELLANÚR	0 4	14 6
Chitráwati *r. r. b.*	1 4	
Do. *l. b.*	0 4	

PLACES.	STAGES. M. F.	M. F.
× 2 *n.* to Nittúr	1 0	
× 3 *n.* to Shivanagyapalli...	2 6	
Narranapalli	1 2	
SANNAGALLAGUDUR	1 7	8 7
× 2 *n.* to Gandlapádu.....	2 3	
Tippareddipalli	2 2	
× 2 *n.* to Túrpatri *b.*	2 2	
Pennár *r. r. b.*	0 6	
Do., *l. b.*	0 3	
Boundary.....	1 2	
SUKALUR	1 0	*10 2
Vaimalpádu	10 1	10 1
Jakalcheru	11 7	11 7
Gutti, *b.* & *t. o.*	7 2	7 2
Aminapalli	11 4	11 4
Gundukal, *b.*	8 1	8 1
Gaddakal, *b.*	10 4	10 4
Paramadavenhalli, *b.*.....	13 1	13 1
Ballári, *b.* & *p. o.*	9 1	9 1
		334 0

This Route is the same as the preceding as far as Nágarí; after that it takes a direction a little to the W., running parallel with it by Gutti, at a distance on the average of about 20 miles.

(*a*) *Pallipat* is a small village, with a large tank. To the left of the road between it and Nágarí, runs the Kortilli river as far as Naddiam. The road itself crosses a red soil for some furlongs, and then enters the bed of a river, which is very sandy. After 5 m. of a low and well cultivated country, hills are close on the right for the next three, and thence the country is open to Pallipat.

(*b*) *Tyúr* is a hamlet much smaller than Pallipat. The country during the first half of the stage is open and cultivated; but after that hilly and wooded, except near the road.

Pennamúr is a village of moderate size; *Wudalwáldpalli* a very small hamlet. The road from Pennamúr to Rájawáripalli is very bad. At Mangalampéta, which is a small village, it becomes a little circuitous for a short distance, in order to avoid the *Dámalcheri Ghát*, which is impassable by carts. The stage from Dámalcheri to Pilér is thus lengthened about 4 miles, the direct distance being 15m. 7f.

(*c*) *Pilér* or *Pillier* is a large place, with a good bázár. The Pinchí river supplies the town with water. From this place the Pagoda of Tripetti, which is about 20 miles distant, may be conveniently visited.

(*d*) *Gundtúr*.—This is a large village 1 m. 2 f. to the left of the road. Water is supplied from the Bahu river. There is a road hence by the Namma or Dumbra Ghát, which, however, is quite impassable. Hence Gurram Konda (from Telugu, *gurramu*, "horse," *konda*, "hill," "horse hill"), 8 m. distant to the W., may be visited. The mountain of Gurram Konda is one majestic, almost perpendicular, mass of granite, towering to the height of about 800 or 900 ft. The rock is throughout naked, and its convex summit is crested with a strong fortification, constituting a formidable hill-fort, inaccessible, save on the E. face, where a narrow difficult pathway winds through a defile of projecting rocks, which, through the disintegrating influence of ages, have been rent from the mountain. Here once stood the capital of the district of Gurram Konda (at present comprehended in that of Kadapa), but now a heap of shapeless ruins, the haunt of beasts of prey, such as jackals, hyenas, etc., and the source of deadly malaria; the noxious influence of which is seen in the sickly and dropsical appearance, the premature senility, the anasarcous extremities and enlarged spleens, of the squalid and thinly scattered population of the surrounding country; which, though much more elevated than that of Ráchoti, is overgrown—particularly between the hills—with low dense jungle, while the country about Ráchoti is perfectly open and free from underwood. The natives complain of the water, too, being bad; and it is certainly much imbued with saline particles. The fortress Gurram Konda was besieged in 1791 by the Nizám's army, assisted by a small British detachment, which stormed the lower fort without much loss, and was afterwards ordered S. to join the grand army. Some troops were left to garrison the lower fort and

* For remarks referring to this and following stages see Route 25.

blockade the upper, under the command of one of the Nizám's generals, who was shortly afterwards attacked by the eldest of Tipú's sons, totally routed and slain. Haidar Ṣáḥib then threw supplies into the upper fort, and retired with complete success. In 1767, it had been surrendered to the Maráthas by Mír 'Alí Riza Khán, the brother-in-law of Haidar 'Alí. The Mír's grandfather had received it from the court of Golkonda; and his son again had been dispossessed by the Paṭhán Núwáb of Kadapa, and reinstated by the Maráthas. In 1768, however, Mír 'Alí Riza returned to his alliance with Haidar; but, in 1770, his nephew, Sayid Ṣáḥib surrendered Gurram Konda to the Maráthas under Trimbak Ráo, after a siege of two months; but it was again reconquered from them by Tipú three years after, and held by him until his fall.

After passing the hamlet of Rájawáripalli, *Rachoti* is the next large village. *Likireddipalli* again is a small hamlet; *Surupu Agraháram*, a cluster of villages. *Vaimpalli* and *Bálapánúr* are both large villages; the intermediate one, *Golalgudúr* has about 100 houses. *Yellanúr* and *Sannagallagudúr* are both large villages. For the remaining places, see the preceding Route.

ROUTE 27.

MADRAS TO BALLÁRI, BY ARCOT AND PALMANÉR. 340 M. 2½ F.

MILITARY AUTHORITY—To Palmanér: Officer commanding Centre Division—*Madras*. Thence to Rámasamudram: Officer commanding Ceded Districts—*Ballári*. Thence to boundary after Bágaipalli: Officer commanding Maisúr Division—*Bengalúr*. Thence to Kogirra: Officer commanding Ceded Districts—*Ballári*. Thence to boundary after Tirumani: Officer commanding Maisúr Division—*Bengalúr*. Thence to Ballári: Officer commanding Ceded Districts—*Ballári*.

CIVIL AUTHORITY — To boundary after Balchetti Chattram: Collector of Chengalpaṭṭ—*Pallikarni*. Thence to boundary after Palmanér: Collector of N. Arcot—*Chittúr*. Thence to Rámasamudram: Collector of Kadapa—*Kadapa*. Thence to boundary after Bágaipalli: Sup. of Bengalúr—*Bengalúr*. Thence to boundary after Kogirra: Collector of Ballári—*Ballári*. Thence to boundary after Tirumani: Sup. of Bengalúr—*Bengalúr*. Thence to Ballári: Collector of Ballári—*Ballári*.

PLACES.	STAGES. M. F.	M. F.
PUNAMALLI, *b.* & *t. o.*	12 4	12 4
Shríperambudúr, *b.* & *t. o.*	13 0	13 0
Rájá Chattram, *b.*	14 2	14 2
Bálchetti Chattram, *b.*	10 2	10 2
Wocheri Chattram, *b.*	8 0	8 0
Arcot, *b.* & *p. o.*	12 5*	12 5
Sairkád	9 7½	9 7½
Narharipéta, *b.*	8 0	8 0
Chittúr, *b.* & *t. o.*	9 4	9 4
Bairipalli	6 7	6 7
Venkatagadi, *b.*	7 6	7 6
Palmanér, *b.* & *t. o.*	11 3½	11 3½
Bengalúr Rd. joins	0 1½	
Werradanangi Sitápalli	1 7	
Kalpalli	2 5	
Boundary	0 4	
× *n.* to Pandanghi	1 3	
× dry *n.* to LINGAPURAM	3 5	10 1½
Basapuram	3 2	
Kulupalli	3 7	
PUNGANUR, private *b.* & *t. o.*	2 3	8 4
Viddawaldinni	1 3	
Wannagánpalli	1 7	
Kudursinnapalli	1 6	
Minniki	1 4	
Dinpalli	1 7	
Rámasamudram	1 6	
SOMIADULAPALLI	5 6	15 7
Yerrataimanpalli	3 0	
× *n.* to Timbálá	3 5	
Ronúr	0 7	
YAICHAMPALLI	2 1	9 5
Aríguntah	2 0	
Allátam	3 4	
Appíreddipalli	2 3	
Uláwalwádi	2 0	
CHINTOMANIPE'T	2 4	12 3
Timmasamudram	1 2	
Sorpal	2 0	
Sandapalli	1 1	
Battalpálli	2 7	
GUNTALGURKI	1 1	8 3
Darrupalli	3 2	
Venkatampalli	2 2	
TAIKUPALLI	2 2	7 6

* For remarks relating to this and six following stages see Routes 7 and 9.

PLACES.	STAGES. M. F.	M. F.
Bábishettipalli	2 0	
Wallásápalli	1 3	
Bammanapalli	2 6	
Gaddaminchepalli	1 6	
SADILLI	1 7	9 6
Wusampalli	1 7	
Mittimarri	3 6	
Kótakóta	1 3	
Marriganipalli	1 3	
Yellampalli	1 7	
Gundapalli	2 3	
BAGAIPALLI, *t. o.*	2 3	15 0
× Chitráwati *r.* to Gantwárpalli *b.*	1 2	
Pulaparti Boundary	2 2½	
Kodikunda	1 0½	
Chillamatúr	2 5	
× 2 *n.* to KODUR	1 1	8 3
Kambalpalli	2 2	
Pulagorapalli	2 7	
× 3 *n.* to PALSAMUDRAM, *b.*	2 3	7 4
Pápireddipalli	4 4	
Rd. to Gutti	1 6	
Rangapalli	2 1	
JAULIPETA *b.*	3 0	11 3
Sumpalli	2 3	
× *n.* to Turukulputra	2 0	
KOGIRRA, *b.*	1 6	6 1
Rágimakulapalli	3 0	
× *n.* to Rámchúr	1 5	
Jakalcheru, Boundary	0 4	
Rápéta	0 6	
Hanumanpalli	4 1	
Tirumani, *b.*	1 2	11 2
Ráchirla	0 5	
Kiawaganicherlah	4 5	
Boundary	1 5	
Makaiyengámapalli	0 2	
PAIRUR, *b*	2 6	9 7
Conettinainipálliam	2 7	
× *n.* to Anantapuram	1 6	
× 2 *n.* to Dinnamúda Chennaipalli	3 2	
× Pennár *r.* 220 yrds. wide to RAMPURAM	2 1	10 0
Yennamúl Chennapalli	1 6	
× *n.* to Kauperlapalli	4 0	
× *n.* to GOLAH *b.*	4 5	10 3
× Siareddi *n.* to Gangawaram	3 1	
Sírpi	2 5	
× dry *n.* to Áwala-anna	1 3	

PLACES.	STAGES. M. F.	M. F.
× ditto to BELLAKUPA	2 4	9 5
× 4 *n.* to Pengalpádu	3 0	
× 2 *n.* to Malliam	3 4	
Nágayapalli	1 5	
× *n.* to TUMAGANUR	0 7	8 7
Garudacheru	0 5	
× *n.* to Mínapalli	1 3	
Bidurakonattam	1 3	
Honúr *b*	1 5	
GOWINDAVADAH	2 6	7 6
Huggidi *r. r. b.*	1 5	
Ditto *l. b.*	0 5½	
Benganpalli	0 0½	
Harisamudram	1 5	
× *n.* to Kurubahalli	2 3	
BUDIHÁLU	3 0	9 3
× *n.* to Bobagunta	3 0	
× *n.* 220 yds. wide to Gonihálu	3 2	
× do. do. to Gutti Rd., joins Péta begins, pass through it to	1 0	
BALLARI, E. gate, *b.* & *p. o.*	1 0	8 2
	340 2½	

The road to Palmanér has already been described (Routes 7 and 9). A very bad road, over a white clayey soil, leads through the village of Lingapuram to Punganúr, a large fortified town, the residence of a petty Rájá, whose palace is open to all gentry. To this town a district is attached, 2-3rds of which were acquired by the British Government in 1799. In 1806 this district, comprising 60 large villages and 675 hamlets, was put under the management of the collector, not owing to the misconduct of the Rájá or Páligár, but as an experiment; and the sum collected during this period was made in 1816 the basis of a permanent settlement. The gross revenue was about 12,000*l.* a-year.

The road continues bad for the next 7 stages to Kodúr. Chintomanipét is a large place with upwards of 200 shops. From Kogirra to Rámpuram the road is tolerably good, but thence to Ballári it is bad, particularly in wet weather, when the black soil becomes almost impassable. There is no place of importance on the route which, after Chintomanipét, runs parallel to the preceding, at an average distance of 50 miles to the W.

SOUTHERN DIVISION.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. Boundaries and General Aspect of the Division—Sub-divisions and chief towns.

This division, lying between lat. 8° 5′ and 12°, and long. 76° 12′ and 79° 56′, is bounded on the N. by the S. division of Arcot, Maisúr, and S. Malabar, and on the other three sides by the sea. It is somewhat of a triangular shape, the base being towards Maisúr, and the apex Cape Komorin. The W. Ghâts, running through it from N. to S., divide it into two vastly unequal parts, Tiruvankodu (Travancore) on the one side to the W., and the remainder of the division to the E.

Sub-divisions.—The S. division is subdivided into the following Collectorates:—Koimbatúr, Madura, Tinnevelli, Salem, Trichinápalli, and Tanjúr, and the semi-independent state of Tiruvankodu (Travancore). These Collectorates are again sub-divided as follows:—

1. Koimbatúr.

Táluks or Districts.	Chief Towns.	Distance from Koimbatúr. M. F.	Distance from Madras. M. F.
1. Nílgiris	Utakamand	47 2	343 7
2. Kolligál	Kolligál	96	
3. Satyamangalam	Satyamangalam	42	
4. Danaikenkóté	Sírumuga	24	
5. Andiúr	Bhavánigudal	62	
6. Cheyúr	Cheyúr	30	
7. Yirúd	Yirúd	59	
8. Peranduré	Peranduré	48	
9. Koimbatúr	Koimbatúr	,,	306
10. Paládam	Paládam	23	
11. Kángiam	Kángiam	43	
12. Dhárapuram	Dhárapuram	51	
13. Kárúr	Kárúr	80	
14. Paláchi	Paláchi	24	
15. Chakragari	Udulmalkóta	42	

The direction taken is from N.W. to S.E.

2. Madura.

Táluks or Districts.	Chief Towns.	Distance from Madura.	Distance from Madras.
1. Iyampalli	Palné	64	
2. Tondikombu	Dindigal	39 7	259 2½
3. Nellakoté	Nellakoté	25	

Táluks or Districts.	Chief Towns.	Distance from Madura.	Distance from Madras.
		M.	M. P.
4. Mádakolam	Madura	,,	280 5
5. Tirumangalam	Tirumangalam	12	
6. Mailúr	Mailúr	17	
7. Rámgadi	Kaurapatti	65	
8. Tenkarré	Tenkarré	46	

3. TINNEVELLI.

Táluks or Districts.	Chief Towns.	Distance from Tinnevelli.	Distance from Madras.
1. Shankarnakoil	Shankarnakoil	34	
2. Tenkáshi	Tenkáshi	30	
3. Brahmadásam	Ambasamudram	17	
4. Sharmadeví	Sharmadeví	10	
5. Nelliambalam	Tinnevelli	,,	377
6. Strívaiguntam	Strívaiguntam	17	
7. Panchamál	Trichendúr	35	
8. Vedugrámam	Pudugrámam	,,	
9. Sátúr	Sátúr	46	
10. Uttapandaram	Uttapandaram	28	
11. Nágunári	Nágunári	18	
12. Valiúr	Valiúr	26	
13. Shrívalliputúr	Shrívalliputúr	55	

4. SALEM.

Táluks or Districts.	Chief Towns.	Distance from Salem.	Distance from Madras.
1. Hosúr	Hosúr.	92	
2. Denkenkóta	Denkenkóta	76	
3. Krishnagadi	Krishnagadi	65	
4. Tirupatiúr	Tirupatiúr	70	
5. Dharampuri	Dharampuri	42	
6. Tengarakóta	Utangadi	50	
7. Womalúr	Táramangalam	14	
8. Salem	Salem	,,	193
9. Ahtúr	Ahtúr	32	
10. Shankaridrug	Shankaridrug	23	
11. Rázipur (Raizepoor)	Rázipur	15	
12. Trichengód	Trichengód	29	
13. Namkal	Namkal	31	
14. Parmatti	Parmatti	40	

5. TRICHINÁPALLI.

Táluks or Districts.	Chief Towns.	Distance from Trichinápalli.	Distance from Madras.
1. Toriúr	Kananúr	22	
2. Valkondapuram	Parembalúr	33	
3. Aryálur	Kilapalúr	32	
4. Wudiarpálliam	Jainkondasholapuram	58	
5. Vittikatti	Kulatalé	21	
6. Muserí	Muserí	22	
7. Lálgudi	Lálgudi	12	
8. Konád	Trichinápalli	,,	198

6. Tanjúr.

Táluks or Districts.	Chief Towns.	Distance from Tanjúr. M.	Distance from Madras. M.
1. Tiruvadi	Tiruvadi	7	
2. Pápanásham	Pápanásham	13	
3. Kumbhakonam	Kumbhakonam	22	
4. Myaveram	Myaveram	43	
5. Shealli	Shealli	54	
6. Tranquebar	Pariár	58	
7. Kodavasel	Kodavasel	32	
8. Tiruvalúr	Tiruvalúr	35	
9. Kívalúr	Nágapatanam	49	
10. Pattúkóta	Pattúkóta	27	
11. Manárgudi	Manárgudi	22	
12. Titrapundi	Titrapundi	38	
13. Nannellam	Nannellam	40	
14. Kotallam	Kotallam	38	
15. Peralem	Peralem	44	
16. Valengamán	Valengamán	24	
Distance from Tanjúr to Madras			194 2

7. Tiruvankodu (Travancore).

Táluks or Districts.	Chief Towns.	Distance from Trivanderam. M.	Distance from Madras. M.
1. Agasteshwar	Shushíndram	44	
2. Tovanla	Pudupandí	40	
3. Kakkolam	Kakkolam, or Palpanapuram	31	
4. Yeranil	Yeranil	32	
5. Vellavenkod	Kulatoré	23	
6. Neyattenkaré	Neyattenkaré	12	
7. Trivandram	Trivandram		467
8. Nedduvenkád	Nedduvenkád	11	
9. Sherankil	Sherankil	20	
10. Kolam (Quilon)	Kolam (Quilon)	42	
11. Karnagapalli	Karnagapalli	54	
12. Kartigapalli	Kartigapalli	70	
13. Amballapalli	Amballapalli (Aleppee)	40	
14. Kotarakaré	Kotarakaré	42	
15. Pathánapuram	Pathánapuram	54	
16. Kunatúr	Kunatúr	60	
17. Mávalikaré	Mávalikaré	68	
18. Chenganúr	Chenganúr	72	
19. Tiruvalla	Tiruvalla	78	
20. Kottiam	Kottiam	94	
21. Changanacheri	Changanacheri	82	
22. Mínachel	Laulam and Paulipét	108	
23. Toduwála	Toduwali	122	
24. Yaithmanúr	Yaithmanúr	92	
25. Shertallé	Arriádu	92	
26. Vyekam	Vyekam	109	
27. Pírávam	Pírávam	119	
28. Muattupallu	Muattupalli	129	

Táluks or Districts.	Chief Towns.	Distance from Trivanderam.	Distance from Madras.
29. Perambaulúr and Kunatnád	Perambaulúr	141	
30. Allangúd	Allangúd	134	
31. Parraúr	Parraúr	34	
32. Shenkotta, including Malliankolam	Shenkotta (*viâ* Quilon)	90	

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

We know from an ancient Tamil MS. in the Mackenzie collection, and from other sources, that Koimbatúr formed the chief and central part of the once powerful kingdom of Chera, Sera, or Kángiam. The principality may be described as bounded on the N. by the hills which form the S. limit of Maisúr, on the E. by Salem and Dindigal, on the S. by the Pándyan kingdom, and on the W. by the ocean. Its limits, however, were afterwards extended much further, and at times are said to have reached even the Narmadá river and the sea of Coromandel. The antiquity of the empire is proved by what we read in Ptolemy of the *Carura Regia Cerebothri*, in which, with a slight allowance for the alteration of sounds to be expected in a foreign writer, we recognize the Cheras Kárúr, still a city in that locality, and *Cherapati*, "the sovereign of Chera." The MS. above-mentioned, gives a list of 28 monarchs, who ruled the Chera country from Shrí Víra Rájá Chakravarthi, of the Solar race and Reddi tribe, born at Skandapura, a city somewhat to the W. of the Gajalhatti Pass, down to Malla Deva Ráya the II., who died about the end of the 9th century, A.D., and in whose reign *Shrí Ranga paṭṭaṇam* (Seringapatam) was founded by a person named Tiru Mall. The names given are too few to cover the number of years allotted to this dynasty, for the fifth king is said to have made a grant of land in A.D. 82. Still we may accept the catalogue as an approximation to the truth. The 7th king is said to have been converted from the Jaina to the Saiva faith by the celebrated Shankaráchárya, and after his conversion to have conquered the Chola, Pándya, Kerala, and Malayála countries. The 10th king made the great city of Dalavanpura or Tálakád his capital. It was built on the N. bank of the Káwéri, 30 miles E. of Seringapatam, on the frontiers of Maisúr and Salem, and was called the S. Gaya. It is now buried in sand, but a single magnificent temple and some ruins attest its former greatness. About 900 A.D., Vijaya Ráya Aditya Varma, who had been installed as king of the Chola country at Tanjúr, conquered Chera and took Tálakád, the capital. He may, therefore, be reckoned as the 29th monarch of the Chera country. The next king, Víra Chola Ráya, built the Kanaka, or golden hall, at the pagoda of Chelambram, after having seen Shiva and Párvatí dancing on the sea shore. The 34th king, Ari Vari Deva, ruled over Chola, Chera, Drávida and Karnata. He conquered the Kerala country also, and his standard was carried victoriously to the Godávarí and Narmada. With his reign, A.D. 1004, the notice of the Chola dynasty in the MS. alluded to concludes, and proceeds to the Bellála.

Chola kings appear to have ruled the Chera country, after the conquest in 900 A.D., about 150 years. In 1058, Ari Vari Deva, the Chola king, was slain by the forces of the Chalukya Rájá, whose territories he had invaded. Then arose a new dynasty, the Bellála or Hoyisála kings, the first of whom established himself at Tálakád 1069 A.D. The capital was subsequently transferred to Dwára Samudram, 105 miles N.W. of Seringapatam, which was built in 1133, and destroyed in 1326 A.D., by Káfúr, general of Alláhu'd-dín. The seat of government was then transferred to Tonúr, or Yádava-puri, 12 miles N. of Seringapatam; but, in 1343, Vijayanagar was founded on the banks of the Tunga

Bhadra, and the Rájás of that place soon subverted the Bellála kings. After the decline of Vijayanagar, Koimbatúr fell under the power of the Maisúr Rájás, and subsequently formed a part of Ḥaidar and Tipú's dominions, from the latter of whom it passed to us in 1799 A.D.

Madura was the capital of the *regio Pandionis*, mentioned by Ptolemy. It is supposed that this region was peopled soon after Ráma's expedition to Ceylon, by pilgrims to the scene of his exploits; and Professor Wilson conjectures the Pándyan principality to have been an organized state as early as six centuries before the Christian era. Its history is made up of wars with the Chera and Drávid kings. About the 10th century a college was founded at Madura, which seems to have had considerable influence on the language and civilization of the Tamil people. At last, hemmed in by the growing power of the Chera and Chola kings, and by the growth of the Rámnád principality, the Pándyan kingdom shrank into a small chieftainship tributary to the Bellála sovereigns of Maisúr, and afterwards to Vijayanagar. The dynasty of the Madura Náiks commenced about A.D. 1420, of whom Tirumala Náik was the most celebrated. He succeeded in 1623, and magnificent edifices still attest his riches and his taste. In 1731, on the death of Vijaya Ranga Chokanáth Náik, a dispute took place as to the succession, as the Náik died childless. His wife, however, Minakshi Ammal, adopted Vijaya Kumára, a descendant of a younger son of Tirumala Náik, and assumed the Regency. Bhangáru, the father of the adopted child, claimed the chiefship for himself, and the dispute being imprudently referred to Dost 'Alí, the Núwáb of Arcot, Chanda Ṣáḥib, the son of Dost 'Alí, after some hypocritical proceedings, made himself master of the territory. Then followed the war of the Karnátak. In 1781, the English government appointed its own collectors, to realise the revenue assigned by the Núwáb to his foreign allies, and thus the Pándyan kingdom became merged in the rapidly extending territories of the British. Tinnevelli, however, is to this day called *Pándi* by the natives.

Tiruvankodu (Travancore) part of the ancient *Kerala*, appears to have been for a very long time subject to the Chera kings. In the *Kerala-Utpati*, an ancient history of Malayálam, eighteen princes are mentioned as sovereigns before Cheraman Perumal, with whom, to judge by the name, which signifies "Viceroy of the Chera King," terminated the independent government of the country. This event is referred to the year 352 A.D. These viceroys of the Chera rulers, however, no doubt soon emancipated themselves. The 27th descendant of Cheraman, named Wanjí Martanda Perumal, added considerably to his territories by conquest. In 1757, he subdued, after a sanguinary and dubious conflict, the petty state of Kayan Kulám, or Quilon. His successor, Wanjí Banla Perumal, with a strong force disciplined by D'Lanoy, a Flemish adventurer, made further acquisitions, but, in 1788, his progress was checked, and his country invaded by Tipú, who would soon have reduced him to the position of a vassal, but for the timely advance of Lord Cornwallis. In 1799, Ráma Warma Perumal became Rájá: he was a weak prince, whose reign was little better than a succession of troubles. In 1808, a general insurrection of his people took place, which was put down by a British force under Colonel St. Leger. At the outset of the struggle, an attempt was made to assassinate the British Resident, which, owing to the fidelity of a domestic, proved abortive. The expenses of the military operations were very justly imposed on the State where they took place; and, agreeably to a former treaty concluded in November, 1795, a subsidiary force, consisting of one European and three Native regiments, was cantoned at Quilon. In 1811, the Rájá died, and was succeeded by a princess, Lakṣhmí Rání. On her accession, the Resident, Colonel Munro, assumed the duties of Minister, and in three years, having restored the finances of the country to a flourishing condition, resigned them into the hands of a native Diwán. In 1814, Lakṣhmí Rání died, and her sister acted as Regent till 1829, when the eldest son of Lakṣhmí was placed on the throne by

the Resident, Colonel Morison. He died in 1846, and was succeeded by the present Rájá, Martanda Varma.

There are a number of petty chiefs within the territories of Travancore, who still preserve some semblance of authority. Of these, the Yeddapalli Rájá, who is the family priest of the Travancore Rájás and a Namburi bráhman, possesses the most populous and productive territory. His spiritual influence is extensive. His capital, Yeddapalli, is situated a few miles N.E. of Cochin. In the S. Autingal is the appanage of the eldest female of the reigning family. Near it is the domain of the Rájá of Killimanúr, otherwise called Koil Pandála. The territory of the Pandalam Rájá has been sequestered, since 1812, by the Travancore Rájá for debt due to him. This is the largest mountain chiefship, and the hillsmen, who possess the S. parts of the cardamom highlands, consider themselves as clansmen of this chief. The Punyatu Perumal, a highland chief, rules with doubtful sway a large hilly tract, peopled by migratory tribes. The British districts, Anjutenga and Tangancheri, near Kayan Kulám, are included in the Malabar Collectorate, and in judicial matters are under the principal Ṣadr Amín at Cochin.

In Travancore and Malabár the native bráhmans of the country are called Namburís, and are regarded as having higher claims to sanctity, and as of a superior caste to all foreign bráhmans. They claim a hereditary right to all the land of the country below the Ghâts in this direction, affirming that it was bestowed upon them by the God Parshuráma, when he created this part of India. The legend is, that he hurled his axe from the top of the Ghâts, and that the ocean receded from the space over which the weapon flew. The newly acquired region was named Kerala. The Namburí bráhmans are much sought after as paramours by the Nair women; and, in particular, the ladies of the Tamurí Rájá's family (the Zamorin of Calicut) are always impregnated by these men. They still possess much of the land, which they have been accustomed to cultivate by slave labour.

The *Naimar* or Nairs are the pure Shudras of Malabár, and all pretend to be born soldiers; but they are of various ranks and professions. There are in all eleven classes of them, the highest being the *Kirïm* or Kiril Nairs. On all public occasions these act as cooks, which, amongst Hindús, is an infallible sign of transcendent rank, for every one can eat food prepared by one of a superior caste. They never marry a woman of any of the lower Nairs, except of the Shudra or of the Charnadu Nairs, and of these rarely. The second class of Nairs are the *Shudra* Nairs, who are farmers, officers of government, and accountants. They marry only in their own class; but their women may cohabit with any of the low people without disgrace. The third class are the *Charnadu*, who follow the same profession as the class above them. The fourth are the *Villiam*, who are farmers and also carry the pálkís of the Rájás and of the Namburís. The *Wattakatta* or oilmakers, who are also cultivators, form the fifth class; and the *Attikourchis*, also cultivators, are the sixth. The *Wallakatra*, barbers and cultivators, are the seventh class; and the *Wallatera*, who are washermen, the eighth. Ninthly, there are the *Tanar Naimar*, or tailors. Tenthly, the *Andora*, or pot-makers. The eleventh and lowest class are the *Taragon*, or weavers, whose title to be considered Nairs is so doubtful that, should they touch even a pot-maker he must wash his head and purify himself by prayer.

The men of the three higher classes may eat together, but their women and all the inferior classes can eat only with those of their own class.

The Nairs formed, before our rule was established, the militia of *Malayála*, directed by Namburís and governed by the Rájás. They are submissive to their superiors, but so jealous of their own dignity and caste, that formerly a Nair would instantly cut down a *Ziar* or *Mukwar* who presumed to touch him, or a slave who did not turn out of his road. The Nairs worship

Vishṇu especially, and offer bloody sacrifices to *Marima* and the other *Saktis.* They are excessively addicted to intoxicating liquors, and are allowed to eat venison, goats, fowls, and fish. The most singular of their customs has reference to marriage. They wed before the bride is ten years old, but after the first night the husband never cohabits with his wife. She lives in her mother's house, or, after the death of her parents, with her brothers, and cohabits with any lover, or as many lovers as she chooses, of equal or superior rank. The Nair women are singularly beautiful, and cleanly in their habits as regards washing and dress. They are proud of reckoning among their paramours bráhmans, Rájás, or other persons of high rank. They do not sell their charms, but the lover commonly presents some ornaments of small value to his mistress, and a piece of cloth to her mother. The consequence of this strange proceeding is, that no Nair knows his father, and regards his sister's children as his heirs. A man's mother manages his family; and after her death, his eldest sister assumes the direction. Brothers live under the same roof, but if one separates from the rest, he is always accompanied by his favourite sister.

This want of restraint among the women does not have any injurious effect on the population. To it may be, perhaps, attributed the total want of that penurious disposition natural to other Hindús. The young of both sexes vie with one another as to who shall look best, and while they seek to enjoy the present moment they are careless and indifferent as to the future.

The *Niadis* may be taken as a specimen of the low outcast tribes of Malabár. They are reckoned so impure that even a slave will not touch them. They are almost entirely naked, and wander about in companies of ten or twelve, keeping at a little distance from the roads, and on seeing a passenger they set up a howl like so many hungry dogs. Those who compassionate them, put down what they wish to give in the road and go away. The Niadis then come and put the dole in baskets they always carry about with them. They speak a barbarous dialect, and from being always obliged to bawl from a distance to those they address, they have acquired a prodigious strength of voice. They refuse all labor, except that of keeping off wild beasts and birds from the crops, for which services they receive a pittance from the owners. Hunters also employ them to rouse game, but they are unable to kill animals themselves, except sometimes a tortoise, or, by means of hooks, an alligator, which they reckon delicious food. Their wretched huts are built in secluded spots under trees. They worship a goddess called Maladeva, and sacrifice fowls to her in March. When one of them dies, all the neighbouring Niadis assemble and bury the body. They have no marriage ceremony.

The *Shánárs* of Tinnevelli and S. Travancore are a very numerous caste. In locality they succeed the Hindú Tamils of Tanjúr and Madura, and fill up all the extreme S. part of India, extending round Cape Komorin 30 miles up Travancore. Next to them come a similar tribe called *Iláyas,* who number 180,000, making in all about 700,000 souls. Their habits are thus described by the Rev. J. Mullens:—"Their legends declare that they came last from Ceylon, which lies immediately opposite to Tinnevelli; and Rávan, whom the Hindús esteem an unholy giant, they look on as their divine king. On his birthday is held their greatest annual festival. Their language is a rough uneducated Tamil, without any mixture of Sanskrit, and furnishes a strong proof, cognate with others, that these Shánárs are another portion of the great aboriginal Tátár race which first overran the soil of India. They live in a singular manner. Where no rice or corn whatever is to be had, they subsist entirely upon the palm tree, whose latent riches long experience has taught them to develope. Where the soil is favorable to rice cultivation, or any kind of vegetables or fruit can be purchased, the produce of the palm forms only a part of their living. Of these two plans, the latter is most common on the Travancore side. The people obtain their food from the palm in this way: the flower of the tree is contained in a large sheath, which,

when cut and pressed, furnishes a considerable quantity of fresh sweet juice. If newly cut and attended to every day, the juice is deposited daily; but if left for a couple of days, the juice thickens and the vessels in which it lies become hard and cease to secrete it. This palm juice is the life of the Shánár population; and in order to get it regularly, they are compelled to pass their life in painful and incessant toil. From forty to sixty trees are required to feed one family. The Shánár peasant furnishes himself with a large pot and several smaller ones, a staff with a cross at the top, and a pair of wooden pincers. Arriving at his tope of trees, he puts the large vessel on the ground, and hangs the small pot and the pincers to his waist. He next slips a small band round one of his feet, plants his stick against the tree, and, clasping the trunk with both arms, begins to climb. He first places one foot on the head of the stick; this is his start; he then slips both feet into the band, which prevents them from going apart; and clasping the trunk alternately with his arms and his bound feet, climbs speedily to the top. He then cuts the bud of the tree, or plucks off a small strip; squeezes the juice into his little pot, presses it gently with his wooden pincers, and comes down again. Pouring the contents of his pot into the large vessel, he climbs another tree, and another, and another, until he has gone over his fifty trees. By this time, in the favorable seasons of the year, he has collected a large quantity of palm juice and returns home. In the evening he goes the same round, and thus climbs full *a hundred times* a day. In the dry season he must climb each tree three times a day, but he never does it less than twice. Most Shánárs take about fifty trees, but some climb as many as sixty. Surely few people in the world can be reckoned more hard-working than they. The juice taken home, the peasant's wife boils it continuously over a slow fire; the watery part is gradually evaporated, and a lump of coarse *black-looking sugar* is left behind. That sugar is the food of the people; with the very poor it is their wealth, and it is often put into the plate at the communion table as an offering to the Lord. The following singular fact cannot be forgotten here. Though holding in their hands, on the largest scale, the means of making spirits, the Shánárs, as a people, do not allow their palm juice to ferment; they are, hence, not at all a drunken race. The Illávas, on the other hand, their neighbours in Travancore, who live on the cocoa-nut, always ferment palm juice, and do drink to excess."

The most remarkable characteristic of the Shánárs is their religion, which is *Devil-worship*. They have no notion whatever of a Supreme God, the Creator and Ruler of the Universe. To a very slight extent they acknowledge some of the Hindú deities, but only those that resemble the peculiar objects of their own worship; and they themselves are not Hindús by caste, birth, or religion. Their creed is, that the spirits of men after death continue to exist, and possess the power of inflicting all kinds of evil on the living. Whatever may have been the sex or caste of the human beings, whose frames these spirits animated on earth, the same is retained by them when disembodied, but in this one point they all agree, a measureless malignity, and capacity for originating mischief. Blessings are never prayed for from these spirits; their compassionate or tender feelings are never appealed to; they are, in short, fiends, and the utmost that can be hoped for from them is, that their malice may be appeased, so far, at least, as to pass over those who reverence them, and select other victims. They blast the crops, withhold rain, spread murrain among the cattle, ride on the storm, and afflict men with diseases, especially sun-strokes, madness, and epilepsy. They dwell in waste places, in the densest forests, and among ruins. No temples are ever erected to them, but the whole Shánár country is covered with mud pyramids, plastered and white-washed, and with the figure of a devil delineated in front, set up to mark the spots where the people assemble for the worship of these revolting deities. Sometimes a thatched shed, open in front, is substituted for the pyramid, but both alike are called *pé-kovil*, "devil's-house." Some of the figures

represent *Bhadrakáli*, the Hecate of the Hindús, others have buffalo heads, but most commonly the pictures are those of hags devouring children. In one village the spirit of an English officer, named Pôle, was the presiding fiend. The worship consists of dancing and sacrifice. The people collect near one of the *pé-kovils*, beat drums, and sacrifice a fowl, sheep, or goat. A man then comes forward with tinkling anklets, in his hand a jingling staff or bell, his long hair loose, and his body wrapped in a black cloth covered with figures of fiends, or in reeds ornamented with red and white flowers. At the sound of horns, drums, and the deep tone of the devil-bow, he begins to dance. After a while he refreshes himself with a draught of the victim's blood, and then, with staring eyes and long hair streaming in the wind, he whirls round and round mad with excitement. In his frantic fury he cuts himself with the sacrificial knife, and lashes his body with a huge whip, while the yells of the crowd encourage his exertions. When he is thoroughly exhausted he sits down, and is then consulted, as inspired, regarding the ominous occurrence which has occasioned the ceremony, for it is generally some disaster which brings the people together. The oracle then, either by signs or muttered words, appoints a future day for another sacrifice, when the victim is killed and eaten with rice and other accompaniments. It is not easy for Europeans to get a sight of these ceremonies, as the natives are averse to their presence at them. There are some reasons for believing that this is the primitive worship of the aborigines of India, and that it is consequently of primeval antiquity. The absence of caste, and the absurdity of their own belief, have probably aided the missionary in his efforts among the Shánárs, and there are now considerably more than 50,000 of them receiving regular instruction in Christian congregations.

Tribes of the Nilgiri Hills.—The curiosity of every traveller cannot fail to be excited about these singular people, differing, as some of them do, from every other race with which we are acquainted. At the foot of the mountains, and along the edge of the great forests which skirt their base, dwell the *Erulars* (or "benighted," from the Tamil word *erul*, "darkness,") who are divided into two classes—the *Urâli* or "rulers;" and the *Kurutâli*, or "common people," in number less than two thousand. Their language is a jargon composed of a mixture of Kanarese, Tamil, and Malayâlim, and though they are sometimes ranked as Hindús, they bury their dead, and it does not appear that they worship any deities except the winnowing-fan, which they call Mahrí—to which they sacrifice goats and cocks. They cohabit indiscriminately, have no implements of husbandry but the hoe, sow but little grain, and consume quickly the produce, without ever storing up anything, even for seed; and live half-famished the rest of the year upon a wild yam, which has hence been called the Erular root. During the winter hunger compels the families to separate, and the women and young children are often left alone. In these cases mothers frequently anticipate the doom of their infants by interring them alive.

Above the *Erulars*, at a height of from one to two thousand feet, in the mountain clefts and glades, live another race, who call themselves *Kurumbars* ("the self-willed"), to which their neighbours prefix the epithet *mullu*, "thorn." They are also called *Kurbs*, from a *Tuda* word which signifies "glen." Their language, like that of the *Erulars*, is a mixed jargon, and their religion, too, differs only as regards the sepulture of the dead, as they use cremation and interment indifferently. In number they do not exceed the *Erulars*, and are a dwarfish, sickly-looking race, with little or no hair, blood-shot eyes, pot-bellies, and water running from their mouths. The women and children wear ornaments made of wild seeds and berries, and the men adorn their ears with yellow straw, plaited with some ingenuity. Utter savages in most respects, they seem to have some knowledge of herbs. They draw off the sap or milk of a tree called *dupa*, whence they procure the *sambarani*, or frankincense, and by the use of various simples they have made the surrounding tribes believe that they are possessed of magical arts. Thus, they are

supposed to inflict murrain on the cattle of their enemies, and this has occasionally led to individuals among them being murdered; while the *Badakars*, the most wealthy people on the hills, propitiate their goodwill by gifts.

Above the *Kurumbars* dwell the *Kohatars*, (prop. *Gohatars:* Skr. *go*, "a cow," and *hata*, "slaying," *i.e.* "cow-killers.") These are a strange race, having no distinction of caste, and differing from the tribes around them, and all other natives of India. They are the artizans of the hills, being smiths, potters, etc., and hence are called by the *Tudas*, *Kuvs*, or "mechanics." Their villages are generally prettily situated on hills, and every hill thus occupied is called *Kohatagiri*, or vulgarly *Kotagiri*. They are not Hindús, but worship gods of their own, which they do not, however, represent by images. Barleymeal is their common food, but they are greedily fond of flesh. Even the half-devoured carcases of animals killed by the tiger or wild-dog, are to them an acceptable repast. Like vultures, they will follow a drove of bullocks bringing up supplies from the lower country, and pounce upon those that drop from exhaustion or disease. The hides they carefully prepare, and by the sale of them realise enough to pay the tax which Government exacts from them. They number about two thousand.

The next tribe, by far the most numerous and wealthy of all, are the *Badakars*, or *Vadakars*, (from *Badaka or Vadaka*, "the north," these people having come to the hills from that quarter) vulgarly called *Burghers*. They number upwards of ten thousand, and are divided into eight classes—but are all Hindús, of the Shiva sect. Their language is principally Kanarese. The *Tudas* call them *Marvs*, "laborers." They are a small-limbed, short race, but straight and well-made. About seven generations ago, during the anarchy that ensued at the downfall of the Vijayanagara empire, the *Badakars*, then cultivators of the plain, fled to the hills. To the tribes already in possession they agreed to pay certain tithes for permission to cultivate. Thus each community of them, beside a contribution to the Tudas as lords of the soil, pays to the Kohatars of their district 80 measures for each plough of land, and about 1-60th of the produce to the Kurumbars. The Kurumbars are, moreover, residuary legatees to the Badakars, and should any of the latter die without heirs, his property goes to the Kurumbars, after the expenses of the funeral are paid.

The last and most singular tribe of all is that of the *Tudas*, or, as they are more commonly called, *Torwars* (a Tamil term for 'herdsmen.') This extraordinary race, who altogether do not number one thousand, including women and children, style themselves "men," and the question, "Is that a *Badava* or a *Tuda?*" would with them be literally, "Is that a laborer or a man?" They divide themselves into two classes—*Paikis* or *Terallis*, who can hold all sacred offices; and *Katas* or *Tardas*, who are the laymen. The Tudas are a singularly handsome race, tall and athletic, with Roman noses, beautiful teeth, and large, full, expressive eyes. They never wear any covering on the head, but their jet-black hair is allowed to grow to the length of six or seven inches, and forms a thick bushy mass of curls all round. Their women retain their good looks longer than the females of the low country, and many of the girls are exquisitely beautiful. Their dress consists of a short under-garment folded round the waist, and fastened by a girdle. Over this is thrown a sort of mantle, or toga, which covers every part except the head, legs, and right arm. The tresses of the women are allowed to fall in natural profusion over the neck and shoulders. Their villages, which they call *Mortts*, are generally situated on some lovely verdant slope, near the borders of a wood. They breed no animals save the buffalo, nor do they engage in agriculture or any other pursuit, but wander over the hills, of which it is said they are the aborigines, free and unshackled. In their *Mortts*, their dairies form a separate building of superior size, which is viewed by them as sacred, and into which no female is allowed to enter. Their religion seems to be pure Theism; idols they have none, and they regard the brâhmans with contempt. They have

a temple dedicated to Truth, but there is no visible representation within; in fact, nothing but three or four bells in a niche, to which libations of milk are poured out. They salute the sun on its rising, and believe that, after death, the soul goes to *Om-norr*, "the great country," respecting which they do not attempt to furnish any description. They have a sort of sacred groves called *Teriris*, and to these herds of buffalos are attached, whose milk is allotted entirely to the calves; and the priests of these groves are called *Pál-ál*, from Tamil words signifying "milk-men." They are honest, brave, inoffensive, and contented; but, on the other hand, they are indolent, and do not esteem chastity a virtue. Their dwellings more resemble the dens of beasts than the abodes of men. A door about two feet high, and so narrow as almost to forbid ingress, leads to a dark dirty chamber, where a whole family may be found huddled together. Yet, even here, in spite of their rude dress and not over cleanly habits, the beauty of their maidens cannot be overlooked. Their symmetry of form, and the tender and delicate expression of their features, enable them to stand a comparison with the paler beauties of the West. Among the most singular of their customs is the sacrifice of buffaloes at their funerals, attended with a strange sort of games. These animals, which are of a prodigious size, and far larger and wilder than the buffaloes of the plain, are driven into an enclosed area by a party of young men armed with huge clubs, who join hands and dance a sort of circular dance among them. They then with shouts and blows excite the fury of the herd, and at a given signal two athletic youths throw themselves upon a buffalo, and grasping the cartilage of the nostrils with one hand, hang on to the neck with the other. Two or three more rush to their aid, while others strike the animal with their clubs, and goad them on to fury. After a time, when the buffalo is nearly exhausted, they fasten a bell to its neck and let it go. In this way they overpower the herd in succession, and then resume their dance, which is concluded by a feast. The next day a similar scene takes place; but on this occasion the buffaloes are dragged by the sheer force of six or eight men up to a mantle containing the relics of the deceased, and there slain with a single blow from a small axe. In the desperate struggles of the infuriated animals to escape, the *Tudas* are often severely wounded; but the courage and strength they display is very remarkable, and it is a point of honour for those who have first attacked an animal not to receive assistance. Another singular, though not unique, custom of the *Tudas*, is that of Polyandry, also found among the Nairs of Malabár and the hill tribes of the Himálya. The brothers of a family regularly have only one wife, and the same arrangement is frequently, nay, generally, adopted with others not related. As a consequence of this, female infanticide was formerly practised, and though stopped for a time by the exertions of the late Mr. Sullivan, has, it is feared, been again resumed. Many conjectures have been made as to the origin of the *Tudas*, but as yet no certain traces of their past history have been discovered. Their language is quite isolated, the sounds of it are deeply pectoral, and it seems to have no affinity either with Sanskrit or with any other language of the East. Harkness, however, thinks it is allied to the Malayálam, and alleges that it has a dual number and an aorist tense. Caldwell (*Compar. Grammar*) classes it with the Dravidian languages.

ROUTE 32.

(ROUTE 11—*continued.*)

MADRAS TO BOMBAY, BY MAHÁBALIPURAM, SADRAS, PUDUCHERI (PONDICHERRY), GÚDALÚR (CUDDALORE), PORTO NOVO, CHELAMBRAM, TALLANGAMBADI (TRANQUEBAR), KUMBHAKONAM, TANJÚR, TRICHINÁPALLI, TRIPATÚR, RÁMNÁD, PÁLIAM-KOTTA (PALAMCOTTAH), MADURA, DINDIGAL, SALEM, KOIMBATÚR, UTAKAMAND AND THE ANIMALLE HILLS, MANANTÁDI (MANANTODDY), MAISÚR, SERINGAPATAM, SHIVASAMUDRAM, BENGALÚR, SÍRA, HARIHAR, AND HONÁWAR, OR HONORE, 1729 M. 4 F.

PLACES.	STAGES. M. F.	M. F.
Madras to PORTO NOVO *b* (see Route 11).....		125 3
(*a*) CHELAMBRAM, *b.* & *t. o.*	7 0	7 0
Ammaipéta, *b.*.....	0 7	
Kolerun *r.*, *n.* bank.....	1 5	
× 310 yards to the *n.* bank of another branch of the Kolerun *r.*	1 5	
× this branch to Annákára Chattram, *b.*.....	0 3	
Putúr	2 5	
Arrasúr.....	2 0	
SHEALLI, *b.* & *t. o.*.....	2 2	10 4
× Upanár *r.* 100 yards wide to Chattanádapur	1 3	
× *n.* to Tennelkúdi.....	2 4	
× 3 *n.* to Katti-irripu.....	2 0	
× 5. *n.* to TALLI CHENKADU.....	3 4	9 3
× *n.* to Pundree	2 0	
× 6 small *n.* to Tirukadye-úr	3 0	
Wallágumangalam	3 4	
(*b*) TALLANGAMBADI (Tranquebar), *t. o.*	2 2	10 6
Puraiár.....	1 4	
Pudanúr	3 5	
Yellapur	1 7	
Vailampudugudi.....	2 6	
PERAMBUR, *b.*.....	2 1	11 7
Myavaram road joins	3 3	
Manganúr	1 3	
Komalla	2 5	
× *r.* to Kattrimulé	3 0	
Karraikandam.....	2 0	
SATENUR, *b.*.....	1 2	13 5

PLACES.	STAGES. M. F.	M. F.
Arrutoré	2 2	
Tiruwaddamurudúr, *t. o.*...	2 4	
Tirubhavánam.....	1 2	
Ammapéta	1 3	
(*c*) KUMBHAKONAM, *b.* & *t. o.*	3 4	10 7
× Arrasilyár *r.* to Tiruválanchuli	3 4	
Chandála Permalkovil	2 0	
× Tirumalarájan *r.* to Utamalli	1 2	
× Kodamaruti *r.* to Tirupaltoré	1 1	
PAPANASHAM	0 4	8 3
Rájagadi	1 5	
Serrabhojarájapuram	2 2	
Ayenpetté.....	1 4	
Mámoji-appapettè	0 4	
Pashupetti Kovil.....	0 4	
Tandunkoré.....	2 0	
Allamgudi	1 5	
× Kaddungal *r.* to Palliagraháram..	2 5	
× Wannár *r.* to Wánatankarré.....	0 5	
(*d*) TANJUR, *b.* & *p. o.*...	1 7	15 1
Púlayanpatti	5 5	
VELLAM, *t. o.*	2 2	7 7
× *n.* to Tirumallasamudram	3 7	
SINGAPATTI, *b.*	3 3	7 2
Pudukudi.....	4 5	
Boundary.....	1 4	
TUWAGUDI, *b*	3 4	9 5
Sholamadavi	3 5	
Kótapatti	4 7	
(*e*) Through Cantonment over Putúr bridge to TRICHINAPALLI, *b.* & *t. o.*	4 0	12 4
From Putúr bridge to Madura road joins	0 7	
Infantry Butts.....	1 3	
Kalládamallépatti	0 6	
× *n.* to Sátanúr.....	1 4	
× *n.* to Waddúwúpatti...	1 0	
× *n.* to Wolyúr.....	1 5	
× Koray-ár *r.* 140 yards wide to Boundary	1 6	
Kolúkattay	0 6	
× 2 *n.* to A-UR	1 3	11 0
× *n.* to Amúrpatti..	1 5	
× 2 *n.* to Perumbúr	1 7	
× 3 *n.* to Welatandipatti	2 5	
× *n.* to Wodaiyampatti...	1 5	

PLACES.	STAGES. M. F.	STAGES. M. F.
× *n.* to Chetterpatti	1 2	
ILLAPUR	2 0	11 0
× *n.* to Walliamgudi.....	1 2	
× *n.* to Pannampatti.....	3 0	
Parambúr.....	1 4	
Pinnamgudi.....	1 2	
× Vellaur *r.* to Shairanúr	1 0	
NERANJAKUDI	2 3	10 3
× *n.* to Parranderpatti...	2 6	
Kovanúr	1 4	
Shivalúr	1 4	
× 2 n. to Tirukalgudi ...	2 3	
× 6 *n.* to Mallampatti ...	3 4	
VAILANGUDI, *b.*.....	1 1	12 6
× *n.* to Shundakád	1 6	
× 3 *n.* to Pyúr	1 6	
× Pershalai *r.* to Udaiyanapatti	1 6	
Pudupatti.....	1 0	
TRIPATUR or TIRUPATUR, *b.* & *t. o*.....	1 1	7 3
× 4 *n.* to WALLIATUR	4 6	4 6
Ponagudi.....	1 5	
× *r*, to Shivakoté	2 3	
× *r.* to Kallel.....	1 2	
SIRUVYEL	2 4	7 6
× 2 *n.* to Kurungulipatti	4 1	
× 2 *n.* to KAULIARKOVIL, *b.*	3 7	8 0
Udiyakamma	2 5	
Andiyúr.....	0 4	
Mangalam	2 6	
Serutanpilli	2 7	
× *n.* to Kílotré	2 1	
KANNAMANGALAM ...	2 0	12 7
Pudu-úr	2 0	
Yelláyangudi	1 4	
× *n.* to Váni	4 3	
Andagudi	1 4	
NINARKOVIL.....	2 5	12 0
Neddamkorchi.....	2 2	
× *n.* to Anásheddivandal	2 4	
× *n.* to Pándiúr.....	0 7	
Umbaddisháten.....	2 0	
TORATTIYENDAL, MUDALUR	2 1	9 6
× Vygay *r.* to Kavanúr	3 1	
To the end of a large tank	2 2	
(*f*) RAMNAD, begins, *b.* & *t. o.*	1	6 5
Kuriúr.....	1	
Putambal.....	1 2	
× *n.* to Vennigudi	1 2	
× *n.* to Vellah.....	1 4	

PLACES.	STAGES. M. F.	STAGES. M. F.
'UTARAKOSHAMANGAI	2 1	7 5
Nalliyerraké	2 2	
Chetti Ambalam	1 5	
Andiehikolam	2 0	
SHEKAL, *t. o.*	2 4	8 3
Killinceermangalam.....	0 6	
× *n.* to Kotankolam	2 1	
× *n.* to Talakayce.....	1 3	
Shailuvanúr.....	2 0	
Chouky.....	2 6	
KADDAGUSHANDI.....	2 0	11 0
× *n.* and the Kundal-úr *r.* 220 yds. wide to Shayilkudi	4 2	
Tarrakudi	4 5	
Shewalpatti	3 3	
Boundary.....	1 0	
TANGAMAPURAM	0 6	14 4
Shurangudi	1 0	
Chenmugaveram.....	1 7	
Maimandé	1 4	
× *n.* to Idduwanpatti.....	2 0	
× *n.* to Kalgutam	1 3	
× Vaipár *r.* 500 yards wide to VAIPAR, *t. o.*	1 5	9 3
Rámachandrapur.....	2 7	
Kollatúr	1 0	
Venkateshwaram.....	3 0	
VAIDANATTAM	1 1	8 0
× 2 *n.* to Venkateshwaram	1 6	
Shanmugaveram	1 4	
× 2 *n.* to Velayidiweram...	2 2	
× *n.* to Kakerampatti.....	1 5	
Jailandáveram.....	0 5	
× *n.* to WOTTAPADARAM, *t. o.*	2 3	10 1
Kolayanellúr	3 2	
× 2 *n.* to Kumbadi.....	1 6	
× *n.* to Khandeswámipur..	1 3	
PARAGUTTAM	1 5	8 0
× *n.* to Maniachi.....	2 3	
Pawani.....	1 4	
Uterampatti.....	1 4	
Shevellaperri	0 5	
× 3 *n.* to SHIVILPERRI	3 4	9 4
× Támraparní *r.* 500 yds. wide to Kílpátam	1 1	
Tritu-úr	1 2	
× *n* thrice to Shettikolam.	1 5	
(*g*) To N. Gate Fort, PALIAM-KOTTA (Palamkottah), *b.* & *t. o*.....	3 4	7 4
(*h*) × *n.* to Támraparní (close to this is Tinnevelli)	1 5	

PLACES.	STAGES. M. F.	STAGES. M. F.
× Chindinthura *r.* (bridged) to Tachakurchi	1 3	
× *n.* to SHADIKHAN'S CHATTRAM, *b.*	3 1	6 1
Pandarakolam	1 1	
Pallakolam	2 2	
× Sitar *r.* (bridged) to Perritikolam	4 0	
× 5 *n.* to KAITAR PE'TA, *b.*	5 2	12 5
× 2 *n.* to Saiwallapuri	4 3	
× 2 *n.* to Asúr	2 3	
YERRASHAIWAL	3 1	9 7
Narratumutri	3 3	
Maniachi	2 7	
KOILPATTI, *b.*	1 3	7 5
× 2 *n.* to Nelli	4 6	
× 2 *n.* to Urapatti	3 6	
× *n.* to Allakapuri	3 6	
× *n.* and Satúr *r.* to SATUR, *b.* & *t. o.*	1 6	14 0
× *n.* to Kattalampatti	1 5	
× *n.* to Rámalingapuram	0 7	
WAIPALPATTI	2 5	5 1
× *r.* to Wachakarapatti	3 5	
× *n.* to Rettanaikenpatti	2 1	
Sulikerraij Agraháram	2 5	
× *n.* and *r.* to VIRDUPATTI *b.* & *t. o.*	3 6	12 1
× *n.* to Reddiarpatti	2 5	
× *n.* to Boundary and Awailishwaranpatti	1 5	
× *n.* to Kallaguri Chattram near Sholampatti	3 2	
× *n.* to Shevarakotta	3 5	
× Shevarakotta *r.* to Kond *r.*	5 0	
× Kond *r.* to TIRUMANGALAM *b. t. o.*	0 5	9 2
Kappalúr	3 0	
Kutiarkundu	1 5	
Sikandamallé	3 3	
Pallanganattam	2 6	
(*i*) MADURA *b. p. o.*	1 6	12 4
Koilmattu	6 1	
Kodimangalam	1 7	
× Vaidai *r.*	0 4	
Tiruvadagam	2 4	
SHOLAVANDAN	2 7	13 7
Nachikolam	3 4	
AMMAYANYKANUR *b. t. o.*	7 6	11 2
× several small *n.* to Ammatirra	7 1	
× *n.* to Dindigal begins	7 1	
(*j*) DINDIGAL ends *b. t. o.*	0 4	14 6
CHENGOLATAPATTI	3 2	3 2

PLACES.	STAGES. M. F.	STAGES. M. F.
Tádikambu *t. o.*	2 5	
× Kodavenar *r.* to Giriampatti	1 0	
Vittanaikenpatti	1 3	
+ Kodavenar *r.* to Ameá-bádrampatti	2 3	
VADASANDUR	1 5	9 0
× Kodavenar *r.* to ruined Fort	1 0	
× 2 small *n.* to Virdapatti	2 4	
Yettalampatti	1 6	
× *n.* to Kalwarpatti	2 0	
Yeddachi Pass begins	0 4	
Ditto ends	0 2	
× *n.* to ANDIAPATTI FORT	3 1	11 1
VAILANCHETTIUR	1 3	
Maitupalli	2 7	
× Nanganji-ár *r.* to Tallávukovil	1 7	
× Nanganji-ár *r.* to ARAVAKURCHI	2 4	6 6
Karradipatti	0 7	
Kovilpálliam	4 0	
× Kodavenar *r.* to Kakrampatti	2 5	
PUTAMBUR CHATTRAM	0 6	10 0
Chukampatti	1 1	
Pettanúr	1 5	
Rámalingam Chetti Chattram	2 3	
Chellandipálliam	1 1	
Tirumanellúr	0 6	
(*k*) × Amráwati *r.* 1½ f. wide, to KARUR *b. t. o.*	1 0	8 0
Arugampálliam	2 2	
Sangarappenpálliam	1 3	
Kupachipálliam	1 6	
× *n.* to VANGAL	1 0	6 3
× Kávéri *r.* 1¼ miles wide to MOGANUR	2 5	2 5
× Upar *r.* to Chingikaundenpuduúr	3 1	
Nayikapatti	0 7	
Pudu-úr	3 7	
Konichettipatti	2 4	
NAMKAL, *b. t. o.*	1 5	12 0
Chinna Mudellipatti	2 4	
Pápa Naikenpatti	1 4	
Chillapatti	2 4	
Kalakani	1 6	
× *n.* to Wallalanpatti	2 6	
Pachan	2 0	

PLACES.	STAGES. M. F.	M. F.
× Porangal *r.* to MUNU CHAWADI, *b.*	0 5	13 5
× *n.* to Andipálliam	2 6	
Iyapálliam	1 6	
Attur	1 7	
Komárakaundenwallasia	2 1	
MALLUR, *b.*	1 1	9 5
Attampatti	1 6	
Gajalnaikampatti	2 0	
Nellawarpatti	1 0	
Tandakarampatti	2 0	
×*n.* to Salem pettah ends, *b.p.o.*	1 4	
× Manimúta *r.* to SALEM FORT	0 1	*8 3
MACDONALD'S CHAWADI, *b.*	12 7	12 7
SANKERIDRUG, *b. t. o.*	11 0	11 0
PALLIAPALLIAM, *b.*	11 5	11 5
YIROD (ERODE), *b. t. o.*	2 1	2 1
PERUNDURE', *b. t. o.*	11 4	11 4
CHANGAPALLI, *b.*	12 4	12 4
AVINASHI, *b. t. o.*	10 6	10 6
KARMOTTANPATTI	8 6	8 6
RAMANUJAN CHATTRAM	8 5	8 5
KOIMBATUR, *b. p. o.*	8 7	8 7
From Jail to end of the town and Rd. to Bhawáni	0 4	
× 2 *n.* to Changanúr	2 5	
× 3 *n.* to Tudialúr	3 2	
× 2 *n.* to Narrinaikenpálliam	1 7	
× 4 *n.* to Parnaikenpálliam GUDULUR, *b.*	3 4	11 6
Karramaday	7 0	
METTUPALLIAM, *b. t. o.*	4 0	11 0
× Bhawáni and Kallár *r.* and ascend GHAT to KUNUR, *b t. o.*	14 2	14 2
× *n.* to Yebbadalla	2 6	
Yellalli—Kaikatti	1 7	
Kaiti	1 5	
(*l*) Ascend a steep Rd. to UTAKAMAND, *p. o.*	4 0	10 2
		844 0
UTAKAMAND to HONAWAR †		545 4
HONAWAR to BOMBAY		340 0
		1729 4

* For remarks relating to this and ten following stages, see Route 34.

† For this part of the Route, see Route 47.

For the stations to Porto Novo see Route 11, of which this is a continuation.

Thus far the traveller's route has been by the sea side, within a mile or so of the shore; hence it turns W. into the interior. Many of the chief halting places, as far as Kárúr, are distinguished by the most remarkable remains of Hindú architecture, properly so called, which have descended to our days, so that this journey alone will amply repay the traveller for the labor and inconveniences of his pilgrimage from Europe to the East, and afford him materials for long study and reflection.

(*a*) *Chelambram.*—At *Chelambram* or Chillambaram are the oldest pagodas in the S. of India, and part of these are gems of art. These temples are situated three miles S. of the Vallár river, and 29 miles N. of Tranquebar, in lat. 11° 25', long. 79° 45'. Here is placed by some the N. frontier of the ancient Chola kingdom, the successive capitals of which were Uriyúr on the Káveri, Kumbhakonam, and Tanjúr. Others carry the frontier as high as the S. Pennár river, which falls into the sea a few miles N. of Gúdalúr. The principal temple is sacred to Shiva, and is affirmed to have been erected, or at least embellished, by a king named Hiranya Varna Chakravartti, or "the golden-coloured Emperor," who is said to have been afflicted with leprosy, and to have come S. on a pilgrimage. He recovered at Chelambram, and built or rebuilt all the sacred edifices there. Now, since this name occurs in the Rájá Tarangini, or Chronicles of Kashmír, as that of a king whose father conquered Ceylon, it has been thought that it was really a Kashmír prince who erected these buildings or their prototypes, and that the said event occurred about A.D. 471. He is said to have brought 3000 bráhmans from the N. with him. It is added in one of the Mackenzie MSS. that Víra Chola Rájá (A.D. 927-977), saw the Sabhápati, *i.e.* Shiva dance on the sea-shore with his wife Párvati, and erected the Kanak Sabhá or Golden Shrine in honor of the god. There is, in fact, an old legend that Shiva here vanquished his wife

Kálí in dancing, and granted her as a boon, to sweeten the defeat, that all evil spirits should be banished from the neighbourhood, and that she alone should be supreme over it. Afterwards, Ari Vari Deva, grandson of Víra Chola Rájá, built gopuras and other ornamental additions to the temple. Finally, the Chola kings, from A.D. 1695–1785, made many donations to the fane, and probably repaired and beautified it. Possibly, therefore, there may be remains here of the 5th century; and, assuredly, there is much that dates as far back as the 10th and 11th. Even Lord Valentia remarks that the architecture has a more ancient appearance than that of Tanjúr or Rámeshwaram; and Mr. Fergusson infers the same, independently of historical accounts, from its surpassing excellence.

It is to be remarked with regard to all Hindú pagodas that the vimána or sacred shrine to which the other buildings lead, is almost invariably an insignificant structure compared with the gigantic gopuras, or gateways and halls, which surround it. This arises, an acute observer informs us, from the original fane being thought too sacred to be enlarged or modified. The *great temple at Chelambram* is no exception to this rule. The adytum, or inmost sanctuary, cannot be profaned by European eyes, but externally it consists of a low wall, surmounted with an ugly and prodigiously heavy curvilinear roof, tiled with copper. This sanctuary stands in an inner enclosure, which is about 400 ft. square; and within the same enclosure, and just opposite, is a *little shrine*, of which Mr. Fergusson (from whom the chief part of this description is quoted), says, "It is without exception the most perfect gem of art which I saw in the South. All that remains of it is a small porch of two pillars, about 6 ft. in height, supporting a roof of richly sculptured copper, mounted on a stylobate, covered with figures of men and women dancing and playing on various instruments, executed with a freedom and grace quite equal to anything either at Baxolli or Ellúra. Indeed, I am not certain if there is not more animation in their attitudes, and more grace in the grouping, than in almost any Hindú sculpture I ever saw."

The inner enclosure is placed towards the S. end of a much larger one, which is 1000 ft. long N. and S., and 750 ft. broad at the N. extremity; but narrows to 600 ft. at the S. end. This larger enclosure has four magnificent gopuras, of which the principal is 122 ft. high, or, according to some, nearly 200, the side pieces being huge stones, 40 ft. long and 5 ft. square, covered with copper. The doorway, which extends up the greater part of the height, is built of granite, and is ornamented as if it had two stories, but the building is solid, with the exception of a recess on each side of the gateway, and a staircase leading to the top of the same. The gateway is surmounted as usual with a pyramid of brick. On each side of the entrance, about 20 ft. from the ground, is a brick chamber containing a mutilated figure of a dwárpálah, or "warder." The four gopuras are placed towards the four cardinal points of the compass. This court is called the Hall of One Thousand Pillars, though in point of fact there are but 936, but these are amply sufficient to create a magnificent impression. The columns are but six or eight ft. apart, as at Persepolis. There are six rows, then steps, then five rows; on each side are stone galleries supported by square pillars, for spectators on festal days. The shrine of Párvatí, Shiva's wife, is here. The goddess reclines under a golden tent with superb fringes. The portico to her temple is very beautiful. Without this court is still another, which is, however, unfinished, and its beauty is destroyed by its gateways having been converted by Haidar 'Alí and Típú into bastions during the war with the English. In 1760 it was surrendered to the British without firing a shot, but in 1781, having been materially strengthened by Haidar, and garrisoned with 3,000 good troops, it repulsed the attack of Sir Eyre Coote, who was obliged to retire with the loss of a gun.

The traveller's bangla at Chelambram is at the entrance of the town.

The pagoda itself is but a short way from the principal street, and an avenue of overarching palms leads to it. The towers are covered with successive series of figures, each series about 5 feet high. The whole temple covers 50 acres. Three thousand brâhmans are said to be supported there.

(*b*) *Tallangambadi* (Tranquebar: prop., according to Hamilton, *Tarangiburi*, but rather a corruption of *Tallangambadi*), is a town of about 25,000 inhabitants, in lat. 11° 1′, long. 79° 55′. A Danish East India Company was established at Copenhagen in 1612, and the first Danish merchantman arrived on the Coromandel coast in 1616, when the company purchased the village of Tranquebar with a small district around it, 5 m. long and 3 m. broad, from the Rájá of Tanjúr. Here the Danes erected the fort of Dansborg, and the settlement increased rapidly. However, in 1624 the Company made over their charter and this territory to Christian IV., in liquidation of a debt which they owed to that monarch. In 1807 the British took possession of this and all the other Danish settlements in India, and restored them again in 1814. Finally, in 1845 the King of Denmark ceded the territory to the English for a sum of money. In 1780 Ḥaidar 'Alí exacted a fine of £14,000 from the Danish government of Tranquebar for supplying the Núwâb of the Karnátak with arms. Tranquebar is reckoned a very healthy station and much cooler than Madras, and it has therefore been made a convalescent depôt. The country around is well-wooded and cultivated; the soil light and sandy.

(*c*) *Kumbhakonam.*—A tolerable road, in parts heavy, leads through the villages of Perambúr and Sátenúr to the considerable town of *Kumbhakonam* (*Combaconum*), from Skr. *kumbhah*, "a water-pitcher," and *koṇah*, "a corner;" which is the capital of a very fertile district of Tanjúr, and a Civil and Detachment Station. No sooner has the traveller crossed the Vellár river near Chelambram than he perceives the contrast between the rich soil of the Tanjúr country he there enters and the sterility of S. Arcot, which he there quits. The district of Kumbhakonam, situated in the richest part of the Tanjúr province and intersected in all directions by the Kolerun and Káveri rivers, presents all the appearance of a garden. It extends 20 m. E. and W. 30 m. N. and S. approaching in some parts within 10 m. of the sea. Here are seen luxuriant crops of rice and sugar-cane, varied with flourishing plantations of cocoa-nut and betel trees, plantains, etc.

About 12 m. from Kumbhakonam a celebrated Anakatt is thrown over the Vellár river, the work of Colonel Cotson. Kumbhakonam itself is a town of about 35,000 inhabitants, extending two miles in length from N. to S., and one in breadth from E. to W., and possessing several wide and airy streets, in which the houses have upper stories. It lies thirty miles from the sea, in a flat country. The Káveri and Arrasilliyár rivers approach the suburbs. It is a place of great traffic and resort for religious purposes. After Uriúr, the ancient capital of the Chola kings, had been destroyed, as the legend declares, by a shower of mud which overwhelmed it some time in the fifth century, Kumbhakonam became their chief city. From the ruins of ancient buildings which have been employed in the construction of those now existing in the town, and which appear like a *purpureus pannus* in their new position, it may be conjectured that under the Chola dynasty this city was adorned with many fine edifices. The temples now existing are not, however, of remarkable beauty, and in all probability do not date higher than the sixteenth century. In the principal one, dedicated to Ráma, and now squalid with filth and disfigured with unsightly mud walls built up within, the centre aisle, 22ft. 8in. wide, is crossed by another of the same width and design, like the transept of a Gothic church. The designs of the pillars and the execution of the details are clumsy, and they are too thickly overlaid with ornaments. Some of the gopuras at this and the other temples are fine, but they are, as usual, too vast in comparison with the buildings to which they lead. In all, there

are about forty pagodas. There is here a sacred pool, which once in every twelve years acquires a peculiar cleansing efficacy, inasmuch as it removes all the corporeal and spiritual impurities of those who bathe in it, even those contracted in prior existences. Hence arises the high importance of the place to the Hindú devotee.

There is a very large gaol at Kumbhakonam, where sometimes 500 prisoners are confined. The population of the whole district, of which Kumbhakonam is the capital, may be computed at 135,000 persons.

Pápandsham, the intermediate station between Kumbhakonam and Tanjúr, is a large place. The road is good, and the water-courses and canals are everywhere bridged.

(*d*) *Tanjúr* (prop. *Tanja-úr*) is a city of about 90,000 inhabitants, situated in lat. 10° 47′, long. 79° 12′, 47 miles from the sea, in the midst of an extensive plain. It is the residence of a Hindú Rájá, a descendant of Sháhjí, father of the celebrated Sivají. That famous Maráṭha chieftain had three sons, of whom the eldest, Sambhají, was killed on service in the S. of India. The second, Sivají, in 1664 laid the foundation of the Maráṭha empire. The third, Ekojí or Venkají, is said by Wilks and others to have conquered Tanjúr; but, according to the Maráṭha accounts, as stated by Grant Duff, he merely succeeded his father, Sháhjí, in that province. As Sháhjí is known to have taken Porto Novo in 1661, it is probable that Tanjúr fell into his power about the same time. We know, indeed, that he went as second in command of the forces of the Muhammadan king of Bijapur when Ran Dulha Khán, the general of that monarch, invaded the Karnátak in 1638, and that he was left as governor of the conquered provinces, residing for some time at Bengalúr, and afterwards at Kolár and Bálapur. We may suppose that he did but exact tribute of the Náik of Tanjúr, and that his son Ekojí, the Ankojí of Scott, and the Venkají of Grant Duff, completed what his father had begun. This he is said to have done on occasion of a war between the chiefs of Tanjúr and Madura, when he was sent by Sháhjí to aid the former. After repulsing the Madura forces, Ekojí fixed a quarrel upon the Tanjúr chief with reference to his remuneration, and, entering the fort with 100 horsemen as if for a conference, slew the Rájá and usurped the government. Ekojí left three sons, Sháhjí, Sharfojí, and Tukojí, who succeeded to the rájáship in succession. These brothers all left children, and, after several irregular successions, one of them, Sahují, being dethroned in favor of his cousin, Pratáp Sing, came in 1749 to Fort St. David and besought the English to assist him. There can be no doubt that the British government had no right to interfere; but, lured by the promise of a large sum of money and the cession of Devikóta, a fort at the mouth of the Kolerun river, they undertook to reinstate the Tanjúrine. Accordingly a force of 430 Europeans and 1,000 Sipáhís, with four field pieces and four mortars, marched from Fort St. David, and on the 13th of April encamped on the bank of the river Valár. Here they were overtaken by the terrible hurricane, which has already been described (under Gúdalúr). After an ineffectual bombardment of Devikóta and the loss of 400 of their camp followers, the force made a precipitate retreat to Fort St. David.

In spite of this failure another expedition was immediately undertaken, under Major Lawrence, who was sent by sea with all the Company's available troops, amounting to 800 Europeans and 1,500 Sipáhís, to besiege Devikóta. The fort was a mile in circumference, with six unequal sides, the walls being 18 feet high, built of brick, and flanked by projecting towers, some circular and some square. The English, with four 24-pounders, made a practicable breach across the river, which they crossed on a raft, not without loss. The storming party of 34 Europeans and 700 Sipáhís was led by Clive, then a lieutenant, who advanced briskly with the Europeans, but the Sipáhís failed to support him. Their rear being thus left unguarded, the little company of English were charged by a body of Tanjúrine horse,

and 26 out of the 34 were killed. Clive narrowly escaped being cut down, and ran back to the Sipáhís. Lawrence then advanced with his whole force, and effected an entrance into the fort, which was evacuated by the enemy. After some further unimportant operations, the Governor of Fort St. David concluded a treaty with Pratáp Sing, the Rájá of Tanjúr, by which the English acquired Devikóta, with territory enough to produce a yearly revenue of 31,000 rupees, at the same time that the expenses of the war were reimbursed to them, and a pension of 4000 rupees a year was settled on their protegée, Sahují.

At the end of the same year Tanjúr was besieged by the French and their ally, Chanda Ṣáhib, Núwáb of the Karnátak. The Rájá got rid of his assailants by agreeing to pay 7,000,000 of rupees to the Núwáb, and 200,000 to the French, besides ceding to them the port of Karikal and 81 villages. The latter of these sums, and some portion of the former, were actually delivered over, when a rumour of the approach of Názir Jang's army from Golkonda induced the besiegers to retreat. On the 18th of July, 1758, Tanjúr was again besieged by the French, under Lally, who raised the siege on the 10th of August, and was much harassed by the Tanjórines in his retreat. In 1771 the Rájá of Tanjúr incurred the displeasure of the British, in consequence of an attack made by him on the chief of Rámnád, or, as he is generally called, the Marawar Polygár, and who was maintained by the English to be a feudatory of their ally, the Núwáb of the Karnátak. On the 23rd of September of that year the English appeared before Tanjúr, and on the 27th of October a practicable breach was reported. Before the assault, however, the Núwáb concluded a peace with the Rájá, on condition of his paying 30½ laks of rupees, and restoring all the territory he had taken from the Marawar chief. But, notwithstanding this treaty, the Núwáb was secretly desirous of procuring the complete subjugation of Tanjúr to himself by means of his English allies. In 1773 he again instigated them to advance against the unfortunate Rájá, and on the 16th of September, after nearly a month's siege, the English troops carried the Fort, and made prisoners of the Rájá and his family, who, together with the whole province, were handed over to the Núwáb.

But the Court of Directors disapproved of this unjust war, and directed the Rájá to be reinstated, on condition of his receiving a garrison of the Company's troops into the fort, providing lands for their support, paying tribute to the Núwáb, and furnishing him with such troops as, backed by the Company's authority, he might demand. It was added that he should contract no alliances with foreign powers, without the approbation of the English. These terms were acted upon, but such disputes arose in the Council at Fort St. David's, pending their execution, that the Governor, Lord Pigot, was arrested by command of his own Council, and died in confinement. In 1786 died the Rájá Tulsají, son and successor of Pratáp Sing above-mentioned, after adopting a boy named Sharfojí, to the exclusion of his own half-brother, Amar Sing. The adoption, however, was declared by the English illegal, and Amar Sing was suffered to reign till 1798, when Sharfojí was pronounced legally adopted; and on the 25th of October, 1798, a treaty was concluded with him by the Company, according to which he resigned all powers of government to the English, retaining the two Forts of Tanjúr (where alone he could exercise sovereign power), and sundry palaces, together with an annual revenue of 350,000 rupees, and one-fifth of the remainder of the whole net revenue of the country, amounting to 700,000 more, as well as the Danish tribute from Tranquebar, about 5,000 rupees. Sharfojí was educated at Madras, and afterwards by the missionary Schwartz, to whom he was sincerely attached. Indeed, the funeral of Schwartz was delayed in order that the Rájá might gaze on his face once more ere the coffin was closed. At the sight of the lifeless form of his guardian, the Prince was painfully agitated. He bedewed the corpse with tears, covered it with a cloth of gold,

and, in spite of the defilement (according to Hindú belief), accompanied it to the grave. He was brought up among Christians, yet he ever remained a Hindú, in religion, and a munificent patron of bráhmans. He was an accomplished musician and linguist, reading daily the English newspapers and light literature, and in the management of his revenue he displayed all the prudence, liberality, and exactness of the most sagacious English nobleman. It is he of whom Lord Valentia speaks with so much praise in 1804, and Heber again in 1826. He died in 1832, and was succeeded by his son Sivají, the late Rájá, who died in 1855, when the dignity became extinct, and all the jewels and property of Sivají were seized by the Company, though the Rájá left two daughters.

The *two Forts* of Tanjúr are so connected that they may almost be regarded as one. The smaller one lies to the S., and near its most S. wall is the great pagoda. On this side also were the attacks of the French in 1758, and of the English in 1771. On the W. is a large tank, about 400 yds. square. On the N. this fort joins the larger, being itself about 600 yards in its greatest length from its most S. angle to where it joins the larger fort. From this point, again, to its most extreme N. wall, the larger fort is about 1,100 yds. long. It is of a circular form, whereas the smaller fort is a parallelogram. The walls of both are lofty, and built of large stones; on the corners of the ramparts are cavaliers; the ditch is broad and deep, cut out of the solid rock, and has a well-formed glacis.

The *Palace of the Rájá* is in the great fort, almost in the centre. It is an old building with several lofty towers, and surrounded by a high wall. The great square, which is first entered, has never been finished. The passages leading to the Darbár, or Díwán-i-Khass, Private Hall of Audience, are narrow, and the room itself is not large, but very cool, as it forms one side of a square, which is nearly filled by a tank, in the centre of which is a small apartment reached from the audience chamber by steps. There is a library in the palace hung with portraits of the Tanjúr princes of the Maráṭha dynasty, from Sivají downwards. The pictures are by a native artist, painted on canvass from drawings on the walls of the palace now going to decay. There is a disused audience chamber, which was built by the ancient Rájás, who preceded Ekojí. It far exceeds in size and magnificence that erected by their Maráṭha conquerors. The pillars are of black stone, lofty and massive; and the roof is formed by vast masses of the same material. It forms one side of a quadrangle like the other darbár, but is surrounded by pillars, and has on one side a high tower like the gateway of a pagoda, which adds greatly to its magnificence. This apartment has been disused, as the first Maráṭha prince died a few days after he took his seat in it.

The *great Pagoda* is considered to be the finest specimen of a pyramidal temple in Hindústán. The tower over the Vimánam, or shrine, is 100 ft. high, and is capped with a block of granite which is said to weigh 80 tons. The exterior court is about 570 ft. long from E. to W., and about 200 ft. broad. Opposite the gateway of the pagoda is a pyramidal building nearly similar, on the ramparts, about 270 ft. long and 110 ft. broad. In the porch is a bull, the sacred vehicle of Shiva, carved out of black granite, and executed in a style unsurpassed in India. The ground plan is a parallelogram, the tower being at the W. extremity. No European is allowed to examine the interior; but, by mounting a part of the ramparts higher than the enclosure of the temple, a view may be obtained, which will well repay the traveller for his visit. In the foreground is the great pagoda; behind this is the large fort, with the Rájá's palace and pagoda; beyond these again a country smiling with grain and loaded with fruit trees, and in rear of all a chain of lofty hills.

The province of which Tanjúr is the capital is 120 miles long from N.E. to S.W., and 75 miles broad. It contains 3,900 square miles, with a population of 1,676,086, or 429 to the square mile, by the census of 1850-51.

The road from Tanjúr to Trichiná-

palli is excellent. *Vellam*, the first halting place, is a small town, the residence of an assistant-collector. There is a fort here, which is said to have been a place of some strength, yet it was easily taken in 1771 by the English after 24 hours battering. *Singapatti* and *Tuwagudi* are small villages. At the latter place good drinking-water is deficient.

(*e*) *Trichinápalli* is a town, exclusive of the troops and officials of the E. I. Company, of about 30,000 inhabitants, and of these one-fifth are Muhammadans. It is situated on the right bank of the Káyéri, in lat. 10° 50′, long. 71° 46′, and is the capital of a Collectorate containing 3,243 square miles, with a population of 709,196 persons, or 219 to the square mile.

The Fort, which includes the old town of Trichinápalli,, is about two or three furlongs from the S.W. bank of the river Káyéri at the nearest point, and is a place of great antiquity. The flag-staff is placed on the summit of a rock of granite, rising to a height of about 500 ft. (or 330 ft. according to Pharoah's *Gazetteer*), called the "*Rock of Trichinápalli*," which is seen in every direction from a great distance, and forms a grand and striking object. From the W. it resembles Edinburgh Castle. There is easy access from the S. side to the flag-staff, by means of a spacious flight of stone steps, which, about halfway up, crosses the site of an old magazine, which was accidentally blown up in 1772. Here, in 1849, 500 persons were crushed to death in a vast crowd which had assembled to worship Pilliár or Ganesh in a pagoda on the summit. From the summit there is a commanding view of the country around, including the island of Seringham, with its numerous pagodas and the windings of the Káyéri and Kolerun rivers. In the distance, on the W. and N., are seen the Shivarái hills, and the mountains near Salem, which divide Maisúr from the Karnátak. In the other quarters there is a beautiful prospect over waving fields of grain and a country diversified with hill and dale, wood, and stream. The walls of the fort were built of solid masonry, strong and massive, but having become in some places rather dilapidated, were, in 1845, ordered to be demolished, a work which has been commenced. They are in certain parts double, from 20 to 30 ft. in height, of great thickness, with a circuit of upwards of two miles. They contain a dense native population in low, narrow huts and houses, closely packed together. The streets, however, are tolerably regular and straight, and of a fair width, and at all hours of the day they are crowded with multitudes of passengers, bullock-carts, and cattle.

The Pay-office, Arsenal, Garrison Hospital, and the Commissariat, Ordnance, and Medical Storehouses, are in the fort near the mainguard. To the N. of the fort and between it and the Káyéri is the village of Chintamanipét. Parallel with the flagstaff to the W., at the distance of about two miles from the fort, is the village of Uriúr, with the old Artillery Barracks and Parade Ground. Close under the W. wall of the fort, a little to the S. of the above, is Názir Ṣáḥib's bázár. A little further to the S. and 1½ mile from the W. wall are the Native Regimental and General Bázárs, with the Native Infantry Barracks and Parade Ground. S. of these runs a stream separating them from the European Artillery Barracks, the European Infantry Barracks, and the Cavalry Barracks, which succeed one another from W. to E. at the distance of about two miles from the fort. S.W. of all is St. John's Church; then, eastward, the commanding officer's house and other barracks for native infantry. The lines for the men and the officer's houses cover a space of ground not less than six or seven miles in circumference. Many of the houses occupied by the military officers and civilians are large and elegant, and have extensive well-wooded gardens. The house of the general commanding the division is a lofty and spacious building. The force generally consists of one regiment of native cavalry, one company of European foot artillery, one regiment of H.M. infantry, and four regiments of native infantry. The native infantry corps furnish detachments in rotation to Tanjúr,

Kumbhakonam, and Nágapatnam; and occasionally to Koimbatúr, amounting in all to from four to six companies, which are relieved twice every year.

St. John's Church is a handsome building, affording ample accommodation for the European inhabitants and troops, and service is regularly performed twice every Sunday. The churchyard is a spacious enclosure, thickly studded with tombs. This church is rendered interesting, by the fact that in it Bishop Heber preached his last sermon, his career having been suddenly terminated at Trichinápalli on the 3rd of April, 1826. His remains are interred near the altar; a mural tablet with a short and simple inscription marks the spot.

There is a small Roman Catholic Chapel and burying ground in the W. outskirts of the cantonment, at which a Portuguese priest officiates, as at other European stations throughout the Presidency. There is also a large missionary chapel in the fort.

The natives of Trichinápalli have long been famed for their skill in the manufacture of hardware, cutlery, and jewellery, especially gold chains. Their harness and saddlery are also excellent, both as to workmanship and materials, and very cheap. Large quantities of cheroots are made here from tobacco of superior quality grown in the neighbouring districts.

During eight months of the year the climate of Trichinápalli is exceedingly sultry. In March, April, and May, vegetation is burnt up, and the whole country wears the appearance of a desert. Yet the Collectorate is well-watered by rivers. The Káyéri, entering at the W. extremity, passes E. to the sea, and near Seringham divides into two branches, of which the N. is called the Kolerun and the S. the Káyéri. The river is at its lowest during the three months preceding June, when the inundation caused by the S.W. moonsoon fills it to overflowing, as well as all the tanks and canals along its course.

Insects and noxious reptiles are excessively troublesome in this Collectorate: in particular ants, white, black, and red abound. Scorpions, too, and snakes are very common; and the deadly cobra de Manilla is often found in houses, as well as, though more rarely, the cobra de Capella.

Trichinápalli early figured in the wars which the English and French waged for the possession of the Karnátak. In 1736, the Rájá, who was a tributary to the Núwáb of the Karnátak, died; and, of his three queens, two underwent cremation. The third refused to become a satí, and assumed the government. In the disputes that ensued, Ṣafdar 'Alí, the Núwáb's son, and Chanda Ṣáḥib, his Díwán, found means to enter the city; the Díwán swearing to be faithful to the Queen. As soon, however, as he had got a secure footing in the place, he seized the government and imprisoned the Ráni. On the 26th of March, 1741, the Maráthas took the city from Chanda Ṣáḥib after a siege of three months, slew his two brothers, and carried himself prisoner to Satára. In August, 1743, Murári Ráo, the Maráṭha Governor, surrendered Trichinápalli to the Niẓám. In 1751, the French and Chanda Ṣáḥib laid siege to it, and Clive took a conspicuous part in the defence. The siege ended disastrously for the besiegers. After seven months spent in ineffectual operations, the French under M. Law surrendered, to the number of 35 officers, 785 Europeans, and 2000 Sipáhís, with 54 pieces of artillery. Chanda Ṣáḥib gave himself up to Manikjí, the Tanjúrine general, who cut off his head and sent it to the Núwáb.

After this success, the English garrison of Trichinápalli was exposed to the attacks of a new enemy, the Regent of Maisúr, who, supported by the French and the Maráthas, long beleaguered the place. On the 20th of Sept., 1753, Major Lawrence, the English commander, defeated the French and Maisúreans in the battle of "the Sugarloaf Rock," in which he captured 11 guns, and killed or took prisoners 300 Europeans. On the 27th of Nov. of the same year, the French, having been reinforced, attempted to storm Trichinápalli, but were repulsed with the loss of nearly 500 Europeans killed

or taken prisoners. On the 12th of May next year, the French, with their native allies, amounting in all, it is said, to upwards of 15,000 men, were defeated by an English force of 1,500 Sipáhís and 360 Europeans. In 1757, M. D'Auteuil, with 1000 Europeans, 150 hussars, 3000 Sipáhís, and 10 guns, advanced again upon Trichinápalli, which was left with a weak garrison during the absence of Capt. Calliaud, the commanding officer. Calliaud, however, executed an unexpected and difficult march through swampy rice-fields, in which his progress did not, with all his exertions, exceed a mile an hour, and relieved the place, the French General retiring at once upon Pondicheri. In 1700, the principal army intended to operate against Tipú, amounting to 15,000 men, assembled at Trichinápalli, and it was there that General Medows assumed the command of it.

The island of *Shrírangam* (vulg. *Seringham*), "the divine Vishnu," which lies 1½ mile to the N. of Trichinápalli, and is washed on all sides by the Kolerun and Káveri rivers, is well worthy of a visit on account of the two celebrated pagodas there. The island is about 14 m. long and 2 broad at its greatest width. Near the E. extremity is an immense mound 50 ft. broad at the top, raised to prevent the water of the Káveri, the channel of which is 20 ft. higher than that of the Kolerun, from flowing into that branch. A mile from the W. extremity is the *Shrírangam Pagoda*, one of the largest in India, and consisting of seven courts, of which the outer one is 900 ft. from E. to W., and 650 ft. from N. to S. The gateways of this court are all unfinished, and of some only the base has been erected and the door posts set up; but even these, being blocks of granite 40 ft. in length, have a grand appearance. Mr. Fergusson, in his *Ancient Architecture*, has given a view of the most finished gateway, of which only the lower part is complete, being about 60 ft. high. Had it been finished with the usual pyramid of brick, he calculates it would have risen to a height of 300 ft. Even now it is a very noble edifice—130 ft. in width and 100 ft. in depth, the opening of the gateway being 20 ft. 6 in. in the clear, and more than twice that in height. The architecture is sharp and good, but wholly unadorned with figures. The next four courts are simply fine but unornamented granite walls. The sixth court contains the great hall, 165 paces by 47, but not more than 15 or 20 ft. high. This court also contains a fine mandapam, with a noble centre aisle at least 30 ft. high, crossed at right angles by another of similar dimensions. The gateways also are fine. The seventh or innermost enclosure contains a small vimána with a gilt dome. Strangers are not allowed to enter. The whole building is conjectured to belong to the 14th or 15th century.

About a mile further E. is the smaller but older and handsome *Pagoda of Jambukeshwar*, "Lord of the rose-apple," dedicated to Shiva, to whom that fruit is sacred. It possesses only three courts, but these are much larger than the inner ones of the other temple; and, being built on a uniform and well-arranged plan, produce a finer effect. It probably belongs to the 12th century, and must have been completed before the larger pagoda was begun. The inner enclosure externally presents only a high wall, and has but one gopura. The next, or middle court, is a fine building, surrounded on all sides by a colonnaded cloister, with a very handsome porch, in the form of a cross, leading from the gateway to that of the inner enclosure. Attached to it is a báolí, or well of masonry, the water of which remains always at the same level, however much is drawn from it. As this level, however, is that of the river which surrounds the island, this fact may easily be accounted for, without having recourse to the miracle by which the bráhmans explain it.

The outer court contains, on the left hand, the hall of a thousand columns, here consisting of 800; and, on the right hand, a tank, round which runs a two-storied cloister. The effect of the whole building is exceedingly striking, and it may be looked upon as a perfect specimen of a Tamil temple.

Where the Kávéri separation takes place, at the W. end of Shrírangam, a work of considerable magnitude and importance was erected some years ago, known as the *Upper Anákatt*. For many years past it had been observed that the bed of the Kolerun was gradually deepening, while that of the other branch was rising; and the effect of the change was a constantly increasing difficulty in securing sufficient water in the Kávéri for the irrigation of Tanjúr. Various expedients were adopted from time to time to arrest the evil, but with only partial and temporary effects. At this juncture, Colonel A. T. Cotton of the Engineers proposed an Anakatt across the head of the Kolerun, which was accordingly constructed in 1836, and it has completely answered the important end in view. Not only was the downward progress of Tanjúr arrested, but signal improvement has followed: the irrigation was rendered both more abundant and less fluctuating, and both the Government revenue from the province and the prosperity of its inhabitants have attained a higher point than at any former time.

Some years after the Anakatt came into operation, its effect was found to be even too powerful; the bed of the Kávéri river was being deepened, and it was feared that ultimately the quantity of water poured into Tanjúr would be too great. To avert this danger, an Anakatt on a level with the bed was constructed in 1845 across the head of the Kávéri. This prevents the lowering of the bed; and, by means of this and the undersluices in the upper Kolerun Anakatt, the river is now effectually under command.

The whole Anakatt across the Kolerun, and excluding the sole or flooring across the Kávéri, consists of three parts, being broken by two islands, one 70, the other 50 yds. wide. The south part is 282 yds. in length, the centre 350, and the north 122; total, including the islands, 874 yds: or, exclusive of the intervening islands, the clear length of the Anakatt itself is 754 yds. It is simply a plain brick wall six ft. thick and seven ft. high, the crown being covered with cut stone, to resist the friction of the water and sand passing over it. It is founded on two rows of wells sunk nine ft. below the bed of the river, and protected from the overfall by an apron or pavement of cut stone, from 21 to 40 ft. broad, the outer edge of which rests as a foundation on a single row of wells; and, further, is secured as an exterior defence by a second apron from 6 to 10 yds. wide, formed of large masses of rough stone, thrown in loosely without cement of any kind. A similar work of rough stone extends along the entire front or upper side, to protect the foundation of the body of the Anakatt.

There are 24 sluices distributed at unequal distances along the weir, the largest being 7 by 2 ft., which are very effectual in keeping the bed of the river above the Anakatt free from accumulations of sand and mud. The sluices are connected by a narrow bridge of brick, consisting of 62 arches of 33 ft. span and 6 ft. rise. The piers of this structure, built on the Anakatt, are 6½ ft. high and 5 ft. thick. The breadth across the soffit of the arches is 8 ft. 3 in., and the roadway within the parapets is 6 ft. 9 in. The object of constructing the bridge having been principally to secure access to the sluices during floods, and there being no great thoroughfare across the river at this point, a greater breadth of roadway was unnecessary; but the communication is very useful for foot passengers and cattle.

The cost of this work, from its construction in 1836 to the year 1850, including all repairs, was about 2,00,000 rupees, or £20,000. The extent of land influenced by it is about 600,000 acres, yielding a revenue of £300,000 annually, which is steadily increasing.

The lower Anakatt is built across the same river in the Trichinápalli district, 60 miles further to the eastward. This work also, though standing within the Trichinápalli district, was not designed for its benefit, but for that of Tanjúr and S. Arcot, more particularly the latter. It was built like the upper Anakatt in 1836, and also under the advice of Colonel A. Cotton. The chief

use of it is to supply the Víranam tank in S. Arcot, and to water the two S. táluks of that Collectorate, Chelambram and Manargudi.—(See *Gazetteer of Southern India*).

After crossing the Koray-ár river, 7 miles from Trichinápalli, the traveller enters the country of the *Tondiman Rájá*, sometimes called, from the chief town, Pudukóta (New Fort). This country is bounded on the E. by Tanjúr, and on the S. and W. by Madura. It extends from lat. 10° 6′ to 10° 46′, and from long. 78° 33′ to 79° 16′, being 43 miles square, with an area of 1,165 square miles, and a population of 61,745 persons. Very little is known of the former history of this district. In 1752 we find the Tondiman Rájá sending 400 horse and 3,000 foot to the assistance of the Núwáb of the Karnátak against the French, who in revenge ravaged his territory. The whole country is covered with tanks, so that there is scarcely a mile in any direction without one. After the death of Rájá Raghunáth, in 1839, the country was for some time, during the minority of his successor, managed by the British Resident. Thus also, from 1807 to 1811, under the administration of Major Blackburne, Resident at Tanjúr, a debt of 280,000 rupees was cleared off. In 1807 the above-mentioned officer decided a remarkable territorial dispute between the people of this district and those of Shevaganga, in which, after a patient investigation, it was fully proved that all the documents adduced by both parties were forgeries, and that even the rows of landmarks which extended for miles, and to the antiquity and genuineness of which each claimant was ready to swear, had all been set up within the last four years. Pudukóta, the capital, was burnt down in 1812, and rebuilt on an improved plan. It is situate on the left bank of the Vellár (not to be confounded with the Vellár which enters the sea at Porto Novo), in lat. 10° 24′, long. 78° 52′, and has about 13,000 inhabitants.

A-úr is a small hamlet. *Illapúr* and *Neranjakudi* are large villages. The water at Illapur is brackish. The road as far as Shivalúr is very bad in wet weather, being for the most part over a black soft soil. Vailangudi is a small village in a low country, with some jungle.

Tripatúr, or Tirupatúr (prop. in Tamil, *Tiru-pati-úr*, "town of the Sacred Lord") is a small town which was never defensible, and fell, as a matter of course, in the wars of the Karnátak, to every assailant.

(*f*) *Rámnád.*—*Rámnád* (prop. in Skr. Ráma Nátha, "The Lord Ráma") contains about 13,000 inhabitants, of whom about 6,000 reside in the Fort. The remainder live outside the walls, and the majority of them on the E. side, near the principal entrance to the fort. They are chiefly Hindús, occupied in selling grain, or in manufacturing coarse cloths. Some forty years ago the manufacture both of cotton and silk cloths, was carried on briskly here, but the introduction of English cottons has seriously injured the native manufactures.

Rámnád is about 2½ miles in circumference, and is surrounded by a wall or ditch, defended by numerous small bastions, but the works are now in a ruinous condition, and the ditch is nearly filled up. It is the capital of a Zamíndárí, or barony, lying between lat. 9° 3′, and 10° 2′, and long. 78° and 79° 24′, stretching in a S.E. direction towards the Island of Rámeshwaram, from which it is separated by the Pámban strait, and covering an area of upwards of 1,300 square miles. Of this area one-half is cultivated, and the rest sandy and waste land, marshes and low jungle. It is bounded on the N. by Shevaganga, on the S. and E. by the sea, and on the W. by Tinnevelli. The Zamíndárí was granted to the ancestors of the present Rájá, with the title of Sádhu-pati "patron or lord of holy men," or, according to Wilson, Setu-Pati, "lord of the causeway leading from the continent of India to the sacred islands of Rámeshwaram," for the protection of the pilgrims resorting to the Pagoda of Rámeshwaram. The founder of the family was named Wudya Taven, who on one occasion escorted a relation of the King of Madura to the sacred shrine, and received some territory as a reward, with the title of Rájá. The

chiefs of Rámnád threw off their dependence on Madura in 1380 A.D. after the Muhammadan invasion led by Mujáhid Sháh.

The country is an extensive plain, with neither hill nor wood to obstruct the view; but near the coast the *babúl* tree abounds, and, with the palmyra and cocoa-nut tree, forms a complete belt of vegetation along the sea. The S. part of the coast is faced with rugged rocks, which extend some distance into the sea, rendering the navigation dangerous. The neck of land which runs towards Rámeshwaram is almost entirely composed of sand, covered with a low brushwood and scanty grass. It terminates abruptly, there being a break or chasm, about 2,250 yds. wide, between the island and the main-land, and the appearance of both leads at once to the conclusion that they were formerly united. The soil in the interior and W. táluks is black cotton ground, and in the E. parts, for about 15 miles from the sea, light and sandy. With the aid, however, of manure, a large portion is brought under cultivation. Even the worst parts are not entirely unproductive, as the valuable chay-plant, from the root of which a beautiful red dye is extracted, grows spontaneously in the sand, and is found in great abundance along the coast, often growing in apparently the most sterile spots.

Rámnád is divided into 17 táluks, as follows:—

Táluks.	No. of Villages.	Population.
Rámnád	160	25,000
Kílakád	53	19,200
Chekal	140	12,000
Mudukulatúr	112	8,500
Pápankolam	114	14,000
Kámuthi	148	24,000
Abramem	185	17,600
Vindoní	87	14,500
Kámenkoṇṭté	191	22,000
Sháligrámam	81	14,200
Rásingamangalam	78	8,600
Arnutamangalam	191	14,400
Hanumantagudi	184	14,500
Gutaganád	86	9,800
Orúr	107	9,700
Kótapatnam	24	2,300
Pallimaddham	223	58,800

The inhabitants of the interior are chiefly Hindús; those on the coast Muhammadans, or Roman Catholics. The Christians are employed as fishermen, and are very poor, their villages consisting of mean huts erected along the sea beach, having usually a small church attached to them, in a conspicuous position.

The *Fort of Rámnád* is an equilateral triangle, the sides of which face the cardinal points, and are each half-a-mile in length, the wall being 27½ feet high. It was built about 270 years ago by Magana, or Moghana, Raghunáth Sádhupati, who also constructed a large tank near it on the N. side. Seen from the flat country around, the fort, with its massive walls, and the pagodas and palace rising above them, has a fine appearance.

The *Zamínddr's Palace*, composed of four square buildings, of two or three stories, stands in the centre of the town. It is an ancient structure, ornamented in the native style, with carvings of deities, and little statues in niches, at every corner. The Darbár, in the centre of a small court, is of massive stone, with pillars of the same. The whole building has a gloomy appearance, and is now going to decay. Near it is a handsome house built by the late Colonel Martinez, who resided here forty years, and commanded the garrison and district. Adjoining this is a small Protestant Church and vestry in good repair, erected chiefly at the expense of Colonel Martinez, who, though a Portuguese and a Catholic, furnished 3,150 rupees towards this good work. On the opposite side of the tank is the burial place of the Rájás, in which are several tombs of granite. The Roman Catholic Church stands near the S.E. corner of the fort. In the centre of the town is a pagoda of great sanctity and some interest. There are two bázárs regularly built, with tiled roofs, where a market is held every Wednesday. The principal streets are within the fort, and are wide and airy.

About three miles N. of the town flows the Vaiga or Vyga river, which rises in lat. 10° 17′, long 77° 37′, and, after a S.E. course of 130 miles, in

which it passes through the Collectorate of Madura and washes the capital of the same name, falls into the sea in lat. 9° 20′, long. 79° 4′. In passing Rámnád it enters and almost expends itself in the large tank to the N. of the town, made by Raghunáth. This tank is usually not completely filled for years together, but in 1810 it burst its banks, and overflowed to the sea. Rámnád is garrisoned by a company of Sipáhís, under a European officer; and an assistant of the Collector of Madura resides there. It is a hot but extremely healthy station.

In 1772, the Marawars, as they are called, *i. e.*, the Zamíndárs of Rámnád and Nalguti, were attacked by the English, at the instigation of the Núwáb of the Karnátak, on grounds which are thus pithily explained by the British government:—"The Núwáb has made them his enemies. It is therefore necessary they should be reduced. We do not say it is altogether just, for justice and good policy are not often related." General Smith marched against Rámnád with 400 European infantry, 5 regiments of Sipáhís, 6 heavy guns, and a body of horse. The batteries opened on the morning of the 2nd of April, and the breach was practicable before evening, when the fort was stormed with the loss of only one European and two Sipáhís killed. The Zamíndárí and his mother were then handed over to the tender mercies of the Núwáb, who did not fail to treat them so that even their enemies pitied them. The fate of the other Marawar chief was still more disastrous. Having concluded a treaty with the Núwáb, he was reposing in fancied security, when, owing to some mistake, the English advanced against him, and put him and his followers to the sword.

There are several places of minor importance in the neighbourhood of Rámnád, which, if the traveller has time, may be visited. *Kilakarnai* or *Killakarai* is a seaport two miles to the S.W. of it, having a population of 7,000 Muhammadans, employed in manufactures. It is supposed by Professor Wilson to be the site of Kurkhí, the ancient residence of the Pándyan kings of Madura. This opinion, however, is controverted by Mr. Taylor, the epitomizer of the Mackenzie MSS. There are several mosques and Muhammadan tombs in the town, some of them very elegant, especially one which stands in the centre, and has a gilt cupola. The traveller may also remark the Roman Catholic Church, and the ruins of a Dutch factory. Another seaport, *Devipatanam*, is known by the name of the "*nine stones*," from the circumstance of a natural bath being formed there by nine rocks, which has been held sacred from the most remote antiquity. This bath must be visited by all pilgrims on their way to Rámeshwaram. At a handsome cháwadi (choultry) built there for travellers, alms are bestowed daily. *Devikuta*, on the north bank of the Verashelagár river, is a populous village, and one of the most important places in the district, on account of its trade and the numerous wealthy merchants who reside there. These live in a mean style, but distribute large sums in charity. They salute their superiors by rubbing the hand upon the stomach. *Mutapéta* is a fishing village, ten miles S.E. of Rámnád, inhabited by Roman Catholics. Here are two banglás, erected on the sea-shore for Europeans who desire to inhale the sea breeze. At *Atankarai*, a small seaport 11 miles E. of Rámnád, at the mouth of the Vaiga river, is a spacious cháwadi built by the late Zamíndár, where alms are daily distributed to pilgrims. Here is obtained the best tobacco grown in the S. provinces. *Verasholen*, a village on the road to Madura, was formerly the residence of a Rájá, and the many remains of antiquity to be met with there show that it was once a place of importance.

But the place of most interest, and that which in the eyes of the Hindú confers sanctity, not only on Rámnád itself, but on all this part of India, is *Rámeshwaram*. On this island, which is remarkable also on other accounts, is a celebrated pagoda, where are two Lingams, one of which Ráma is said to have procured from Benares, while he

fashioned the other with his own hands. According to the tradition, Râvana, king of Lanká or Ceylon, carried off Sítá, the wife of Ráma; and, to recover her, the hero, who was Vishṇu in his 7th Avatár, or Incarnation, crossed the sea at this spot on a bridge of rocks placed here by Hanumán, the monkey king. After slaying Râvana and recovering his bride, as Ráma returned from Ceylon, he was observed to have two shadows, which is said to be a mark of sin of the deepest dye. However, on reaching *Gundamantram*, the original name of the promontory which now forms this island, the additional shadow disappeared, and he was informed by an attending priest that he stood on holy ground, and that his sins were forgiven. From that period the island has been dedicated to him; and, in the hope of worldly blessings and immediate beatitude after death, said to be insured to all who visit the sacred shrine and perform the prescribed ceremonies, vast numbers resort hither from all parts of India.

The island, which is about 14 miles in length by 5 in breadth, is said, and no doubt with truth, to have once joined the mainland of Rámnád, and to have been separated from it by a violent storm. This took place in 1484 A.D., in the reign of Achudapa Náik, Rájá of Madura. A small breach was then made, but the water was so shallow as to be passable on foot till the time of Achudapa's successor, Visuvarada Náik, when another hurricane enlarged the passage, which was continually increased by succeeding storms. The passage was further enlarged by the Dutch when they possessed the island. But the greatest improvements have been made since 1830 by the British Government. Before these improvements were made the passage was excessively crooked, and the depth, at high water and neap tides, only about five ft., so that dhonies without keels, even after discharging most of their cargo, would be often days getting through when the current was strong. There is now a channel called the Pámban Pass, the whole breach being about a mile broad, while the channel for ships clear of rocks is about 90 ft. wide and 10½ ft. deep, so that keeled vessels can pass through in either direction without delay and without discharging cargo. Even this space has been obtained by much labour, at an expense of upwards of £15,000, the work of dredging having been carried on since 1837. The expenditure, however, has been repaid by a proportionate increase in the number of vessels which have passed through. The trade has increased from 17,000 tons in 1822 to 160,000 tons in 1853. Vessels of 200 tons have passed, and even the war steamers Pluto and Nemesis; and freight between Colombo and Negapatam has been reduced by about six rupees, or more than one-half, a ton.

The channel takes its name from the small town of *Pámban* at the W. extremity of the island, and on the opposite shore is Rámeshwaram, which is a town of about 1000 houses, most of which are well built, and many of them terraced. There are some good streets running at right angles with the pagoda, the inhabitants being chiefly the attendants on the shrine.

The *Pagoda*, the great object of attraction, stands at the E. end of the town, and is far less imposing in appearance than either that at Madura or that at Chelambram. It consists of a quadrangular enclosure, the N. and S. sides of which are 657 ft. in length, and the E. and W. sides nearly 1000 ft. There are three entrances, at one of which is a gopura, rising to the height of 100 ft., the doorway being 40 ft. high, composed of single stones placed perpendicularly, with others crossing them. In massiveness of workmanship the architecture resembles the Egyptian or Cyclopean. On entering, the visitor is struck by the vastness of the building, the numerous columns which support the roof, and the massiveness of the materials. The length of the temple itself is 353 ft. from N. to S., and 671 ft. from E. to W. The ceiling is composed of large slabs of granite, supported by carved pillars of the same material, raised on a platform five ft. high, the pillars themselves being 12 ft. in height, and most of them

formed of single blocks of stone. As no granite is found in the island, the transportation of these huge masses a distance of 40 miles, from whence it is said they were brought, must have been a work of stupendous labour.

In the colonnade leading from the doorways to the interior of the temple are figures representing the Rájá of Rámnád, by whom it was built, with his family and ministers. Immense sums were formerly lavished in presents to the temple, both in money and jewels; and chávadis, where alms are bestowed, are erected all along the coast of Rámnád. The road from Rámeshwaram to Pámban, a distance of eight miles, is paved, a chávadi being erected at every mile, with wells and numerous small pagodas.

The annual revenue is upwards of 40,000 rupees, derived principally from lands, the rest from the offerings of devotees. No one is permitted to enter the inner temple save the attendant bráhmans, who live in the town, and have their share of the offerings. Formerly, when the Rájá of Tanjúr visited the shrine, his expenditure generally exceeded 1,80,000 rupees. The water poured over the image is brought by the devotees all the way from the Ganges, and after it has been poured over the idol it is carefully bottled off and sold at a high price.

Almost 1½ mile N. of Rámeshwaram is a small hill, about 30 ft. in height, open on all sides, on which a building of two stories has been erected. From the upper story is an extensive view of the whole island, with a part of Adam's bridge. This would be a good spot for a lighthouse. There is to the S. of the town a fresh-water lake three miles in circumference, which is filled by the rains, and to the N. is an extensive salt marsh, which is said to exert a bad influence on the health of the inhabitants. As, however, the island enjoys both monsoons, it is generally healthy and cool, the thermometer ranging from 75° to 80°. The fixed population is about 4,300; the number of pilgrims who annually resort to the island is about 30,000. The language of the islanders is Tamil, but the bráhmans, through constant intercourse with strangers, converse in many tongues. At Pámban there is a European officer with 100 sappers and miners and 150 convicts.

Rámeshwaram (lit. in Skr. "The God of Ráma") completes the Hindú's circle of pilgrimage, which, commencing with the temple of Devi at Hingláj, a little to the W. of Sonmiání, in Sindh, proceeds to Jwála Mukhí, near Lahore, and thence to Haridwár and down the Ganges to Orissa, and finishes at Rámeshwaram, at the S. extremity of India.

The road, after leaving Rámnád, passes over a flat country, through the villages of *Utarakoshamangai* and *Shekal*, at which place water is rather deficient, and the hamlet of *Kaddagoshandi*, and across the small river called the Kundal, into the Collectorate of *Tinnevelli*. This Collectorate, of which the three principal towns are Tinnevelli, *Páliam-kotta* (Palamcottah), and *Tuticorin*, is not remarkable for its fertility, having generally either a loose soil, for which the native name is *regad*, or else a black cotton soil. Yet the population increases very rapidly. In 1823 it numbered 554,947 persons, and in 1852 it had risen to 1,269,216, which, with an area of 5,700 square miles, gives 221 to the square mile. Tinnevelli lies between lat. 8° 9′ and 9° 56′, long. 77° 15′ and 78° 56′, being from N. to S. 122 miles long, and from E. to W. 74 miles broad.

Tangamapuram, "Golden-lady-town," on the frontier, is a small hamlet. The village of *Vypár* stands on the S.W. bank of the river of the same name, close to the sea. This river, the largest in the Collectorate, rises in lat. 9° 45′, long. 77° 54′, and flows S.E. 80 miles into the Gulf of Manár. The water at Vypár is brackish, and it is necessary to send three miles to obtain good. The road from it lies through a thick wood of palms. Of the remaining stations between this and Páliamkotta, *Vaidanattam* and *Paraguttam*, are small, and *Wottapadaram* and *Shivilperri* large villages, especially the latter. From Rámnád to Vypár the road runs for the most part within five or six miles of the

sea; thence it proceeds more inland. The *Támraparni* river (from Skr. *tamra*, "copper" *varṇah*, "color," "copper-colored;"—in classical Tamil, *Porunei;* called in the Road-book, Tamberperny; in Thornton's Gazetteer, Tambaravari; in Walker's Map, Pambouri; and in the Trigonometrical Map, Chindinthura, this latter name being properly the name of a ford in the river), rises on the E. slope of the E. Ghâts, in lat. 8° 52′, long. 77° 20′, and after a winding course of 80 miles, falls into the Gulf of Manár, in lat. 8° 38′, long. 78° 10′, close to the town of Panakovil. The Támraparní is a sacred stream; the fish, which abound in it, are fed at Pápanásham.

(*g*) *Páliam-kotta* (*Palamcottah*), "camp-town," is a military station, at which there is generally a native regiment, and a few artillerymen. The *Fort*, which is elevated 120 ft. above the level of the sea, stands in an extensive plain, one mile E. of the Támraparní river, and is built on a bed of granite rock. Within the fort are numerous wells, with an abundant supply of water, but with a few exceptions they are all brackish. The native lines are outside, on a rocky platform. The gaol and hospital were removed hither in 1838 from Tinnevelli. The station is considered healthy. A church, with a spire, has been erected within the last few years. Near the houses of the European officers, which form an oblong square on the S. face of the fort, are public baths.

(*h*) *Tiru-nel-véli.*—At the short distance of three miles across the Támraparní river is *Tirunelvéli*, "sacred rice-hedge" (*Tinnevelli*), the capital of the Collectorate, containing a population of 25,000 souls. A very handsome and substantial bridge, built at the sole cost of Sulochamma Mudeliár, a native gentleman, has been thrown across the river, and by this the intercourse between Tinnevelli on the left and Páliamkotta on the right bank is maintained during the rains, when it was formerly intercepted. The expense of erecting this bridge was 65,000 rupees. There are two fine pagodas at Tirunelvéli, one to Shiva, the other to Shri, built of granite. The town is well-built and handsome.

The three places of interest to be visited from this, are the waterfalls of *Kutallam* and *Pápanásham*, and the pearl fisheries of *Tuttukudi* (Tutikorin). The route to Kutallam, "stunted banyan," from Páliam-kotta, is as follows:—

PLACES.	STAGES. M.	F.	F.	M.
From the Madura gate × *n.* to Muruwankurchí ...	0	4		
Támraparní *r.*, *r. b.*	0	7		
Ditto, *l. b.*	0	1½		
Rd. to Madura.....	0	2½		
Tinnevelli begins *b.*	1	1		
Rd. to Pápanásham	0	2½		
Tinnevelli ends.....	0	5½		
Tulukankolam.....	3	6		
KANGAIAMKOLAM.....	1	4	9	2
Karwanellúr	2	1		
Pudu-úr	1	3		
Marandai	1	1		
Kárumpilliúr	2	5		
ALANKOLAM ("banyan tank") *b*.....	3	2	10	4
Krishnaperi.....	4	3		
Shivakámipuram.....	2	7		
Pa-vúr	1	2		
× 3 *n.* and Chitráwatí *r.* Tenkáshí, begins *t. o.*...	5	6		
Ditto ends ,.....	1	0		
× Chitráwati *r.* to Mallaveram	0	6		
Kudiyirrapu	1	1		
(*a*) × bridged *r.* to Kutallam				
ZAMINDAR'S CHATTRAM.....	1	1	18	2
	38	0		

There is a good made road the whole way, and the country is open and flat till within the last eight miles, when there are hills on the right.

Tenkáshi, in Tamil, "S. Benares," is a very holy place, and boasts a fine pagoda, partly ruined.

(*a*) *Kutallam* is a large village, with several banglás close in among the hills. The famous Cataracts are close at hand. The Sylár, or, more properly, Chittár river, which rises in the hills immediately N. of Puliéri, "tamarind tank," at the E. opening of the Ariangával Pass, receives several

streams, the most remarkable of which is that which here creates by its fall, in lat 8° 56′, the Kutallam cataracts. This stream issues from the mountains that compose the S. side of a recess formed by the retiring of the great Ghâts. The recess is about 20 miles in width, and its greatest opening into the Ariangâval Pass, which connects Tinnevelli with the country of Travancore, is about 10 miles. The Pass itself is very narrow, and about 10 miles in length. The name signifies "The guard of Arian," *i.e.* the guardian deity of boundaries, and the same as Shástá. Here, accordingly, is the boundary of the Drávida kingdom. This Pass admits the S.W. monsoon into the happy region of Kutallam, which thus enjoys the benefit of both monsoons, and its climate is, consequently, at least 10° cooler than that of Páliamkotta, and is particularly enjoyable after the heavy rains on the W. coast have commenced—in June, July, and August. In February, March, April, and May, the climate is damp, and fevers are rife. The scenery here is exquisitely beautiful. Around are grand hills, in one part clothed with forest, in another broken with huge rocks. The banglâs are in the plain, close to the foot of the rise, near the cataracts. The lowest fall is about 200 ft. in height, but broken midway. The Sylâr, or rather Chittâr, river here shoots from a projecting rock, and when the stream is full, presents a grand spectacle. At a short distance from it is a beautiful pagoda dedicated to Shiva. The average temperature of the water is from 72° to 75° Fahrenheit, and invalids derive much benefit from bathing in it. The bathing place is under a fine shelving rock, which forms a shower-bath of nature's own making, not to be equalled by art. There are three falls, the highest being 2,000 ft. above the sea. The third fall is very sacred, and all the pilgrims go up to it. In one place the river is unfordable when the stream is full, and on one occasion a number of native women were drowned in trying to cross it.

The route to the *Pápanásham* (vulg. Paupanassum, but derived from Skr. *Pápa*, "sin," *nâsha*, "extinction,") Falls, from Páliamkotta, is as follows:—

MILITARY AUTHORITY: Officer commanding S. Division — *Trichinápalli.*

CIVIL AUTHORITY: Collector of Tinnevelli—*Tinnevelli.*

PLACES.	STAGES. M. F.	M. F.
From the Lines + Támraparní *r.* (bridged) to Virarájavupuram	2 0	
Tinnevelli begins, *b.*	1 1	
Ditto ends	1 0	
Péta.....	1 3	
Shankarânarnang Chattram.....	1 4	
Kundanagaram	1 6	
Kílkallúr.....	2 4	
+ Támraparní *r.* 220 yds. wide to Shairmadevi, *t.o.*	2 6	
VAIDINÂDEN KOVIL (Lord of Physic Church) *b.*	0 4	14 4
Kárkurchi	1 5	
Kílankolam.....	1 5	
Vellangudi	1 7	
+ Kuraiár *r.* 220 yds. wide to Kaldakurchi, begins..	1 7	
Ditto, ends	1 2	
+ Támraparní (bridged) to Ambasamúdram	1 4	
Pudupatti	2 4	
Vikramasingham.....	2 0	
(*a*) PAPANÂSHAM KOVIL and CATARACT	0 6	15 0
		29 4

(*a*) At Pápanásham, the Támraparní river, which has its source about 22 miles to the W., precipitates itself for the last time before passing from the hills into the level country. The cataract is but 80 ft. high, but the body of water exceeds in bulk that of the Chittâr at the Falls of Kutallam. Near the Fall is a pagoda, and the bráhmans feed a multitude of sacred fish, which are very tame, and come when called to be fed. The climate is inferior to that of Kutallam. The scenery resembles that of some parts of Switzerland, where the mountains are of a moderate elevation. In a W. and N. direction the hills have been but little explored. They are covered with a dense jungle, and abound in game. Tigers, deer, and bisons are numerous.

Some peaks rise to a considerable height. Thus the Agastya Mallé, from which flows the Támraparní river, towers 6,200 ft. above the sea. Higher up the river are two fine cataracts, the Bána Tírtham and the Pámbánasuri or "Snake dæmon," in a very dense tigerish jungle.

The route from Páliamkotta to Tutikorin is as follows: —

MILITARY AUTHORITY: Officer commanding S. Division—*Trichinápalli.*

CIVIL AUTHORITY: Collector of Tinnevelli—*Tinnevelli.*

PLACES.	STAGES. M. F.	M. F.
From N.E. angle of the fort to Kotár	1 2	
Núwáb's Chattram	1 4	
× 2 *n.* to Mutikolam	3 5	
× Chindithura or Támraparní *r.* to SHEVELPE'RI	0 6	7 1
Shingatakurchi	4 5	
MEL (West) CHAKRAGUDI	3 5	8 2
× sandy *n.* to Kallamuramben	3 2	
+ rivulet 30 yds. wide to MEL THATTAPAURA	2 6	6 0
Varáhapatti	1 7	
Madáturpatti	3 5	
(*a*) TUTTUKUDI (Tutikorin) *b.* & *t. o.*	4 2	9 6
		31 1

(*a*) *Tuttukudi.—Tuttukudi* (Tutikorin) "Scattered habitation," formerly a Dutch settlement, lies in lat: 8° 48', long. 78° 12', on the N.W. coast of the Gulf of Manár, and is the only really important harbor in the Tinnevelli Collectorate. This place is remarkable for its pearl fishery, and its *shankh* shells, which are found in no place in the world save here and in the Palk Straits. The pearls on the Tutikorin bank are reckoned inferior to those on the banks nearer Ceylon, as they are not pure white, but have a blue or greenish tinge. Nevertheless, the contract for fishing on this bank brought to Government in 1803 £15,000; in 1804, £75,000; in 1805, £35,000; in 1808, £90,000; in 1809, £25,000; in 1810, £26,980; in 1814, £64,000. In 1810, ten days fishing on the Tulayeram Paár bank produced 2,203,658 oysters, of which one-third went to the divers, and two-thirds to the contractors, who paid 34,300 star pagodas for the lease. After six days more fishing it was considered so completely fished as to require rest for seven years. The life of the pearl oyster is computed at from seven to eight years duration. The shells are of a uniform size and shape—oval, and about 7½ inches in circumference. The animal adheres to the coral banks until its fibres are weakened by age, when it falls off into deeper water. It is fatter and more slimy than the common oyster, and is held to be unwholesome. The formation of pearls itself is regarded as a disease, though, as has been justly remarked, since the vast majority of oysters on these banks produce pearls, we should have to suppose either that there was something poisonous in the ground on which they feed, or that the banks were a sort of hospital for invalid oysters. However this may be, the pearl oysters are of so delicate a nature that they cannot be raised elsewhere; and all attempts at engrafting them on other beds, even within the immediate vicinity, have failed. The great pearl banks in the Gulf of Manár extend about 30 miles from N. to S., and 24 from E. to W. The best fishing is in water from 6 to 8 fathoms deep.

The Conch or shankh shell, a univalve of a pearly white colour, is used by the Hindús at their pagodas and hermitages as a musical instrument, and blown at certain hours. In heroic times it was used as a trumpet, and every hero had his own shell. Great numbers are sent hence to Bengál and other parts of India. The shell is also cut into ornaments, as bracelets, rings, etc. The fishery is rented at 5,000 rupees per annum. About 18 miles S. of Tuttukudi, as the crow flies, is the town of Tiru-send-úr (Trichendoor; in the Trigonometrical Survey Map, Tritchindoor), where is a famous temple of Subramana, erected on a rock projecting into the sea, one of the largest second-class temples in the Karnátak. This edifice is built of the hard white sand-stone of the vicinity, instead of

the ordinary black granite, and is equal to any temple in ornamentation.

Proceeding still along the coast eight miles further S., the traveller would come to *Manapár*, or *Manepádu*, "sand-town," written in the maps Munahpaud, a little port on the lee side of a point of land, formerly a Dutch settlement. Somewhat to the N. of this is a very rising town, with a port, called after the first king of Madura, *Kulasékharapatnam*, and written in the maps Golisairputnum.

The road to Madura from Páliamkotta leads in a N.N.E. direction through the small villages of Kaitár, Yerrashaiwal, Kovilpaṭṭi, Sátur or Chatúr, and Waipalpaṭṭi, to the considerable town of *Virdupaṭṭi*. The road is generally good except in some parts near Kovilpaṭṭi, where the soil is black. At Yerashaiwal the encamping ground is bad, and the water execrable. Virdupaṭṭi is a considerable town, of about 2,000 houses. The undulating country around is extensively cultivated, and handsome clumps of trees adorn the scenery.

(*i*) *Madura* (prop., according to Lassen, *Mathurá*, from a Skr. root which signifies "to stir;" or, *Madhura*, "sweet," according to Wilson, in *Jour. Roy. As. Soc.*, vol. iii., p. 204, not *Muddaray*, as given in the Madras Route Book), situated in lat. 9° 55′, long. 78° 10′, is the capital of a Collectorate of the same name, which, with an area (including Dindigal) of 10,700 square miles, has a population of 1,756,791 persons. This Collectorate extends from lat. 9° 5′ to 10° 54′., and from long. 77° 15′ to 79° 15′, being to the S. and E. a nearly level plain, with large patches of unproductive sandy soil, and rising to the N. and E. into a series of hilly ranges, which occasionally sink into low slopes broken by isolated rocks. The inhabitants are chiefly Hindús, and the language is Tamil. Of every 100 persons, exclusive of Christians, 76 may be reckoned Shúdras, 3 Bráhmans, 16 Pariahs, and 5 Muḥammadans. The Catholics, who are more numerous here than in any part of India, form about the one-fortieth part of the population. Madura Collectorate constitutes a part of the ancient kingdom called by Ptolemy *Regio Pandionis*, whence an embassy was sent to Augustus in the 18th year after the death of Julius Cæsar, and again six years later. So early as the third century after Christ, it is reputed to have been a highly civilised and flourishing country. Lassen and Professor Wilson conjecture (*Jour. Roy. As. Soc.*, vol. iii., p. 202) that the kingdom may have been founded B.C. 500. The city of Madura, lying in the direct route of the pilgrims to the sacred island of Rámeshwaram, and possessing itself several renowned temples, early became a place of importance. A university was founded here—it is said, by the sage Agastya—to which students from all parts of India resorted, so that Madura has been aptly termed "the Athens of South India." Of the authentic history of the country up to A.D. 1532, little is known, save the bare names of a long list of kings—one series alone consisting of 72 princes. The magnificent tanks, however, the vast extent of country marked by the little embankments which indicate irrigated land, but are now covered with jungle, the temples and long mounds of ruins, vouch for the prodigious population, and for the ancient splendour of the government. This much, at least, is certain, that, after various struggles with the neighbouring states, the power of the Pándyan kings was overshadowed and eclipsed in the 8th and 9th centuries A.D, by that of the Chola monarchs. The Belál Chiefs of Maisúr then became paramount; and, in the 14th century, the Muḥammadans pushed their incursions into those parts, and penetrated even to Rámeshwaram. Soon after the Rájás of Vijayanagar reduced the South of India under their yoke. In 1552, Nagana, or, according to some, Nágama Náyak, who is said to have been chief of the bullock department to Achta Deva, Rayál of Vijayanagar, founded the dynasty of the Náyaks of Madura. He was succeeded, some say deposed, by his son Víshwanáth, who built several pagodas and executed many useful works. The eighth chief of this race was Tirumalla Náyak, commonly called Trimal Náik, who laid the foundations of 96 temples

to Shiva and Vishnu, and so adorned Madura as to have inseparably connected his name with the history of the province.

Among the buildings which owe their origin to him, is the famous *Choultry* or *Mandapam*, which is undoubtedly one of the noblest edifices in India. It consists of a vast hall, 312 ft. in length and 125 in breadth (according to Fergusson 333 ft. long by 81 ft. 10 in. broad) of an oblong square form, built of hard grey granite, the labor of carving which must have been immense. Yet 128 pillars which support the stone roof are profusely covered with ornaments, many of the figures being executed with much delicacy and taste. The pillars are in six rows according to Graul; in four, according to Wilson,—each being 25 ft. high, and many of them fashioned from a single block. On the second pillar to the right, as the spectator faces the door at the bottom, are sculptured Trimal Náik himself and his six wives.

The principal wife, daughter of the Rájá of Tanjúr, on being shewn by her husband the newly-erected edifice, is said to have coldly remarked that it was inferior to her father's stables. Trimal Náik was so incensed at this speech, that he struck his dagger into his wife's thigh; and, accordingly, the stone figure displays a large gash below the hip on the left side. It is possible, however, that this story may have been coined for the occasion, the figure having been injured in the lapse of time. The legend, too, which points out, in another place, two figures in a cell, as the architects, immured to prevent their accomplishing any work which might eclipse this Choultry, has probably no foundation in truth. This noble building is said to have been begun in 1623, the second year of Trimal's reign, and to have been completed in 22 years, at the cost of upwards of a million of pounds, a sum, however, which is, doubtless, exaggerated. The curious figures with the heads of pigs represent twelve hunters, who, when pursuing wild hogs, disturbed the meditations of a holy recluse, and were changed by his curse into swine: subsequently, Shiva had compassion on them, restored them to human shape, and taught them wisdom to such good effect, that they rose to be chief ministers of the State.

The Choultry stands close in front of the *great Pagoda of Mínákshi* ("Fish-eyed," a name of Párvatí, Shiva's wife) and Sokkalinga, or Sundara Pándya, an incarnation of Shiva, who reigned among the early kings of Madura. The whole building covers 20 acres, and is adorned with four large gopurams, and five smaller ones. The vast aisles are dimly lighted by a number of twinkling lamps, which seem to render the gloom more oppressive. Bats flit among the dark ranges of columns, and the grotesque figures carved upon them seem to peer and gibber in the obscurity. Trimal Náik's magnificent Choultry is simply a porch to this temple, and was erected with the design of providing an apartment for the god, who consented to leave his shrine for ten days in every year, and visit the King, provided a suitable place was erected for his accommodation.

The pagoda is especially famous for a tank called "the tank of the golden lotus," beside which a bench of gold, or, as some say, of diamond, was set. The bench was presented by Shiva, and possessed the marvellous property of discriminating the merits of candidates for a place in the Collegiate Synod, and so deciding on their election or rejection. This Synod or Sangattár consisted of forty-eight professors, the god Shiva himself being the forty-ninth. When a candidate for honors appeared, he was questioned by the professors, and, if his answers were considered satisfactory, he was finally told to seat himself on the bench. If really worthy of the honor, the bench extended so as to allow him a seat; but if not, it contracted its dimensions, and the unworthy aspirant was thrown to the ground or cast into the tank,—a result, at least, in the present slimy and weed-covered state of the water, by no means desirable.

The Synod is said to have been abolished some time prior to the year 1028 A.D., in a singular manner. The professors had grown proud and neglectful

of literature, when a Pariah priest of Mailapur, named Tiruvalavar, who, some affirm, was the god Shiva incarnate, presented himself for election, with an ethical poem he had composed in his hand. The high caste members of the Synod were indignant at his presumption, but as his claim was backed by the Rájá, they were obliged to give him a trial. To their astonishment he was permitted to take his seat, and so mortified were they at his success, that they passed out, one by one, and drowned themselves in the tank. It is supposed that there is some allusion here to the first preaching of Christianity. The legend is variously told. This temple is said to have been erected by Vamsa-Sekhara, the 44th king of the first Pándyan dynasty, who is supposed to have reigned in about the 5th century A.D. In his reign the College also is said to have been founded; and he is the reputed builder of the *Fort*, and of the ancient *Palace*. Whether this be true or not, it can hardly be supposed that any remains of buildings of such high antiquity can now be left. The great temple may, perhaps, be as old as the 11th century; and the other edifices are indubitably the work of Rájás, long subsequent to Vamsa Sekhara. A large number may be ascribed to Trimal Náik, whose age seems to have been the Augustan period of Madura. To him also is referred the *Perumal* "Great-one," or Vishnu pagoda, an exquisite specimen of Hindú architecture, and which is remarkable as being a very exact counterpart of one of the seven Raths, or rock-cut temples at Mahábalipur. There is, likewise, a famous temple in a place called Pahlari, dedicated to the god Vellayadah, at whose shrine shoes of leather, highly ornamented, are offered, as the Deity is supposed to be much engaged in hunting, and to require frequent renewals of his *chaussure*.

The ruins of the *old Palace*, erected or enlarged by Trimal Náik, are also highly interesting. The grandeur of the columns, and the vast hall of audience, remind one of the magnificence of imperial Rome. The roof is a dome 90 ft. in diameter, and richly ornamented, supported by sculptured pillars joined by arches, so as to form a superb gallery, which again rests on massive columns below. The architecture is Saracenic, blended with Hindú. On the ceiling are figures resembling angels, which some suppose to have been suggested by the famous Jesuit, Robertus de Nobilibus, the nephew of Cardinal Bellarmine, who came to Madura during the reign of Trimal Náik, and, giving himself out as a bráhman from the West played the part of a Hindú priest, and wanted to engraft Christianity on the Vedas. The court of the English Judge has its sittings in this Palace. From the roof there is an extensive view, closed on the N. and W. by hills, of which the most remarkable is—to the N., Solai Mallé, where is a temple of Suntararásan, Siru Mallé, and Natta Mallé; and to the W., Náku Mallé, and Pasu Mallé, where is the Perumal pagoda. To the S. are three large tanks. *Trimal Náyak's Tank*, about a mile S. of the town, is, perhaps, the finest in S. India. An artificial island adorns the centre, with a temple on it. This piece of water is walled all the way round, with steps of black granite. To the E. are the Roman Catholic Church and the American. The former of these churches is the finest; but even the American surpasses in appearance the English, which has no pretensions to beauty or taste.

The *Travellers' Banglá* is some distance outside the town, and on the way thither is a monument to Mr. Blackburne, a former collector. The natives, in grateful acknowledgment of his having been the first to enlarge and beautify their streets, have erected to him a tall pillar, on which is a large light, kept constantly burning. Indeed, till within late years, all travellers spoke with disgust of the crowded and filthy condition of the houses in Madura; but so much has been done within the last few years in the way of improvement that the streets have now a handsome appearance, are wonderfully clean, and the houses, many of them of two stories, built of brick and faced with chunam, end an air of opulence and prosperity

to the place. In fact, Madura is probably the only city in the interior of India which has a decidedly pleasant appearance, and is entirely free from all the filth and other usual evils of a native town. The wall of the Fort, originally about 3¾ miles in circumference, has been removed and the ditch filled up. This is the head quarters of a flourishing American Mission, consisting of 12 American missionaries, 71 catechists and readers, and 68 school-teachers, distributed over nine stations scattered through the district. In 1850 there were 202 native communicants and about 2,000 Christians who keep the Sabbath and attend Church, but whose conduct is not altogether satisfactory.

Madura was several times taken and re-taken during the English war in the Karnátak. In 1751, Capt. Cope, with about 6,000 men, of whom 180 were Europeans, attempted to storm the city, but was repulsed with the loss of 90 men. In 1755 the army under Colonel Heron entered it without opposition. Lying in the direct route of the pilgrims to the shrines of Rámnád and Rámeshwaram, it has always been a place of importance in the eyes of the Hindús, and the remains of some of the finest edifices in India render it well worth visiting to the traveller. Madura is the seat of the remarkable scarlet dyeing establishments, the colours (said to be owing to the water of the Vyga), being so superior to that obtained anywhere else, that the cloth is sent to all parts of India.

(j) Dindigal may be easily reached in one night by palankeen from Madura. The road leads through the town of Sholavandan, which has about 1,500 houses, and the small village of Ammayanykanúr.

The town of *Dindigal*, with about 9,000 inhabitants, is the capital of a valley lying to the N. of Madura, having an area of 4,500 square miles, and a population exceeding 300,000. It is built on a gentle slope, and the streets are wide and clean. The traveller may halt here if only to visit the Palnai mountains, 20 miles to the W., which have a climate not inferior to that of the Nílgiris, while they even surpass them in beauty of scenery. They rise to the height of 7000 ft. above the sea, and five miles S. of the town are the Siru Mallé hills, 3,500 ft. high. The sportsman will find abundance of amusement here, as elephants, leopards, elk, and bison are to be found; wild hogs are common; and florican, snipe, pigeons of various sorts, and waterfowl, are in plenty. The rivers and tanks abound with excellent fish, among which *manil*, or sand-fish, eels, and prawns, may be particularized. In the Nellakotta district, in Mutu Mudia's well, a large species of cockle or muscle is found, about the size of an ordinary oyster, having a dark brown circled shell, with a bright pearly inside. It is considered wholesome as food, and is said to produce pearls. The climate of Dindigal is considered one of the best in India, and the nights are always cool. A wing of a native regiment is kept here. The Fort is built on a rock to the W. of the town, about 400 ft. long, 300 ft. broad, and 280 ft. in height. This rock is a singular wedge-shaped piece of gneiss, veined with felspar, and is a conspicuous object from all parts of the plain. In 1736, Chanda Ṣáḥib, Núwáb of the Karnátak, placed his brother, Ṣádik Ṣáḥib, in Dindigal, as one of the strongest forts in his viceroyalty; but four years after Ṣádik Ṣáḥib was defeated and slain by the Maráthas. Dindigal was taken by the Maisúr Rája in 1755, and from Tipú by the British army in 1783, but restored to him in 1784, and finally ceded to the British Government, along with the district, in 1792.

There is no place of interest on the road from Dindigal to Salem until the traveller comes to *Kárúr*. The intermediate stations are unimportant villages. At *Putambúr Chattram* water is deficient and bad.

(k) Kárúr is a considerable town, with fine streets, situated in lat. 10° 55′, long. 78° 12′. It stands on a gentle slope, in a dry, open country, on the N. bank of the river Amaravatí, a little above its confluence with the Káveri. Near it are the ruins of a considerable fort, with a large temple, the spire over the

gateway of which is 88 ft. in height, *64 ft. long at the base*, and *52 ft.* broad. It was formerly considered one of the strongest frontier towns of the kingdom of Maisúr, and stood a siege for several months against Chanda Ṣáhib, in 1751. In 1781 it was taken by Colonel Long, and in 1801 the fort was abandoned. Kárúr is the capital of the sub-district of Koimbatúr, containing 79 villages, with a population of 70,000 persons.

A little beyond Kárúr the Salem road crosses the Kávéri, after which the only considerable place is *Namkal Drug*, a large town, with a fort built on a very remarkable bare granite rock, which was once of some strength, though, in 1768, Colonel Wood took it from Ḥaidar without any loss.

For a description of Salem and Koimbatúr see Route 34.

The *Nilgiri Hills* (from the Skr. *nila*, "blue," *giri*, "mountain," vulgarly spelt Neilgherries), are a most remarkable range of mountains, situated between lat. 11° 10′—11° 38′, long. 76° 30′—77° 10′, and connected on the W. with the Siádri branch of the W. Ghâts. They form a sub-division of the Collectorate of Koimbatúr. The greatest length of these mountains, at an elevation of 5000 ft., is 42 miles from N.E. to S.W., and their average breadth at the same elevation is 14 miles. Their figure is that of a trapezium, and their surface is a continuous succession of ridges, slopes, and knolls, with here and there a grand peak rising up by itself. The granite of which they are composed is covered with a rich black soil, which, in the valleys and ravines, is often 10 ft. deep and even more; in some places are found morasses, generally consisting of peat, which is now extensively used for fuel. The base of these mountains, which is supposed to cover a surface of nearly 200 miles, is clothed with a belt of primeval forest, almost impenetrable in many parts, and swarming with wild animals of all descriptions, among which elephants and tigers are very numerous. This barrier jungle is so unhealthy that it is necessary to pass through it without a halt, for to stay a night in it would be almost certain death even to the natives, multiplied instances having occurred of fatal results from sleeping once within its limits, both to Europeans and natives. Accordingly, bearers are not compelled to wait for those who, from whatever cause, delay their coming beyond such an hour as would enable the *ḥammáls* to cross the forest ere night sets in. The Nílgiris are divided into four Náds or districts: to the E., Parunganád; to the S., Maikanád; to the S.W. and W., Kundanád; to the N. and N.W., including nearly the whole crest of the mountains, Tudanád. In the last of these divisions is the principal European settlement, Utakamand, bordered to the E. and N.E. by mountains which rise high above it; and towering even over these is seen the majestic Petmarz, as it is called by the Tudas; or, in the Kanarese language, *Dodabetta* (*doda*, "great," *betta*, "hill"), the loftiest mountain of India S. of the Himálya, its summit being 8,760 ft. above the sea. The other principal peaks have the following elevation:—Kudiakad, 8,502; Bevoibetta, 8,488; Murkurti, 8,402; Dávarsolabetta, 8,380; Kunda, 8,353; Kundamogé, 7,816; Utakamand, 7,361; Támrabetta, 7,292; Hokalbetta, 7,267; Urbetta, 6,915; Kodanád, 6,815; Davebetta, 6,571; Kótagiri, 6,571; Kundabetta, 6,555; Dimhatti, 6,330; Kunúr, 5,886; Rangaswámi Peak, near the Gajalhatti Pass, 5,948. Two principal rivers rise among these hills, the Moyár and the Siru, or Little Bhaváni, which flowing round their E. side, in some parts sweeping close under them, anon diverge to a considerable distance, but at last meet a little to the N.E., and thence flow in one united stream under the general name of Bhaváni, which again empties itself into the Káveri. Those who proceed to the hills from Arcot by Bengalúr and Maisúr can secure at Madras carriages drawn by horses or bullocks. Tables of charges, and all other particulars, will be found in *Smoult's edition of "Baikie's Neilgherries."*

The *principal Passes* up to the hills are six. 1st—The Kunúr Pass from Koimbatúr. After leaving *Gúdalúr*, a moderately-sized village, with a fine

rivulet of clear water, and *Metopálliam*, a somewhat larger place, with an excellent banglá, the traveller crosses a nearly level plain for six miles, and then reaches the foot of the Ghát. There is an excellent road the whole way up. The maximum slope of the Ghát is 1 foot in 5, the average slope 1 in 12½; but in many places there are level spots, and in others counter dips, so that the slope is rarely so small as the average from top to bottom. There is no wheel-carriage traffic by this Ghát. The road passes through thick jungle and a most picturesque country the whole way. To the right of the traveller's banglá at some little distance is an hotel. Though carriages cannot ascend this Pass, there is an immense traffic by bullocks, which ascend it in thousands on the Utakamand market-day. Travellers from Madras and the S. generally come by this route, which is shorter and easier than that by the Sígúr Pass from Bengalúr.

2. At the S.E. angle of the hill plateau is the Kótagiri (vulg. Kotergherry) Pass. The road passes through Gúdalúr and Metopálliam as before. The bottom of the Pass is 2 m. 4 f. distant from the latter place, and at 9 m. 2 f. thence is Kótagiri, whence Utakamand is 14 m. 6 f. distant. This is the oldest road cut by Government for the ascent of the Nílgiris, and it led formerly to the original sanatarium at Dimhatti. It is too steep for wheel-carriages, but it is very practicable for other traffic. This Pass is well suited for the march of troops, which, by leaving Metopálliam at day-break, can ascend into a cool climate before the sun rises sufficiently to distress them. It is also of much importance for the E. parts of the hills for the passage of produce from the coffee plantations and the lands cultivated by the Badakars.

3. At the N.W. angle of the plateau lies the Gúdalúr, or Naduwattam Pass, which communicates with the W. coast and Kolikod (Calicut), through the Karkúr Pass, and with Kananúr and Tellicheri, through the Wainád country. The Pass begins at 6 m. 6 f. from Paiakerra, and is only 5½ miles long. This Pass has been disused of late by passengers going to Kolikod for the less direct, but in some respects more convenient, Kunda Pass.

4. The Kunda or Sispárá is remarkable for its magnificent scenery; and, as it forms the principal communication with Kolikod, and so with Malabar and Bombay, the stages are here given in detail.

MILITARY AUTHORITY — As far as Avalanche: Officer commanding S. Division — *Trichinápalli*. Thence to Kolikod: Officer commanding Malabar and Kanara—*Kananúr*.

CIVIL AUTHORITY—To Avalanche: Collector of Koimbatúr—*Koimbatúr*. Thence to Kolikod: Collector of Malabar—*Kolikod*.

PLACES.	STAGES. M. F.	M. F.
From Utakamand bázár to Mr. Grove's house	1 3	
Cowhatti	3 1	
× 3 *n.* to Nanjénád	1 5½	
Pudugalúr	1 7½	
(*a*) × 4 *n.* to AVALANCHE *b.*	5 3	13 4
× *r.* 5 times to Bági Chattram	8 7⅓	
× *r.* 7 times to SISPARÁ *b.*	8 7½	17 7
× *r.* 6 times and descend Ghát to Wálákád *b.*.....	5 7½	
× *r.* twice and descend Ghát to foot of Nílgiri Hills, SHOLEKAL *b.*	5 4½	11 4
× 5 bridges to Pariangád	8 3	
Madapallacheri	0 3	
WANDUR *b.*	1 6	10 4
Yariyettu	2 0	
× *n.* to Punapalli	0 5	
Allapeti	1 2	
Manjeri	0 3	
+ *r. rd.* to Tiruvádi	0 7	
YEDAMANA *b.*.....	2 2	7 3
× *n.* to Pallapatti	1 7	
Perravenné	1 0	
× bridge to Yirrivetti.....	1 0	
Wakalúr	1 5	
Putallam.....	1 4	
ARIAKOD *b.* on *l.* bank of Bépur river	0 5	7 5
Descend Bépur *r.* to KOLIKOD (Calicut) *b.* ...	35 0	35 0
		103 3

It is very requisite that the traveller who is going by this route, and, indeed, by any other Pass into the low country, should start early in the morning, so as to avoid the unpleasantness of travelling in the hills by night. At such a vast elevation the clouds often drive across in thick masses; rain falls very frequently, and the bearers, or, as often happens, the wretched *kulis* sent in their place, are but too commonly ill-provided with torches, so that altogether the benighted traveller may lay his account to suffer much annoyance from delay, and either to risk a fall over a precipice, or to walk after his palankeen in drizzling rain and darkness. The traveller must carefully look to the attendance of his bearers himself, and see that they are provided with torches. He must also call for the postmaster's bill in good time, so as to be able to settle any disputed charge, for the native clerks often make attempts at imposition.

(*a*) The stage to *Avalanche* is not very remarkable for beautiful scenery; but, arrived at Avalanche the traveller may feast his eyes indeed. This spot has its name from an extensive land-slip, which took place in 1824. For eight days before the slip occurred there were heavy and continuous rains, accompanied by heavy rolling thunder and a tempestuous wind. So thick, too, was the darkness brooding over that part of the hills, that none of the natives durst venture from their homes. When the gloom cleared away, it was found that the river Pavhk had swept away a vast portion of the mountain's side, which descended with its woods into the valley. The traces, however, of this event are now nearly obliterated. The bangla is prettily situated, and close by are woods, in which plenty of game is to be found, not excepting woodcocks. To the S. and W. stretch the Kundas, as the S.W. division of the Nílgiris is called, a range remarkable for lofty steeps, clothed with belts of the most verdant forest trees. These become ever thicker towards the ravines, and end there in impenetrable jungle. On every side the rhododendron blooms in rich profusion, and the shrubs attain the size almost of trees. Ever and anon from among the wood a glittering cascade leaps out and casts its glassy shower into the dark basin of rock beneath. The clouds driving over the heights add to the beauty of the scene, now concealing and now revealing its different parts.

Avalanche bangla, which is 6,720 ft. above the level of the sea, may very well claim a week from the traveller to enable him to visit the most remarkable peaks in the vicinity. Crossing the summit of the Avalanche mountain, and proceeding due S., a day's march will bring him to the *Guli-kal*, which is 8,585 ft. above the sea, and whence, in clear weather, the ocean may be descried washing the coast of Malabar 50 miles to the W. Some miles still further to the S. are the peaks of Anginda and Muka Malé. The road is difficult, and there are morasses, which abound in *tugultis*, or dangerous quagmires. This part of the hills is shrouded in mist and rain during nine months of the year; during the other three months the scenery is beautiful. Bears, tigers, and elephants occasionally visit this locality. North of Guli-kal is another remarkable peak, and one most deserving of a visit, called *Taigannam*, or, more commonly, *Murkurti*, which is upwards of 8,500 ft. high. The traveller will follow the winds of the Pavhk river to its confluence with the Paikárí. Thence he will trace the Paikárí to its source, which is close to the Murkurti peak. From the source of the Paikárí an easy ascent of 1½ mile leads to the summit of the peak; and here, should the mist and clouds fortunately roll away, a grand and awful scene will present itself to the view. The W. side of the mountain is a terrific and perfectly perpendicular precipice of at least 7,000 ft. The mountain seems to have been cut sheer through the centre, leaving not the slightest shelve or ledge between the pinnacle on which the traveller stands and the level of the plains below. To add to the terror of this sublime view, the spot on which the gazer places his feet is a mouldering precipice, the ground being so unstable that, with a touch, large masses are hurled down the prodigious height into the bar-

rier forest at the foot of the hills, which looks at such a distance like moss. Many parts of this locality are still unexplored; and the lover of the picturesque, the man of science, and the sportsman will find unending amusement around them.

From Avalanche banglá to Sispárá the road is narrow, steep, and stony; but the scenery compensates for these disadvantages. At *Sispárá* the descent into the low country commences in earnest. On all sides extends a magnificent forest, and this becomes still denser at *Sholekal*, which is merely a traveller's banglá at the foot of the hills. The traveller will find this banglá fenced with a huge scaffolding of timber to keep off the wild elephants. These animals are very numerous here, and not unfrequently mischievous. The next stage, to *Wandúr*, lies through the barrier forest infested with tigers, elephants, and other wild beasts, and still more dangerous on account of the malaria. After passing Wandúr the jungle gradually becomes thinner. The road is very shingly, but preserves its picturesque character the whole way to the considerable village of Áriakod. In this stage the eye will often revert to the Blue Mountains, which seem to rise like a perpendicular wall from the low country. *Yedamana* is a large village, and *Áriakod* a small town of about 400 houses. The villagers in these parts are a handsome race, and seem to live very comfortably. The men are fairer and more athletic than those of the Karnátak, and many of the women are lovely. The journey from Áriakod to Kolikod is performed in a boat, which passes quietly down the Bépur river. The banks of the river are prettily wooded and fringed with long grass, among which repose a number of alligators. The voyager may amuse himself the whole way down with rifle shots at these monsters. The breadth of the river is about 200 yds. Ten miles from Kolikod the boat leaves the main stream by a branch, which leads directly to Kolikod. All along this branch-stream are pretty cottages of the natives. Most of the women wear the Musalmánf dress, and run to hide themselves at the approach of the stranger.

Kolikod is described elsewhere (*vide* Route 48.)

5. *The Sigúr Pass* is the most frequented of all, being practicable for laden carts, and other wheeled conveyances. The road is carried down the N. face of the hills, the descent commencing near Mutanád, and ending near the village of Sigúr, eight miles before reaching which is Kilpatti, about 5,500 ft. high, where is a good banglá. Travellers coming from Bengalúr should send a message to some friend on the hills by electric telegraph, so as to ensure supplies at Kilpatti. By this Pass communication is kept up with Bengalúr, Madras, and all places to the N.; and the chief bulk of the European supplies and heavy baggage, etc., is brought by it to Utakamand. The teak timber used on the hills is also transported by it, as the road passes near the forests where teak trees are cut under sanction of Government, about Tippa Kádú and Masneamkovil. The trees are felled by Kurumbars and others; and, after being lopped and roughly dressed, are dragged on rude carts by buffalos to the roadside, where they are sawn into building pieces and sent on bullock carts to the Utakamand market. The average rise in this Pass is 1 in 15. The head of the Pass is 7,204 ft. high.

6. *The Mailúr or Sundarpatti Pass*, due S. of Utakamand, is now disused, though in former years much frequented by travellers journeying from the E. by Koimbatúr to the hills. There are the remains of a very good road still existing from the top of this Ghát all the way to Utakamand; but, owing to neglect, quagmires have formed in some parts, and it has thus become impassable to all but smugglers and Badakars, who still use it occasionally.

(*l*) *Utakamand.—Hotels at Utakamand.*—Beside the club-house, there are two hotels, the Union and the Victoria. The expenses at these may be given as follows (see *Goa and the Blue Mountains*, p. 287; and *Smoult's edition of "Baikie's Neilgherries,"* Calcutta, 1857, which latter work is a complete Guide to the Hills):

—For a lady or gentleman, £22 per mensem; 16*s.* per day for a broken period, less than a month; for children under 10 years, and European servants, 2*s.* per day; for a native ayah, 1*s.* per day. As a private housekeeper, a bachelor may live for £20 per month, and in great comfort for £30 per month. There is no traveller's banglá. It will be seen that the prices have greatly risen since Dr. Baikie's time, as in his day the charges were for a single person 10*s.* per day, or £12 per month.

The principal place on the Nílgiris, and that which alone deserves the name of a town, is *Utakamand*, situate in lat. 11° 24′, long. 76° 47′, at an elevation of 7,300 ft. above the sea, and 1,300 ft. above the minor stations of Kótagiri and Kunúr. Its position in the hills is almost centrical. It lies in a valley open to the W., but sheltered to the N.E. and S. by the mountain Dodabet, and the ranges which project from it. At their base, and on many lesser hills and knolls, are dotted the banglás of the Europeans, pretty white buildings, which gleam out brightly from among the rich green verdure. They are substantially built of burnt bricks, set in clay and painted with lime, with roofs generally of tiles, or terraced, rarely of thatch, the timber being teak. Everywhere the sward is bespangled with beautiful wild flowers of every hue. The trees exhibit a variety of foliage; some covered with moss seem to be silvered over with the breath of winter, others, as the rhododendron, are crimsoned with flowers. The numerous streamlets and rills are lined with the jessamine and the dog-rose. Several of these rivulets meet at one point and fall into a natural basin, which, being confined to the S.W. by a strong mound of earth, forms a lake of five or six miles in circuit. Utakamand, properly so called, is the district to the E. and N.E. of the lake. The principal building in it is St. Stephen's church, a handsome edifice in the Saxo-Gothic style. Directly N. of the lake is the district of Kúndalmand, in which the palace erected by Sir William Rumbold, now a clubhouse, is conspicuous. There is also here a native village. To the S. of the lake is the district of Manjakamand. Around this beautiful piece of water, which at one point expands to a considerable width, at another winds among gentle hills in a serpentine course, there is a public carriage-road, with which few drives in any part of the world can compare. To the S.W. in the distance are seen the Kunda mountains, whose peaks, mostly hidden in clouds, seem, when they do appear, to be even higher than the mighty Dodabet. The climate of Utakamand is cold and damp in the monsoon; at other seasons it is intensely dry, the mean annual temperature being 58°. After sunset, the fall in the thermometer is very great; and, without care, invalids are likely to suffer from the sudden change. To weakly constitutions, the warmer and more sheltered stations of Kótagiri and Kunúr are preferable.

Arrived at Utakamand, the chief sights for the traveller are—1st, the Kunda range already described; 2nd, the stone circles, which the Tudas call Phins, and which contain images, urns, relics, and some very prettily wrought gold ornaments; 3rd, the waterfalls at U-Yál-Hatti, those at the top of the Sígúr Ghát, and that of Kaití at Mr. Grove's plantations: there is also a fourth, much finer, in the heart of the Kundas, formed by the Bhawání, 400 or 500 ft. high, with a large body of water, and surrounded by scenery of the most savage grandeur, but it is difficult of access, and scarcely to be found without a guide; 4th, the Ranga-Swámi temple; 5th, the fortress of Gaganachiki. The native villages of the Tudas and other tribes may be visited *en route* in any of these expeditions.

The *stone-circles* are found in many parts of the hills, but the most convenient locality for a visit from Utakamand is the hill of Karoni, three miles to the S. The circles are built of rough, unhewn stone, some of them of a large size, which must have been brought from a considerable distance. The history of their construction is quite unknown.

There are many beautiful cascades in various parts of the hills, but those men-

tioned above may be taken as specimens. *En route* to U-Yál-Hatti the ruined fortress of Malékóta, N.W. of Utakamand, may be visited. It occupies the N.E. extremity of a range of hills, its figure being an irregular square, the diameter of which does not exceed 300 yards. The walls are built of rough stone, and are surrounded by a dry ditch, fearfully deep in some parts, and in general not less than 60 ft., with a breadth, at the surface, of 30 ft. There is but one entrance, by a causeway little more than 2 ft. wide, over one of the deepest parts of the fosse. To the S.E. are hills of much greater elevation, on which are the ruins of two watch-towers built by Típú. The road next passes through the large Badakar village called *Sholúr*, two miles to the N.W. of Malékóta, and thence through many pretty villages to the hamlet of *Ballikal*, which is little more than eight miles from Utakamand. The traveller will next descend to *Sigúr* at the base of the mountains, and thence pass through a deep forest for 22 miles, abounding with wild animals. The path now lies over several chains of mountains, which skirt the higher lands of the Nílgiris to the N.; and from these ridges there are magnificent and extensive views of Maisúr. A day's travelling among this picturesque scenery brings the traveller to *Kon-oge*, a Ter-ir-i, or sacred place of the Tudas, near which three of their villages are situated. At a short distance from this is *U-Yál-Hatti*, or "The Hamlet of the Cataract." The water falls about 60 or 70 ft. into a natural basin. The scene is rather picturesque and beautiful than grand. The same remark applies in a still stronger degree to the next two falls noticed above, which are too well known and too easily visited to require any particular description here. If inclined to look for the fourth cataract in the list here given, the traveller should quit the road about five miles from Avalanche banglá, and follow the Bhawání river due south for four miles, which will conduct him to it.

In order to visit the *temple of Rangaswámi* the traveller will proceed first of all 15 miles nearly due E. to Kótagiri. This station is, perhaps, better suited for invalids than Utakamand. The climate is nearly three degrees warmer, and the variation five less. The rain which falls is also considerably less, as the S.W. monsoon seems to spend its force on the Kunda range, and reaches Kótagiri with abated violence. About five miles from Kótagiri is a beautiful valley, called the Orange Valley, from the number of orange and lime trees that grow there. Between this valley and Kótagiri, on a plateau about two miles from the latter place, is the invalid station of Dimhatti, which was the first place colonised by Europeans on the hills, but is now almost deserted. At all these places fruits ripen infinitely better than at Utakamand. At Orange Valley there is a Government farm. Leaving Kótagiri, the road descends about 1,000 ft. to a village called *Bellikė*, in the approach to which is a low hill, on which are several monuments, resembling the stone circles already described. After a further descent, the ruined fortress of Atra is reached, situated in the centre of the glen, with here and there an opening in the mountains, through which partial views of the low country may be obtained. The thermometer here rises to 80°. Limes and oranges of spontaneous growth are in abundance. Hence the road passes to the E. base of the hills, near which is the singular conical hill on which is the temple of Rámaswámi. Its isolated situation and difficulty of access have perhaps combined to enhance its sacredness with the natives. On the top is a solitary stone, which is an object of worship. There is a rude shed near, dignified with the name of temple. This excursion will serve to acquaint the tourist with the scenery of the E. side of the Nílgiris. He may also, *en route*, visit Danaikenkoté, and the confluence of the Mayúr and Bhawání rivers.

The fortress of *Gaganachiki* (*Gagana*, "heaven," *chiki*, "reaching"), lies S.E. of Utakamand. The road leads through the valley of Kaiti, which is, perhaps, the most beautiful on the hills. On the E. face of one of the mountains which

surround it is the Badakar hamlet of *Kammand*, where the traveller may halt awhile and enjoy the delicious scene. A few miles further on is the village of Kaultré, also belonging to the Badakars, where a halt may be made for the night. To the N.E. of this village, at the distance of a few miles, is a fine cataract, which must be passed on the way to Gaganachiki. The stream in its fall forms a vast perpendicular column 100 ft. high, and then dividing into several minor columns, finds its level 300 or 400 ft. lower down. At about 12 miles distance from Utakamand, the traveller comes to the hamlet and ruined fort of *Hulikal* (*Huli*, "tiger," *kal*, "rock," a chief of the native tribes having slain a tiger here). Near the village is a deserted *mortt* of the Tudas, situated in a lovely spot, part of the brow of an immense mountain, beautifully wooded, the regularity of the trees and the vistas they afford giving to it all the appearance of being adorned by art. At Hulikal the night's halt may be made. Starting at an early hour next morning, the traveller will reach in two or three hours a Badakar village at the foot of the mountain Gaganachiki, which is partially detached, and stands at the extremity of one of the ribs, which, like mighty buttresses thrown up to support the central and more elevated parts, surround the hills in every direction. From its base to the walls of the fortress on the summit the mountain is covered with a dense forest, which, to the height of some thousand feet, resembles the jungles of the plain. Above that point the trees are loftier, with large spreading branches, and with little or no underwood. The approach to the fortress is most difficult—along the edge of a precipice where it is necessary to advance in single file, and that with the greatest caution. A narrow gateway opposite to the principal one, which is now choked up with trees, admits the visitor. In the time of Tipú this fortress was called Saiyidábád, and was held by a garrison of 100 men under a Kiladár named 'Alí Khán. The ruins occupy the whole crest of the mountain, on the edges of which the walls are raised. The view from the summit into the low country is magnificent.

It remains to say something of the sport to be obtained on the Nilgiris, and of the natural products. The woods in general are so ornamentally disposed as to remind one of the parks in a European country. They are easily beaten, and, from the end of October to March, woodcocks are found in them. Jungle fowl and spur fowl are very numerous, and are excellent eating. Partridges are rare; quails common in the lower parts of the hills. Snipe come in in September, and are seldom found after April. The solitary snipe (*Scolopax major*) is occasionally shot. There are blackbirds, larks, thrushes, woodpeckers, imperial pigeons, blue wood-pigeons, doves, and green plovers in abundance. There is also an immense variety of hawks, and among them a milk-white species, with a large black mark between the wings; as also a cream-coloured species. Large black eagles are occasionally seen; and owls of various sorts, particularly an immense horned kind. Hares and porcupines abound, and do much damage to the gardens. Both are excellent eating; the flesh of the porcupine resembles delicate pork. In the most inaccessible parts of the Kundas the ibex and the jungle sheep or muntjak may be found, but are very shy and difficult to approach. Among the larger game wild hogs and sámbar, the *Cervus Aristotelis* or black *Rusa* of Cuvier, generally called elk in India, afford good sport. They are exceedingly tenacious of life, and sometimes carry off eight or ten balls. Polecats, martins, jackals, wild dogs, and chítas are numerous. So, too, is the black bear, especially in the early part of the monsoon, when they ascend the hills in pursuit of a large brown beetle, their favourite food. Among the tall grass, which is often as high as a man's head, the royal tiger is not unfrequently met with. This beast, so ferocious in the plains, seems to be tamed by the cold of the hills. When put up by the beaters it bounds away with huge springs over the grass or underwood, and is seldom or never known to attack man,

There are no dangerous snakes, and no troublesome insects except the flea, which is easily put to flight by an infusion of the root of a plant called wassamba by the natives (*Acorus calamus*).

Among flowers, the commelinea, pedicularis, anagallis, two or three sorts of jasmines, white and red roses, magnolias, anemones, two sorts of clematis, three of ranunculi; 19 kinds of orchideæ, etc., may be noted. The Brazil cherry, a small prickly shrub, with a yellow fruit the size of a cherry, of a sub-acid flavor; the hill gooseberry, a small branchy shrub, with short, thick, dark-green leaves; blackberries; and the *Orchis Mascula*, from the last of which the Salep Miṣrí is obtained, are found in profusion, the last-named on the Neddiwallé hills, and near Neddiwattam. The camphor tree grows in the Orange Valley. There is a teak forest on the Kunúr Ghát, which is reserved for Government use. The Champaní furnishes a very hard, tough, solid, wood, of a blue-white-colour, with deep blue streaks, useful for rafters, door posts, etc. The bastard cinnamon also supplies a good wood, though not equal to the last. There is also a deep red wood, called by the natives Billu, and said to be proof against insects. Coffee plantations and mulberry trees thrive well, and all European vegetables may be had in perfection.

From the Nílgiris the still wilder range of the Animallé Hills may be conveniently visited.

Animallé Hills.—About 60 miles S. of the Nílgiri plateau, and beyond the dead flat of the plains of Koimbatúr, is the range of hills known by the name of the Animallé, or "elephant hills." The range gives its name to the village of Animallé, which is near the foot of it on the North face, the approach of travellers to these hills being usually the village: it is a convenient basis of further movements, being in the centre of the N. face of the range, and most of the passes into the mountains diverge from this point. The Animallé range stretches from a little N. of W. to the E. a little S., with an abrupt face of about 50 miles to the N., the view of which on a clear day from the village of Animallé is magnificent; the slope is more gradual on the S. and W. face towards Cochin and the coast, the depth being about 30 miles in this direction. This block of hill may be divided into two distinct portions—the point of division being about the village of Animallé; to the W. of this towards Pálghát, the hills are not much above 3,000 ft. high, and are covered with a primeval forest of gigantic teak and other trees, which supply the Bombay dockyards with timber. The westerly portion ranges from 3,000 to 6,000 ft. in elevation, and has much the peculiar character and features of the Nílgiri hills; the whole is a continuation of the great range of the Western Ghâts, which, as they approach the Southern part of the peninsula, expand into plateaux with intervals of plain.

These hills are often visited from the Nílgiris on account of the swarms of wild game they contain. The Route is from—

1. *Utakamand*; 10 miles, to
2. *Kunúr*, good hotel at the edge of the Nílgiri hills; thence down the Kunúr pass, 15 miles, to
3. *Mátipálliam*, where is a banglá, with servants and food to be had; here the plain of Koimbatúr commences; thence 25 miles to
4. *Koimbatúr*, a civil station, with travellers' banglá and servants. From Koimbatúr by Chettipálliam and Puláchi, about 40 miles of plain, with a fair road to
5. *Animallé*, a considerable village, where the office of the superintendent of the forests is held; there is a good banglá.

The lower portion of the Animallé range is much varied in level, and intersected with mountain streams, some of considerable size, which force their way through rocks, and form cascades of no small beauty; the sound of the falling water is most refreshing to the traveller through the forest. The trees consist of the teak (*Tectona grandis*), several kinds of Dalbergia (*Sisu*), and the iron-wood, with its aspen-like foliage, contrasting with the immense leaves of the young teak trees. There is not much

underwood, and it is easy to walk in any direction, the stems of the forest-trees rising often to the height of 60 ft without a branch, while the spreading foliage of their heads completely keeps off the sun, these huge stems being interlaced with climbing plants with stems little inferior to those of their supports. At the sides of the streams broad patches of bamboos are found, which hang over the water from side to side waving in the wind, and forming a means of communication for the monkeys, who seem to delight in passing over them; no underwood grows under the bamboos, but there is a deep bed of the fallen leaves, which have collected for years, where the herds of wild cattle (*Bos gaurus*) are fond of retreating during the day. These are said to be exactly similar to those formerly found in Britain, and still preserved in Chillingham Park. Sometimes the forest opens out into clear park-like glades covered with grass, with pools of water and wild fruit trees, where in the evening the wild cattle and deer are usually to be found grazing; these cattle are so numerous that one may see several considerable herds in a walk of a few miles.

At Tunakádu is the residence of the Superintendent of the forests, with an establishment for the cutting of timber, including elephants, who are most useful assistants in dragging and piling the timber. The logs are usually dragged by bullocks to the N. face of the range, when they pass down an inclined plane, and thence into the river Punár, which runs through the Pálghát opening in the range, and into the sea on the Malabar coast. From the mouth of the Punár the timber is shipped for Bombay. Much teak and other timber is also cut on the S.W. face of the hills within the province of the Rájá of Cochin, who has an agent for the management of this portion of his revenue at the port of Cochin. The teak of this forest is far superior to that of Burmah in respect of hardness and durability.

The forest also abounds with ginger, cardamoms, turmeric, honey, and wax; the pepper-vine covers the huge stems of the trees like ivy, and the sarsaparilla appears in all the newly-cut paths; while the purple *Torenia* and a variety of sweet-smelling orchidaceous plants, contribute to the beauty of the scenery.

There are but few inhabitants; but they are a peculiar race, and call themselves Kádirs; they live entirely in the forest, and their habits are singular. The number of wild animals who divide with them the fastnesses of the hills has rendered them as familiar with the habits of beasts as with their own: the facility with which they will track a deer or a wild bull over ground where, to an ordinary eye, there is no visible mark, is quite wonderful; they seem to follow it without the least hesitation, like a dog on a strong scent. This renders them invaluable aids to a sportsman. They collect and sell the produce of the forest, but do little in the way of cultivation; but they are an honest plain-spoken race, and easily managed; their whole number is not above 200.

To a sportsman the Animallé Hills offer an inexhaustible source of amusement; herds of wild elephants abound, and are of some value. They do not domesticate them here, but shoot them for the value of their ivory. The sport requires a good shot, for unless the bullet be lodged in the brain it has no effect; the only vulnerable spot being at the root of the trunk, and a space as large as the hand on each temple. They are usually fired at from a distance of 10 or 15 paces, and if the aim be good the huge animal falls perfectly dead at one shot; but the sport requires nerve, as a miss may have serious consequences. The Kádirs regard them with much respect, as they have no means of killing them. The wild cattle are noble animals, larger than an English ox, with short much curved horns; the bulls of a sloe black, the cows of a deep tawny, but all with white legs as far as half-way up the fore arm and stifle joint. The activity with which these immense beasts leap over obstacles and pass through broken ground is astonishing. When wounded they are very dangerous antagonists; or even without, when a sulky old bull is found alone, having been

driven from the herd by his younger brethren. There are also bears and tigers, as well as the spotted deer; and in the bluffs and precipitous parts of the rocks, the ibex is often to be met with. There is no part of the world where stalking can be carried on with so much success, but it is only during the rainy months. The forest is perfectly healthy at that season. In November, when the wind changes to the west, and the leaves, under a bright blue sky, become brown and dry, fever will attack the workmen by the dozen in a day; and they are obliged to return to the plains. At that season stalking is out of the question, as there is no concealment, and the rustling of the dry leaves betrays the movements of the sportsman.

There are some very fine eagles; and the rhinoceros-birds (hornbills)—birds resembling toucans—with their immense beaks, are continually seen, or the harsh metallic sound of their note is heard echoing through the woods. There are also some good warblers. One bird has a singular note. The tone is like a full clear whistle, but the intervals of the scale are singularly marked; and it gives the idea of some one learning to whistle. Some flying squirrels and black monkeys occupy the upper story of this leafy dwelling place. The butterflies and other insects are of great beauty; and there is a spider of an enormous size; its body is about two inches long, striped with black and yellow, and its legs cover a space as big as the hand. The web is often met with in the brushwood, six ft. square, and strong enough to pull off a man's hat in passing. In the larger and deeper parts of the rivers are some fine fish of the Mahásír kind, which rise well to a fly.

From Animallé to Tunakádu is about 15 miles; 10 through the jungle at the foot of the hills, which swarms with peafowl and deer, and five miles up the pass, through magnificent scenery; a mountain stream passes close to Tunakádu, and forms a very beautiful cascade. About 10 miles further to the S. is a considerable river, abounding with fish: there is a pass through the forest direct to Cochin from this place; the distance is about 35 miles, but it is a rough passage. There are many leeches in this part, which contrive to get up one's legs and to fill themselves before they are perceived: the Kádirs rub their legs with tobacco to keep them off; linen gaiters, pulled over the feet, are useful for this purpose. The eastern portion of the Animallé is above the level of the teak-tree, which is not usually found higher than 3,000 ft.; there are some to be found near Punáchi, but they are scattered and small,—in fact there is no teak forest. It is much intersected with hills and valleys; the hills are covered with coarse grass, and the valleys and vicinity of the streams are wooded. At Punáchi there are two or three huts, containing a few families; but, after passing this place, the interior is uninhabited, except by wild animals, which are much the same as about Tunakádu. The scenery is more open, and, from the greater height, perhaps grander; and in the highest valleys, where the rhododendron and willow hang over the streams, and the ferns grow on the sides of the slopes, and the hoar frost in the winter covers everything with glistening white, the scenery much resembles that of England, though there are few parts of England which equal it. The peculiar feature is that the forest fills all the intersections of the hills, and does not graduate with brushwood into the open ground, but ceases suddenly, the largest forest trees being completely at the edge, while beyond it is a clear meadow. As in the Nílgiris, the trees are rounded at the top, and the branches gnarled and covered with long white moss. There are some orchids, but they differ from those of the lower part of the range; and the open sides of the hills are covered with anemones, balsams, pedicularis, ejacum, and lilies. The Salep Misrí is also found; indeed, except in England, the path is nowhere so thronged with a profusion of flowers as in these high lands of the tropics. The only paths are those made by the deer or elephants, and by the wild cattle. It is singular how precisely the wild animals follow these paths, and with what precision they are carried to the point in

view, however distant—not in a course up and down the hills, but round them, observing a regular rise of level, as if they had been planned by an engineer. The following is taken from a note made at the time of an excursion into these hills by three Englishmen, with Kádir guides:—

"20TH OCTOBER, 1851.—Left Animallé (height above the sea, 765 ft.) at 2 A.M., and reached the foot of the hills, about five miles, at daybreak—having lost our way in the dark. A number of large squirrels, purple and black, were playing about the trees. Ascended the Ghát on horseback, but not without much difficulty; it would have been considered impassable for horses elsewhere, but the Arabs are as good as mules in the hills. We went on over a good path, about 10 miles, to Punáchi (3,000 ft. elevation). There is a fine cascade just before reaching Punáchi, and an old coffee plantation, which had been deserted, was near the foot of the fall; the coffee trees were looking healthy, and were covered with berries of a bright red and yellow color. After a rest, went on foot through open ground with scattered trees, fording the river Turakadwár, and afterwards along the valley of that stream, gradually ascending the whole time as far as a waterfall, where an old Anakatt bore witness to former cultivation. It had rained the whole way, and we had left the people behind us; the guide said he was tired, and would go no further: bivouacked on the rock, having made a little shelter from the wind with a few boughs. An old otter and its young one were playing in the waterfall in a very amusing way; one of us shot the mother, and the Kádirs ate her. Anakatt 3,650 ft. by the barometer.

"21st.—This cascade was at the head of the valley of the Turakadwár, and on leaving it the ascent was severe. The two mountain peaks, Tangáchi Mallé and Ekka Mallé (the younger and elder sisters), were on our right, and the scenery was magnificent; the grass at the Anakatt was 10 ft. high, and being very wet, it was like walking through a pond. On the hill we got into an elephant path through the forest, and followed it. Came suddenly on a male elephant, and fired two shots at him from about 15 yds. distance, without effect. The beast turned and strode through the forest down hill at his best pace, crashing through the thickest part of the wood with a terrific noise. We followed, but could not come on him again. We had come about seven miles, and then crossed the river again up to the middle, and went up a grassy hill to a small hut, which had been made by the Kádirs beforehand, near a swamp. Camped for the day; height, 5,600 ft.

"22nd.—Went to the top of the Ekka Mallé; height, 7,000 ft. nearly; found the top grassy, but scantily covered. This is nearly the highest point of the whole range. Got a general view all around. Several cascades visible in the forest. Saw a fine open valley clear of trees, about five miles long, leading up to a conical hill, which appeared like the water shed of the range. Returned to hut.

"23rd.—From hut to the bottom of the valley, which we called Michael's valley; height, 6,000 ft. Very fatiguing walk of about five miles on the steep side of the hill, covered with long grass, concealing pointed and loose rocks; then through a *shola* or patch of dense jungle, where we found the carcase of a deer just killed by a tiger. Found the track of the elephant of yesterday, but did not follow it up. Camped in a hut at the meeting of two small streams; plenty of fern, rhododendrons, etc.

"24th.—Rainy. Went up Michael's valley; found numerous tracks of elephants, cattle, and deer. The Kádirs pointed out the number of the herd of elephants, distinguished the males from the females, and the young ones which had strayed and returned to their mother's heels; in fact, the whole history of them was told us from the tracks. Found a large bull, and fired two balls into him, but he got off, though he must have died. Tracked an elephant down to the south of the conical hill, but without finding him. Rain all day. Returned to Michael's valley, and bathed in the stream; bitter cold.

"25th.—Went again up the valley, and beat several sholas; found wild

hog and monkeys. The ground near the marsh was much cut up by the hog.° The Kádirs said this valley must swarm with game in February and March, when the jungle is burned in the low grounds; very little at this season.

"26th.—Left Michael's Valley and returned to the Anakatt; found a fine buck elk, which sprung up close to us, also a number of toucans and some eagles. The path lay through the forest the whole way, but was good enough, having been made by the elephants; distance, 10 miles.

"27th.—Walked from the Anakatt to Punáchi, and in the evening went on to Animallé; distance 25 miles; the latter part of the way through wet rice-fields, in the dark."

There is a road from Tunakádu to Pálghát, through Chamampadi and Kolangod; distance, 45 miles. It skirts the hills through bamboo jungle, after descending the Ghat, and then stretches over the cultivated plain, with a road such as is usually found in the interior of India; that is, of earth cut up by carts and the feet of bullocks.

The Animallé hills require more examination; many parts of them have not been visited. The eastern portion of them joins, or nearly joins, another range of hills, which is said to be still more stocked with game, among which the woodcock ought not to be forgotten. The high lands of the Animallé are quite capable of cultivation, and are as habitable as the Nilgiris, though less cool, being a degree nearer the equator, and 2,000 ft. lower in elevation.

ROUTE 33.

ARCOT TO SHELAM (SALEM) AND PÁLGHÁTCHERI, BY THE MANJEWÁDI GHÁT, SANKERIDRUG, YIROD (ERODE), AVINÁSHI, AND KOIMBATÚR.

139 m. 1 f. to Salem; 268 m. 1 f. to Pálghátcheri.

As this Route is the same as Route 7, from Arcot as far as Vaniambadi, and agrees with Route 34, from Salem, the only new stations are those between Vaniambadi and Harúr, which therefore alone are given.

PLACES.	STAGES. M. F.	M. F.
Madras to VANIAMBADI *b.* & t. *o.* (*See* Route 7)	125 4	125 4
× Branch of Pálár *r.* 220 yds. wide to Gowindapuram ..	0 4	
Waipampattu	2 3	
Kallandaré	1 1	
Kambambattu	3 0	
Vakálampatti	1 6	
Katteri	1 3	
× *n.* to Anusirpatti	1 7	
× *n.* to TRIPATUR, *b.* & *t. o.*	1 7	13 7
Road to Dharmapuri	0 2	
× *n.* to Andúr	1 4	
× *n.* to Koratti	3 2	
Kumárampatti	1 0	
Karrumándápatti	1 6	
Kárapattu	1 4	
WOMANUR	1 5	10 7
× Kunatúr *r.* 60 yds. wide to Motúr	1 5	
× *n.* to Tándipenúr	2 6	
Wutangadi (a new Chá-wadi)	1 0	
Tippambatti	1 2	
Karteri	3 2	
× Pennár *r.* 130 yds. wide to WARRATANUR	2 0	11 7
Kumárampatti	0 3	
Peddakungam	2 5	
Yísampaddi	2 5	
Mosanpatti	3 3	
× *n* to HARÚR (a new Chá-wadi)	1 4	10 4
HARÚR to SALEM		37 1
SALEM to PALGHAT-CHERI		129 0
		338 6

ROUTE 34.

ÁRNÍ TO SALEM AND PÁLGHÁTCHERI, BY PULÚR AND HARÚR, YIROD (ERODE), AVINÁSHI, AND KOIMBATÚR.

112 m. 4 f. to Salem; 241 m. 4 f. to Pálghátcheri.

MILITARY AUTHORITY—As far as Pedda Manjewádi: Officer Commanding Centre Division—*Madras.* From Pedda Manjewádi to Pálghátcheri: Officer Commanding Southern Division —*Trichinápalli.*

CIVIL AUTHORITY—To boundary after Nartampundi: Collector of N. Division of Arcot—*Chittúr*. From Nartampundi to Nípatúr: Collector of S. Division of Arcot—*Gúdulúr*. Thence to Palliapálliam: Collector of Salem—*Salem*. From Palliapálliam to Wálaiyár: Collector of Koimbatúr—*Koimbatúr*. From Wálaiyár to Pálghátcheri: Collector of Malabar—*Kolikod (Calicut)*.

PLACES.	STAGES. M.	F.	M.	F.
From Ární × *n.* to Sydapét	1	2		
Kallambúr	4	3		
KASTAMBADI	1	7	7	4
× 2 *n.* to Páldona	3	0		
Bagumarpéta	2	5		
Kunátúr	1	3		
PULUR, *b.* & *t. o.*	2	0	9	0
Kurímallé	3	6		
Kálispákám	2	1		
× Chiár *r.* to NARTAMPUNDI	3	4	9	3
Aggram	1	7		
Kallambadi	0	7		
Boundary	0	6		
Nyambadi	2	3		
× *n.* to Worwandawádi	2	1		
PALLAPADI	2	3	10	3
× *n.* to Sherampálliam	3	5		
Náchípattu	5	1		
× Chiár *r.* to CHANGAMAH	2	3	11	1
× *n.* to Pulidiyúr	1	5		
Adanúr	1	3		
PALLIPAT	1	6	4	6
Kattemargu Pungávi	6	0		
NIPATUR	4	2	10	2
× Pennár *r.* 200 yds. wide, to Tagárápatti	1	4		
Rámapuram	2	4		
Poyapatti	2	6		
Chellapatti	4	2		
Káwápatti	1	3		
× large *n.* to HARUR (a new Cháwadi)	1	5	14	0
Dudampatti	1	5		
× *n.* to Gopánádhampatti	3	1		
× Wáni *r.* to Pudupatti	3	0		
× *r.* to PALLIPE'TA (a new Cháwadi)	1	7	9	5
Páperedd[1]patti	2	7		
× 2 *n.* to Wartákaundenúr	3	1		
× 2 *n.* to PEDDA MANJEWADI	2	2	8	2
× 4 *n.* to Kombúr (a new Cháwadi)	1	5		
Manjewádi Ghát begins	1	0		
× *r.* to ditto—ends	1	6		
Atchakotapatti	2	4		
× *n.* to KUPANUR	1	0	7	7
× *n.* to Tádenúr	0	4		
× 3 *n.* to Chukampatti	1	7		
× *n.* to Kallampatti	1	5		
× *n.* to Motupatti	1	1		
× Ayodhiapatnam *r.*, 110 yds. wide to Máshinyakampatti	1	1		
× 2 *n.* to Adigárúpatti	1	2		
Ammapéta	2	2		
Salem begins	0	5		
Rd. to Trichinápalli	0	6		
(*a*) × Mani Muktá *r.* to SALEM FORT, *b.* & *p. o.*	0	2	11	3
Shivapéta	1	0		
× Mani Muktá *r.* to Pedda Kondapatti	2	0		
× ditto to Utama Sholávaram	2	2		
Serrapádi	3	6		
Kambapálliam	3	4		
MACDONALD'S Cháwadi, *b.*	0	3	12	7
Daivaryapatti	1	6		
× *n.* to Tálúr	1	6		
Wygundam	2	0		
× *n.* to Ávarangampálliam	2	5		
× *n.* to Venkatanyákampálliam	2	5		
SANKERIDRUG, *b.* & *t. o.*	0	3	11	0
Rd. to Bhawáni	1	5		
× *n.* to Natapálliam	1	0¾		
Kálikalli	1	0¾		
× *n.* to Pádriah	2	4		
× 4 *n.* to Chanámpálliam	2	0¾		
Kahtapálliam	1	2½		
Ahlámpálliam	0	6½		
PALLIAPALLIAM, *b.*	1	0¾	11	5
Kávéri, *r.*, *l. b.*	0	2		
Ditto, *r. b.*	0	2½		
× *n.* to Kárangalpálliam	0	7½		
(*b*) YIROD (Erode), *b.* & *t. o.*	0	5	2	1
Kumulangkóta	2	0		
× *n.* to Sangolipálliam	1	4		
Mánikapálliam	1	7		
Karkampattu	1	6		
Kárpampálliam	2	0		

PLACES.	STAGES. M. P.	M. P.
PERUNDURE', *b.* & *t. o.*	2 3	11 4
Wolaipálliam	2 1	
Nágappakaundenpálliam	2 4	
Vijayamangalam	1 5	
Dudipálliam	1 2	
Kunampálliam	1 3	
CHANGAPALLI	3 5	12 4
Kálipálliam	1 5	
Perumalnellúr	2 5	
Mutienkanáru	1 1	
Tempálliam	2 7	
Avináshilingampálliam	0 7	
AVINASHI, *b.* & *t. o.*	1 5	10 6
× 2 *n.* to Attaiyampálliam, Rd. to Nílgiris	1 1	
Murganpálliam	1 4	
× Wanátangari *r.* to Taigalúr	2 2	
KARMOTTANPATTI, *b.*	3 7	8 6
Yunjalpálliam	0 6	
Kairayúr	1 1	
Wutupálliam	1 5	
Araisúr	1 0	
Modinpálliam	1 0	
Nílambúr	2 0	
× *n.* to RAMANUJAN CHATTRAM	1 1	8 5
Totapálliam	0 7	
Cháwadipálliam	3 7	
Pulaimaidu	0 2	
Upallipálliam, Hutting Lines	2 6	
(*c*) KOIMBATUR (to Jail) *b.* & *p. o.* Trichinápalli Rd. joins	1 1	8 7
× *n.* to Kurchi	2 4	
Ishuneri	1 5	
MADDUKARRE'	1 4	5 5
× *n.* to Yettimarré	4 0	
Pudu-úr	1 2	
× 2 *n.* to WALAIYAR	3 5	8 7
× *r.* to Wattaparé	3 2	
Shulimarré	2 5	
× Narrágambuli *r.* to GANJIKOTE'	2 5	8 4
+ *r.* to Puducheri	3 1	
Kunatúr	2 0	
Sultánpéta	1 5	
(*d*) PALGHATCHERI *b.* & *t. o.*	0 5	7 3
Fort N. Gate		
		241 4

This route forms the grand line of communication between Madras and the Western Coast, and has therefore been chosen for the line of the Madras Railway (see Route 5).

A very good road takes the traveller through the large villages of *Kastambadi*, and *Pulúr*, to the hamlet of *Nartampundi*, where the country begins to be jungly. This increases at *Pallapadi*, *Changámah*, and *Pallipat*, all small villages. *Nipatúr*, on the left bank of the Pennár, has about 80 houses. The Pennár river, called Southern Pennár, to distinguish it from a river of the same name, which falls into the Bay of Bengal, 3° to the north of this river, near Nellúr, has its name from the Tamil word *Pondru*, "Golden," or the Skr. word *Pinákini*, "three-pronged." It rises in N. lat., 13° 32'; E. long. 77° 45', to the N. of the Nandidrug hills, in Maisúr. From Maisúr it passes into the Karnátak, at Martanhalli, and falls into the Bay of Bengál, a mile N. of Fort St. David, after a course of 245 miles. Gold is found in its sands in the Karnátak, whence perhaps its name. There is always water in its channel at Nipatúr. From Pulúr to Pallipat, the roads skirts, at the distance of about eight miles, the Jávenie Hills; and after Pallipéta, passes through a gorge of the Shivarái Hills, for which see under *Salem*.

Harúr is a considerable village; the next three stations are small hamlets. A good road, well shaded with a fine avenue of trees, leads to Salem. At *Kupánúr*, there is a thick bamboo jungle.

(*a*) *Salem*, according to Graul, "rocks," (Shelam or Chelam), in N. lat. 11° 31', E. long. 71° 12', is the capital of the Collectorate of the same name, which, with an area of 8,200 (Thornton), or 7,499 (Parliamentary Papers, 1857) square miles, has a population of 1,196,377. The population of Salem itself was, in 1843, 19,021. The climate is not considered a healthy one, being liable to violent alternations of from 20° to 30°. Intermittent fever is endemic, and few, if any, strangers escape during a twelve months' resi-

dence. Often they are attacked within a few weeks of their arrival. January and February, during which a dry E. wind prevails, are specially unhealthy. Though the town is 1,070 ft. above the level of the sea, it lies in the lowest part of a valley, about seven miles in width, formed by the Shivarái Hills (called also Sheewarry and Shwary)—a name derived from *Shiva*, the name of a Hindú god, and *Rái*, "a king"—to the N., and a smaller and nameless range to the S.

Salem is well built with many handsome chawadis, or houses for travellers, and is altogether one of the best specimens of a native town in this part of India. The streets are wide, and planted with cocoa nut trees in regular lines; and there are two very broad principal streets, running E. and W., having handsome two-storied houses with bastard Italian façades. The Tyromani river, which has its main source in the Shivarái hills, forms the boundary of the town on the N. and W. sides, and there is a good substantial bridge, with three arches thrown across it on the W. side, over which the road into the town from that quarter passes. This stream, elsewhere inconsiderable, is made to bear the appearance of a river near Salem, by three dams, one at the entrance of the town, and a second, nine furlongs off, where the river ceases to form the W. boundary, and seems to have been diverted from its natural course for the defence of the fort, now old and dismantled, two sides of which are washed by it. The third dam is nine or ten furlongs lower down the stream.

The face of the surrounding country is studded with tanks, and during the rains not less than 200 can be seen from the brow of the Shivarái hills. Within a circumference of five miles there are 18 of these tanks, from a furlong to 1½ miles in diameter. Besides the Tyromani river, which is never entirely dry, there are 2,400 wells, and 30 large ones, with steps and arches to descend to the water. In spite of these being in general brackish, the natives drink of them, and think the water not unwholesome to themselves, though they admit that it is to strangers. As there is abundant means of irrigation, the land round Salem is highly cultivated. Of the arable land, the proportion of wet cultivation to dry, is estimated at 1½ to 3½. The population of the town, exclusive of agricultural labourers, consists chiefly of silk and cotton weavers, and cotton more than sufficient for their employment is grown in the vicinity. Upam cotton, a perennial plant, is indigenous in the country. The Bourbon cotton has also been introduced, and is greatly on the increase, from the congeniality of the calcareous soil to its growth. The American sea-island, vine leaf, and Nankin cotton have also been successfully introduced. Indigo and the common tobacco of the country are cultivated; the former being manufactured to some extent—and all the ordinary grains are produced. In average seasons, even from dry cultivation, two and even three crops are reaped, and grain is, therefore, cheap. The soil of the country round Salem varies much. A thin layer of calcareous and red loam prevails, through which quartz rocks appear on the surface in many places. Native carbonate of magnesia, or magnesite, is found in a stony barren plain, five miles to the N.W., in veins running in a vertical direction through hornblende rock, of which all the hills about Salem are formed. With this magnesite, chromate of iron is found, and also thick veins of quartz. The chief value of this carbonate of magnesia is to form an excellent cement; but it has also been used in the preparation of sulphate of magnesia, and pure magnesia. In the S. of the Collectorate iron ore exists in considerable quantity, and yields, on fusion, 60 per cent. of metal.

The district of Salem is the principal seat of the *Indian steel manufacture* (or *wútz*). The ore occurs generally in the low hills, and the quantity exposed above the surface is so great, that it is not probable that mining operations will ever be necessary. The ore is prepared for smelting by stamping and separating the quartz from it, by washing it in a current of water, or winnowing it like rice. In most deposits, parts are found where

the quartz is in a state of disintegration, and these, from the facility with which they are broken, are selected by the natives for their furnaces. The smelting furnace is from three to five ft. high, and the ground is hollowed beneath from eight to twelve inches. From two ft. diameter at the ground, it tapers to one foot at top, and is built entirely of clay Two men can finish one in a few hours and it is ready for use next day. The blast is supplied by two bellows, each made of a single goat's skin, with a bamboo nozzle. The two nozzles meet in a clay pipe, which passes half-way through the furnace at the level of the ground, and by working the bellows alternately, an uniform blast is maintained. A semicircular opening, one ft. in height, and in diameter at bottom, is left in the furnace, and before each smelting built up with clay. The furnace is then filled with charcoal, and a lighted coal being placed before the bellows the fuel is soon kindled; whereupon a little ore, moistened with water to prevent its running through the charcoal, but without any kind of flux, is laid on the fuel, and the furnace is filled up with charcoal. In this manner ore and fuel are added, and the bellows plied for four hours. The temporary wall in front is then broken down, and the bloom removed with tongs from the bottom of the furnace, and beaten with a mallet to separate as much of the vitrified oxide of iron as possible, and, while red-hot, it is cut through with a hatchet to show the quality. It is then sold to the blacksmiths, who forge it into bars, and make it into steel.

The iron is forged into bars by sinking the blooms in a small charcoal furnace, and by repeated beatings and hammerings, to free it from the vitrified and unreduced oxide of iron. It is thus formed into bars 12 inches long, 1½ broad, and 1½ thick. In this state it is full of cracks, and exceedingly red and short, and were an English manufacturer of steel to be told that excellent cast steel could be made from such iron, he would treat the assertion with contempt.

It is from this unpromising material, however, that Indian steel is always made. The bars are cut small to pack close in the crucible, into which from half-a-pound to two pounds, according to the required weight of the mass of steel, is put, with one-tenth of the weight of dried wood, chopped small, and the whole is covered with one or two green leaves. The crucible mouth is then stopped with tempered clay, rammed close, so as to exclude all air.

The wood which is always selected to furnish carbon to the iron, is the *Cassia auriculata*, and the covering leaves are those of the *Asclepias gigantea*, or of the *Convolvulus laurifolius*. When the clay is dry, 20 to 24 crucibles are built up in the form of an arch, with their bottoms inwards, in a small furnace urged by two goatskin bellows. Charcoal is heaped over them, and the blast kept up for 2½ hours, when the process is complete. The crucibles are then removed and allowed to cool, then broken, and the steel taken out in a cake. The crucibles are made of red loam mixed with charred husk of rice; a rotatory motion is given to this clay in one hand, while it is hollowed out with the other. The steel cakes are prepared for being drawn into bars by annealing them for some hours in a charcoal fire. This operation removes the excess of carbon, and without it no cake would stand drawing into bars without breaking. The antiquity of the Indian process of making steel is no less astonishing than its ingenuity, for its theory is extremely recondite, and in its discovery there seems but little room for the agency of chance. We can hardly doubt that the tools with which the Egyptians covered their obelisks and temples of porphyry and syenite with hieroglyphics, were made of Indian steel; for there is no evidence to show that any nation of antiquity, save the Hindús, were acquainted with the art of manufacturing steel.

Salem is likewise remarkable as being the first district in the Madras Presidency where a European Zamíndár possessed land. The holder is Mr. Fischer, who claimed the privilege by the charter of 1833, and purchased in

1836 a considerable Zamíndárí, or estate, eight miles long and six broad. He pays not less than 10,000 rupees to Government. By his example and his successful experiments in agriculture, planting, and manufactures, he has done very much to benefit the part of India in which he resides. The ryots under him cultivate the usual Indian grains, and each is assessed in a fixed proportion of the crop. With this system the natives appear perfectly satisfied, and from the air of comfort about them, and the rapid multiplication of their numbers, its excellence cannot be doubted.

The *Shivardi Hills*, which form one boundary of the Salem Valley, approach within five miles of the town, and stretch north towards the flat land of the Báramahal. Their greatest altitude is 4,190 ft. above Salem, and 5,260 above the level of the sea. The highest peak is called Mutu Nád. A few small streams only are found on these hills, some of which dry up between the N.E. monsoon and the return of the S.W. These hills are at summit but scantily clothed with vegetation. On their sides, for about one-third of the ascent, the common shrubs and trees of the plain are met with; the next third is almost wholly clothed with bamboo; while, on the upper third and summit, a short, thick, coarse herbage, long rank grass with ferns, and a thick stubborn shrub peculiar to the hills, are found. Large wide-spreading trees, among which the bastard cedar predominates, border the streams. Two passes lead up the hills, one on the south side, towards Salem, and one on the north. Previous to 1824 the range was much frequented by invalids, but in June of that year a fatal disease broke out, assuming the yellow or remittent form of fever, which caused the place to be deserted for some time. The elevation is not above fever range, but, as a general rule, the hills may be considered free from fever during the dry months, and it is not till after a fall of rain that disease prevails to any extent. The same remarks apply to the Shendamangalam and other mountainous ranges in this Collectorate.

The cotton tree is found to grow upon these hills with great luxuriance, and to yield one ton per acre, whereas in Ceylon the yield is but from eight to ten cwt. Thus a single tree will give 2½ lbs. produce, and in Ceylon 1 lb. The plants bear a little in three years, are in full bearing at six years, and last about thirty years. Planting and trenching cost about 100 rupees per acre. Mr. Fischer and many other gentlemen from Madras own plantations here, and but for the pretended inalienable right of Government to the soil, every inch of ground would be cultivated and become incalculably valuable. The sportsman will find abundance of game in the more jungly parts of the hills. The forests abound with elephants, deer, elk, hogs, leopards, and tigers. The bison, too (*Bos cavifrons*), ordinarily frequents this locality, roaming freely after the first showers of the rainy season, and then seeking the highest and coolest parts, but congregating in large herds during the heats, and striking deep into the great woods and valleys. In July and August these animals regularly descend to the plains, to lick the earth impregnated with natron or soda, which seems as essential to their well-doing as common salt is to the domestic animal when kept in hilly tracts. Many attempts have been made to domesticate them, but in vain. They grow to a gigantic size. Some have been killed more than six feet high at the shoulder, and eight feet in girth.

Specimens of the following minerals were sent from Salem to the Great Exhibition of 1851:—White kaolin; green ditto; white ditto composed of decayed felspar and soapstone; fawn-colored ditto; red ditto; soapstone; corundum; cube-spar; talc and mica; grey salt; glaze clay; grey and yellow clays; black clay; light red marl; variety of icespar; Venetian talc, magnesia, or magnesite; saltpetre; red, blue, and green corundum; tourmaline bloodstone; chromate of iron; terrestrial native iron, highly magnetic; compact black ironstone; vesicular iron ore; octohedral crystals of peroxide of iron; cream-colored and flesh stone-colored ochre; salmon-colored ditto; raw and burnt sienna. On the same occasion,

Mr. Fischer and other landholders exhibited specimens of coffee, cotton, tobacco, and cheroots from Salem and the adjoining hills.

A fine road, well shaded with trees, leads to *Sankeridrug*, a village of about 400 houses. This was a place of some strength during the war with Típú and Haidar. In 1768 it was the only fortress which, in this line of country, held out for Haidar against Colonel Wood. It was afterwards several times taken and re-taken during the same war. From Palliapálliam the road descends towards the Kávéri (Cauvery). The Kávéri, perhaps "Yellow River," from the Skr. root *kava*, "to dye," rises in N. lat. 12° 25′, E. long. 75° 34′, in the British district of Kurg, and, after an eastern course of 41 miles, for the next 20 divides Kurg from Maisúr. Through the latter province it then flows for about 100 miles, and for the next 40 forms the boundary between Maisúr and Koimbatúr. It then descends through the pass of Kávéripuram, from the E. Ghâts, and near Trichinápalli forms a delta 70 miles long and 80 broad at the base, near the sea, dividing into several streams, the principal of which is the Kolerun ("place of slaughter," from the Tamil words, *kol*, "slaughter," *idam*, "here," the legend being that a Rájá having finished a celebrated pagoda in the vicinity, drowned the workmen in the river). The Kávéri is lowest in March, April, and part of May; but, swollen by the S. W. monsoon, inundates its banks in August. By the rich clay it brings down it renders its delta the richest soil in S. India. During its inundation, cotton, sandal-wood, saltpetre, etc., are brought down through the low country in circular baskets from 9 to 14 ft. in diameter, covered with buffalo leather. On reaching their destination these primitive vessels are broken up, the wicker abandoned, and the leather carried back on the boatmen's heads. Of the famous Falls, and no less famous Anakatt of the Kávéri, notices will be found in the proper places, for which see *Index*. It enters the sea after a course of 472 miles. It is here a deep and rapid stream, and the road up to its left bank is bad and stony. The passage is made in basket boats.

(*b*) *Yirod* (Erode) is a small town, which figures in the wars with Típú. It anciently belonged to the Náiks of Madura, from whom it was taken by Dud Deo Ráj, Rájá of Maisúr, in 1667 A.D. In 1768, though garrisoned by 200 Europeans and 1,200 Sipáhís, and provided with eight heavy guns and two mortars, it was surrendered to Haidar by its commander, Captain Orton, without a blow, under rather remarkable circumstances. Haidar had just before destroyed a detachment of 50 Europeans and 200 Sipáhís, with two guns, and hurrying on to Yirod he demanded a surgeon to dress his wounded prisoners. He at the same time requested Captain Orton to come out and confer with him, and on his coming made him prisoner, and desired him to write an order to Captain Robinson, the second in command, to capitulate, which was accordingly done.

There is nothing to be remarked of the stations between Yirod and Koimbatúr. *Perunduré* is a large place; *Changapalli* a very small hamlet; *Avindshi* a village of some size; *Kárṃottanpatti* has ten houses.

(*c*) *Koimbatúr.—Koimbatúr* (Coimbatore), (prop. Koiamathura), in N. lat. 11°, E. long. 77° 1′, is the capital of the Collectorate of the same name, which, with an area of 8,280 (Thornton), or 8,151 (Parliamentary Papers) square miles, has a population of 1,153,862. The town, the native population of which does not now exceed 12,000, stands on the left bank of the river Noyel, a tributary of the Kávéri, in a high, dry, and well-cultivated country, and is neatly built. It is abundantly supplied with wells; but the water they furnish is brackish, and injurious to the health of the lower classes who make use of it. The palace, now in ruins, which is a little higher than the rest of the town, is 1,485 ft. above the level of the sea. This palace was built by Madana, who was governor under Haidar 'Alí for 40 years, and was of the Linga sect. During his government the place was very flourishing, contain-

ing 4,000 houses; and Típú, who had a great opinion of its salubrity, built a mosque here, and occasionally resided in the palace. Subsequently it suffered much in the Maisúr wars, being often taken and retaken; and in 1792 Típú destroyed the fort. Koimbatúr is now a civil and military station. The houses inhabited by the Europeans are substantially built, and generally well situated; they are placed E. of the town, and, with the exception of one near the gaol, are quite clear of it. The name of the place was anciently Koiampaddi, at which time it was a village of a rude tribe called Malashir, the head man being called Koia. A Vaylalar chief, some twenty generations back, is said to have built a fort at this village, and changed its name to Koiamathura. The family originally paid tribute to the Rájás of Madura. About two centuries ago the country was conquered by the Maisúr Rájá, and the fort was then enlarged.

At the village of *Perúra*, about two miles to the S.W. of the town, there is a celebrated pagoda, dedicated to Mahádeva, and called *Mel*, or *High Chittambra*, to distinguish it from another Chittambra, near Puducheri. This pagoda is said to have been erected 3,000 years ago, by a Rájá of Madura. There are four *raths* or state cars for the idol, and a very fine tank entirely lined with cut stone. The building is highly ornamented after the Hindú fashion; but the figures are rude, and some indecent. The stone of which it is built is very fine, and its freshness by no means corresponds with the era assigned by the bráhmans to the work. When Típú issued an order for the destruction of all idolatrous edifices, which was but very imperfectly obeyed, he excepted this pagoda and two others, those of Melkóta, near Seringapatam, and that at Seringapatam itself.

Koimbatúr is but 10 miles distant from the extreme base of the Nílgiri Hills, and but 47 from Utakamand, the principal town there. It is therefore a good position from whence to visit that interesting mountain range. The climate, too, is sufficiently cool, without being subject during the S.W. monsoon to the excessive humidity of Kanara and Malabar, of which Sir T. Munro, when collector at Kanara, complained so much in his letters. It owes its agreeable exemption from heat, partly to its height, 1,400 ft. above the sea; partly to its being situated in the great chasm of the Ghâts, called the gap of Pálghátcheri. Here, as in a funnel, the full force of the strong winds of the S.W. monsoon is concentrated, while it is equally a well-known fact that, abreast of this embouchure, ships commonly experience a stronger gale during the opposite monsoon.

A glance at the map will show that Koimbatúr holds an important position in a commercial point of view, placed as it is in the direct line of communication between Madras, Salem, and Trichinápalli on the one side, and the W. coast on the other; and being moreover the capital of a great cotton and tobacco growing Collectorate.

Six kinds of cotton are growing at present in this district. First, *Upam Parthi*,* an indigenous annual; 2d, *Nattam Parthi*, an indigenous triennial; 3rd, Bourbon; 4th, American; 5th, *Shem Parthi*, or green seed; 6th, *Shedda Parthi*. For the first two sorts, the land is manured by having sheep fed on it till April. After the first rain in that month it is ploughed four or five times, and again twice or thrice before sowing in August, September, or October, according to the rains. This ploughing answers the purpose of harrowing, and renders the land fit for the seed, which is thrown in "broad cast," like common dry grains; the seed being first steeped in cow-dung and water, or red earth and water, to prevent adhesion. As soon as the seed is sown, a plough follows to cover it in. The plants show in seven or eight days. At the end of the month, a light plough, without iron on the coulter, is run over the ground to weed it, and thin the plants. Next month the weeds are removed by the hand, and the plants are then strong enough to resist the weather, and are left to come

* *Parthi* signifies "cotton with seed."

to maturity. It is usual to mix the first species with dry grain, as Bengal gram, castor oil plant, etc., which are reaped in the January following. The cotton plants bear in February and March, when the first gathering begins, and lasts till the end of April. Should rain fall in the latter month, the plantation is again weeded, and a second gathering takes place in July and August, which yields about half the first crop.

The wood, when the plant ceases to bear, is used for making *tatties* or matted shutters, and other domestic purposes, and the seed to fatten cattle. In this respect, the indigenous plant excels the Bourbon and American kinds, as their seeds are said to be injurious to cattle, being too heating.

The seed is separated from the wood by the small hand-mill in common use, the charge for cleaning a *man* of 25lbs. being two ánás, and one person can clean about half a *man* daily. The seed fetches one rupee the six or eight *mans*. When cultivated on black soil, the yield of wool increases in proportion to that of seed; the first gathering giving one part of wool to three of seed, the second one part of wool to 3½ seed. Upam Parthí grows best on deep black lands, Nattam Parthí on light red loam, mixed with gravel and sand, and on a red stony soil, and the light soils on which the common dry grains of the country can be cultivated.

Bourbon cotton was introduced in 1819. It grows best in red loam, yet it succeeds well in all light red soils of a middling quality; but all black soils should be avoided. The seed should be sown in August, and the plants should be weeded for a couple of months, and secured by fences from cattle, which are exceedingly fond of them. Should there be no rain, the plants must be watered occasionally. They will bear in May of the year following, and need not be renewed for two or three years or more. The distance between them should be six ft. The first year will not be so productive as the second and third. The neighbourhood of hills should be avoided, as the dampness they engender is injurious to the produce, and causes the cotton to deteriorate. This cotton is cultivated chiefly by the Vellálar, Valluver, and Kammawer castes; the proportion of wool to seed is one to three.

American cotton seed was distributed in 1831; but failed, owing to the repugnance of the natives to innovation in their mode of cultivation. Subsequently a farm was established by Government for its culture, and was discontinued in 1849, its object having been fully attained in demonstrating that the soil and climate are capable of producing cotton suitable to the British market.

The *Shem Parthí*, so called from its dark red flower, is cultivated only as a shrub in flower gardens, and is said to possess medicinal virtues, being prescribed in inflammatory diseases by the native doctors.

The *Shedda Parthí* is grown like the last kind, only in gardens. Both species reach the height of eight or ten ft., and continue bearing for seven or eight years. They are almost exclusively used for pagoda lamps, or by bráhmans for making *janjam*, *i.e.*, the thread worn by them as a caste distinction.

The labourers employed in gathering cotton are paid in kind, about one ánás worth of imperfect pods being given to each daily. Should the crop be good, the hire is made up with a proportion of clean cotton. A succession of cotton crops should never be grown in the same ground, as it impoverishes the soil, and the land should therefore lie fallow and be manured for one year at least before cotton is again sown in it. The expense of cleaning cotton is covered by the sale of the seed. A large portion of the cotton produce of Koimbatúr is manufactured into piece goods for the Trichinápalli, Salem, Maisúr, and Malabar markets, and a considerable quantity of cloth is likewise made up for Bombay and the Persian gulf.

Tobacco is the ancient staple of this district. There are three kinds, of which the first, and most valuable, is called by the natives *vádamugam*, and also *yevumakappal* and *vattikappal*. From the thickness and softness of its leaf, its pungent and peculiar flavour, it is preferred for chewing by the natives of the

W. coast, which is the only market for it. It is raised on lands irrigated from wells, and should they contain saltpetre, the leaf is improved both in flavour and appearance, but its saline qualities render it unfit for smoking or making snuff. Some, however, raised in one part of the táluk of Koimbatúr, must be excepted from these remarks, being of excellent quality for every purpose, and capable of being preserved for two years.

The second kind, called *tenmugam*, is of the same description as that grown in Dindigal and Madura. The leaf is larger than that of the *vádamugam*. It is raised by irrigation, and is much preferred for smoking and making snuff, but is too harsh for chewing, and will not keep long. It is in great request on the W. coast.

The third kind, called *mánagaḍi*, is raised only on lands suited for dry grains, and is never irrigated. It is used for smoking and snuff, but is too bitter for chewing, and cannot be kept long. Superior tobacco is produced in the táluks of Koimbatúr, Palládam, Cheyúr, Danaikenkóta, Chakragadi, and Paláchi, and upwards of 4,000 *khaṇḍis* (candies) are annually exported to S. Malabar, Travancore, and Cochin, besides large quantities sent to Trichinápalli and Maisúr. The superiority of this tobacco is attributed to the richness of the soil, and to irrigation from wells containing much saltpetre.

The mode of culture is as follows:—The plant is grown in garden lands, artificially irrigated from wells. A crop of dry grain is previously grown; then from May to September the land lies fallow, and sheep are folded on it, after which it is got ready for tobacco. The period for sowing in beds is September and October, and for transplanting November and December; the harvest being in March and April of next year. The land is ploughed six or seven times, and divided into beds of five or six ft. square. The young plants are watered for thirty or forty days, according to the soil, and when they have thrown out three or four leaves, are transplanted into beds, each containing about twenty plants, and watered every second or third day till ripe. At the end of a month, when the plants have thrown out eight or more leaves, they are topped. To render the leaf long, eight or ten leaves are left; but if short leaves are desired, from ten to twelve are left. In the second month, the plants throw out buds which are cautiously removed, care being taken to keep them free from weeds. They come to maturity in four months, and when cut are spread out to dry. To keep the leaves on the ground for more than one day, is thought to injure tobacco. They sometimes, however, remain two days, but never longer. After gathering the leaves, they are dried on the milk-hedge (*Euphorbia tirucalli*), which is supposed to impart a superior quality to the tobacco. No other hedge is used for this purpose, and when this is not available, strong poles are driven into the ground, and the leaves are hung on ropes fixed to them. The drying is continued in the open air fifteen days; should the weather be wet, or the dews heavy, the leaves are placed in the sheds; but are never smoke-dried in this district. After hanging fifteen or twenty days, and attaining a reddish-brown colour, the leaves are collected in heaps under sheds, and turned once every third day, for nine days, when they are stripped from the stalk and tied in loose bundles of thirty or forty each. These are again packed in heaps and frequently turned for ten days more. In these bundles, the stalk ends of the leaves are always outwards, the points meeting in the centre. The last process is to tie the tobacco in parcels of ten to twelve bundles, weighing about four pounds each, which are pressed with planks or heavy weights, and occasionally turned, to prevent their being injured by heat: the tobacco is then fit for the market. The tobacco raised in this district is liable to deterioration, from scarcity of rain or well-water, cloudy and foggy weather, and E. winds. Should it not be sufficiently watered at the time of being topped, the plant is liable to injury from the roots throwing out sprouts of white appearance, like asparagus, called by the natives *kálam*,

which stops the growth of the leaf, and injures its quality. When transplanted, if the weather is unseasonably dry, the leaves become covered with spots called *poryan*, which are very injurious to the tobacco. Should it be cloudy and foggy at the time the plants are topped, or should an E. wind prevail, the leaves become white, as if sprinkled with ashes, and are entirely destroyed. This blight is called *sámbal*.

Tobacco exhausts land very much, so that frequent and regular manuring is requisite. It is therefore grown only every alternate year, with *cholam* and other dry grains. It thrives best in red lands containing the peroxide of iron. All classes grow it, the richer ryots allowing one-third of their gardens to it, the poorer a fourth. That which is exported costs on the spot 25 rupees for a *khandi* (candy) of 500 lbs.

Ivory must be included among the staples of Koimbatúr. Government gives a reward of 70 rupees for each elephant destroyed, appropriating the tusks; but, as the largest and finest pairs are worth from 80 to 90 rupees, many elephants are killed by the natives which are never reported to the authorities. Saltpetre is also largely manufactured.

At the village of *Pattálé*, in the táluk of Kángiam, the most highly-prized varieties of the beryl or Aqua-marine are found. A mine near the village was once worked by Mr. Heath, but is now closed. Specimens of white and blue sapphires, found in this district, of beryl, and of the different kinds of wood, were sent from this Collectorate to the Great Exhibition. The sandal-tree is found in jungles at the base of the hills in Koimbatúr, and teak and other valuable trees abound in the great forests near the Animallé Hills and other parts. In these forests the sportsman will find abundant employment for his rifle, and in the more open country the snipe shooting is excellent.

From Koimbatúr to Pálghátcheri the road lies through a very jungly country. *Madukaré* and *Ganjakótté* are large villages, *Válaiyár* a small hamlet.

(*d*) *Pálghátcheri* (Palacacherry), in N. lat. 10° 45′, E. long. 76° 38′, stands in a funnel-shaped gap of the Western Ghâts, about 20 miles broad, and is distant from the sea about 45 miles, above the level of which it is elevated 800 ft. It is a large town and military Cantonment situated on the N. or right bank of the Pálá, the principal feeder of the Piniáni (or Ponany) river. The surface of the country is undulating as far as the hills, which rise abruptly on either side, distant seven miles to the N. and 13 to the S. In the E. or inland direction, the country rises gradually for several miles, and to the W. there is a gentle descent to the sea. The view around is very beautiful, and the sportsman will find himself well located for sporting excursions in forests of stately teak which clothe the hills around. Pálghát is the capital of a táluk, with upwards of 100,000 inhabitants. Five roads proceed thence; three to the W. and two to the E., the principal of which is the great Koimbatúr road. The fort was built by Haidar 'Alí in 1757, when he first entered Malabar, to assist the Nair Rájá of the place against the Rájás of Cochin and Kolikod. It stands at the S.E. corner of the cantonment, and is a fine structure; square, with round bastions and curtains, surrounded by a ditch 21 ft. deep and 15 broad, the area within measuring 150 square yards. On the 15th of November, 1783, it was taken by Colonel Fullarton from the Maisúreans after a brisk defence, and, shortly afterwards, restored to them. It was again captured by Colonel Stuart in 1790 after a feeble resistance, though it then mounted 60 guns. From this place, Kanara and Malabar, or the Nílgiris, may be conveniently visited.

ROUTE 37.

MADRAS TO POINT KALLIMETU (CALIMERE), BY SADRAS, ALAMPARVA, PUDUCHERI, GÚDALÚR, SHEALLI, TALANGAMBADI (TRANQUEBAR), NÁGÚR (NAGORE), NÁGAPATNAM (NEGAPATAM), AND KALIMODÚ. 217 M. 3 F.

MILITARY AUTHORITY—To Vellár *r.* after Rámalinga: Officer commanding Centre Division—*Madras*. Thence to

Point Calimere: Officer commanding Southern Division—*Trichinápalli.*

CIVIL AUTHORITY—To Tainpákam, after Alamparva: Collector of Chengalpatt—*Pallikarni.* Thence to Bominpálliam, after Kunímode: Collector of S. Arcot—*Gúdalúr.* Thence to Kainya Kovil, after Puducheri—French Territory. Thence to Ammaipéta: Collector of S. Arcot—*Gúdalúr.* Thence to Rámalingareddi Cháwadi; Collector of Tanjúr—*Tanjúr.* To Wangi *r.*: French Territory. To Point Calimere: Collector of Tanjúr—*Tanjúr.*

For this Route to Sadras see Route 3. Thence to Pudu Chattram see Route 11.

PLACES.	STAGES. M. F.	F.M.
Madras to SHOLANGANELLUR		13 1
Tripalúr, *t. o.*		13 1
Sadras Fort, *b*; & *t. o.*		14 2
Chikanakuppam		13 3
Alamparva, *b.*		8 6
Kunímode		13 3
Puducheri, Gúdalúr Gate, *b. p. o.*		12 1
Manjikuppam, *b. p. o*		11 7
Chonian Cháwadi, *b.*		9 1
Rámalinga or Pudu Chattram, *b.*		6 7
Ammaipéta, *b.*		11 1
Shealli, *b. t. o.*		10 4
Tallichenkádu		9 3
Tallangambadi (Tranquebar), *t. o.*		10 6
Purayár	2 0	
Boundary	1 6	
Kóticheri	2 2	
Rámalingareddi Cháwadi	1 6	
(*a*) KARIKAL, *t. o.*	1 6	9 4
× Wangi and Arrasilé or Arsilár *r.* to Woditoré	1 1	
× Tirumalleraien *r.* to Tirumalleraien Patnam	2 4	
× Párawaddayen *r.* to Wanjiúr	2 7	
Boundary	0 4	
(*b*) × Vetár *r.* to Nágúr *t. o.*	1 2	
Pápencheri	1 6	
Vellipálliam	1 4	
(*c*) NAGAPATNAM (Negapatam) *t. o.*	1 2	12 6
× Walliár *r.* to Patáncheri	1 3	
× Vellawári *r.* to Puyúr (North)	1 0	
Mutuswámi Kaundin Cháwadi	2 1	
Vellamkani, near Keinéerpéta	1 5	
× Walliár *r.* to Pudupalli	1 7	
TIRUPUNDI	2 2	10 2
Wuden Cháwadi	2 4	
Táden Cháwadi	3 2	
Manmadevi	2 0	
× 2 *r.* to KALLIMODU	2 3	10 1
Pushpawanam	1 5	
Tetagudi	2 0	
Tellugudi	1 3	
Mogaduwaram	1 7	
Maháráját̃apuram	0 5	
VADARNIAM, *t. o.*	1 4	9 0
Agatyampalli	1 0	
× a backwater 1 m. 1 f. broad to Korapallam	2 4	
Kuduvikáran Cháwadi	3 1	
× Upanár *r.* to Kodikarré	0 4	
Collector's House	0 5	
(*d*) POINT KALLIMETU (CALIMERE), *t. o.*	0 2	8 0
		217 3

This Route may be taken by a traveller desirous of keeping along the seacoast on his way to Tanjúr, which is distant 79 miles from Point Calimere; or of retaining the sea breezes, as far as the latter place, on his way to Rámnad and Rámeshwaram, and finishing the rest of the journey by boat. The various places of interest, as far as Tranquebar, have been already described. (*Vide* Routes 3 and 11).

(*a*) *Kárikal.*—A well-constructed, broad, straight road, shaded by tamarind trees, and made lately by the English Government, since its occupation of the Danish territory of Tranquebar, leads to *Kárikal.* On either side are extensive rice-fields, which in August and September are dressed in the richest green. In the back-ground are the many snow-white houses of Tranquebar, formerly inhabited by Danes, but now deserted. The road is crossed by many canals and watercourses, which are passed, where the water is deep, in ferry-boats. These are

always ready, for the traffic on the road is great. On entering Kárikal the traveller will remark a neatness characteristic of the French. The town stretches along the road for some distance. It is the capital of a territory of 63 square miles, with a population of 49,307 persons, divided into five districts. These are Kárikal, Tirnelár, Nellajendúr, Nedugadu, Kóticheri. The total superficies of these five districts, consisting of 39,985 acres, was thus distributed in 1836:—

	ACRES.
Cultivated lands	21,030
Villages of concession or Inám lands	1,512
Rice grounds	3,010
Uncultivated for want of water	4,340
Woods and jungle	208
Salt marshes	87
Occupied by buildings	2,230
Public lands	7,568

The soil of Kárikal is very fertile, and is watered by six small rivers, and 14 principal canals, with their branches. Kárikal is situated one mile and a half from a branch of the Káyéri called the Arsilár, the mouth of which is obstructed in the dry season by a bar which no vessel can cross, but in the rains flat-bottomed boats can take in cargo off the town. This territory was restored to the French in 1814 on condition of no fortifications being erected on it, and no military being retained there except such as should be requisite for police purposes.

(*b*) *Nágúr.*—The next place of importance after leaving Kárikal is *Nágúr* (vulg. Nagore), "snake-town," on the estuary of a small branch of the river Kolerun. At high water during the springs there are eight ft. of water on the bar. Vessels of 200 and 300 tons belong to this port, and trade with Sumatra, the Straits of Malacca, etc. There is a considerable Muhammadan population, and a brisk trade in cotton, rice, etc. The town is easily distinguishable at sea by five white pagodas.

(*c*) *Nágapatnam.*—At a short distance is *Nágapatnam* (Negapatam), "snake city." This is a place of considerable trade, and has a population of upwards of 10,000 persons, many of whom are the descendants of the Dutch and Portuguese colonists who formerly possessed it. In 1660 it was taken from the Portuguese by the Dutch, who strengthened the fortifications, and made it the capital of their possessions on the Coromandel coast. In 1781, the English under Sir Hector Munro, with a force of but 4,000 men, took it from the Dutch, whose garrison amounted to 6,551. Next year an indecisive naval action was fought off the port between Sir Edward Hughes and Suffrein. The town stands in an open, level, sandy plain, with a gentle slope to the sea, above which it is not elevated more than three or four ft. It is built in a straggling manner, and occupies a considerable area. Three principal streets or thoroughfares, which are wide, open, and airy, intersect the town. Of these, two run parallel to each other, one at the E. and the other at the W. end, being connected by the third nearly in the centre, and from them all the other streets, which are little better than narrow lanes, branch off. To the W. of the town, facing the esplanade, which runs between them and the sea, are the houses of the European residents. There are still some remains of the old Dutch fort, though most of the stones have been removed by the English, and used in constructing the pier. S. of the town the Valanganey river empties itself into the sea. Near its mouth is a long bar of sand, on which, in stormy weather, there is a tremendous surf. Still the port is visited by small vessels, and carries on a fair amount of trade with Ceylon. The roads in the vicinity are remarkably good; and in spite of a considerable salt marsh, which lies contiguous, the station is considered eminently healthy. The barracks for the native detachment located here are to the N.W. of the esplanade, and the building was formerly a Dutch dwelling-house. The gaol is spacious, lofty, and commodious. It fronts the sea, and is distant from it about 50 yards.

There is here a gigantic ruin, whose

massiveness has defied all attempts at its destruction. It is doubtful whether it is a Buddhist or Jain temple, though tradition assigns it to the latter sect, of which there are still some professors in the neighbourhood. There is also a Jesuit College, which was burned down a few years ago, but has been rebuilt. The old Dutch burial ground is thickly studded with monuments, some of which are large and remarkable. The Dutch church has been appropriated by the English. The Collector's house is a handsome residence, and well situated.

The journey from Negapatam to Point Calimere occupies about 18 hours in a pálkí or bullock-carriage. The road is good, but crossed with many canals and water-courses. *Tirupundi* is a moderate-sized village, *Kallimodu* about one-half smaller. The sea is about two miles distant to the left. *Vedaranyam* is considerably larger than the other two stations; after quitting it the country becomes more and more desolate.—

(*d*) *Point Kallimetu.*—There is a small village at Point Calimere, and a comfortable banglá belonging to the Collector of Tanjúr, who visits the spot twice a year for the collection of revenue. The banglá is five minutes' walk from the sea, near which is also a good encamping ground. The soil around is sandy, but passable for wheeled vehicles. The nearest village, *Kodikarni*, is situated on the edge of a thick jungle, and herds of antelope are often seen in the vicinity. To the W. is a vast salt marsh, which, however, does not make the place insalubrious. On the contrary, the sea breeze is most refreshing and invigorating to those whose nerves have been shattered by the heat of the upper country. The Cape, called Point Calimere, juts sharply out into the sea. The word Calimere is an Anglo-Indian corruption of the Tamil *Kallimetu*, "Euphorbia Hill." At the point a lofty white pillar has been lately erected to serve as a mark for vessels passing the coast. Boats can always be obtained for a passage to Ceylon, or along the coast to Rámeshwaram, etc.

ROUTE 38.

TRIVANDERAM TO PONÁNI, BY KAYAN KULAM (QUILON) ÁLAPALLI (ALEPPY), AND KACHHI (COCHIN).

195 M.

MILITARY AUTHORITY.—Officer commanding S. Division—*Trichindpalli.*

CIVIL AUTHORITY.—To Kodangalúr *r.*, after Manapáth: Resident of Travancore and Cochin—*Trivanderam.* Thence to Ponáni: Collector of Malabar—*Kolikod* (*Calicut*).

PLACES.	STAGES. M. F.	M. F.
(*a*) Trivanderam to Pattanam	2 2	
Ulúr	2 0	
KALIKULAM	4 2	8 4
Pallipuram	2 0	
Yeddakod	5 7	
(*b*) ATTANGADI or ATTANGAL (near this is (*c*) Anjutenga)	2 4	10 3
× *r.* to Maiverakal	1 4	
Pulúr	3 3	
NAUKOLAM	2 2	7 1
Kaddamhatúnam	2 2	
Shátenúr	5 5	
× PARA-AR *r.* to MAILAKAD	1 4	9 3
Vadakakaré	2 4	
Vadakavilla	2 2	
(*d*) KAYAN KULAM (QUILON), *b. t. o.*	1 6	6 4
From Artillery Barracks to Minutucheri	4 1	
Saktikolangaré	1 0	
× Kayan Kulam *r.* to Ambálam Kovil	2 5	
SHAWERRE'	3 6	11 4
Allapadutúr	3 1	
× Sirupalli *r.* to Paddanairkolamkerré	2 5	
KARNAGAPALLI	1 0	6 6
Potan-tera-u	1 0	
Shangamkolamkerré	1 6	
× *r.* to Krishnapuram	3 3	
× a backwater to KAYAN KULAM	2 1	8 2
Rámpur	1 6	
KASTIGAPALLI	3 3	7 3
Aripád	1 6	
× *n.* to Sunga Chaukí	5 6	
× 2 *n.* to PARRAKAD	3 4	11 0
Ambalapalli	2 1	

PLACES.	STAGES. M. F.	M. F.
Padiamkolamkerré	5 6	
(*e*) × 2 small saltwater *n.* to ÁLAPALLI (ALEPPY) *t. o.*	2 4	10 3
× 4 *n.* to Kátúrpalli	5 4	
Aritangalpalli	6 6	
KUNJETTI-ANDARHALLI	1 5	13 7
Boundary	7 4	
MARRAWAKÁD	2 5	10 1
Thánah and Chaukí	3 7	
Manacheri	2 4	
(*f*) KACHIH (COCHIN), *b. t. o.*	2 4	8 7
× the bar to NAURAKA	6 5	6 5
Noyár Ambálam	2 6	
× a channel 220 yds. wide to Kolakale Kholágam	3 0	
AYAKOTA or MANAPATH	2 3	8 1
× Kodangalúr *r.* to N. bank	3 0	
Jayíkod Muri	1 0	
Vadathod Káma Muri	2 0	
Padthenetré	1 5	
Boundary—a Palace	1 0	
KO'TAPERAMBA—ANGADI	0 1	8 6
× a channel to Shrí Náráyana Palace	3 0	
Madthelogam, *b.*	1 1	
PERINGÁNAM	1 7	6 0
Kaipamangalam Ambálam	1 6	
Kannan Kulam	1 3	
Kankathod bridge	1 0	
WALLAPÁD	4 5	8 6
Wadanapalli	3 2	
Thirtalatháver Ambálam	1 7	
× a channel to CHAITWÁ, *b. t. o.*	2 6	7 7
× Chaitwá *r.*	1 4	
Salt Godowns	0 6	
Valankád	1 2	
CHAUKÁD	0 2	3 6
× a backwater to Yeddikolipalli	3 1	
MANÁLKUNAM	3 4	6 5
Andátodu	1 1	
Pálapatti-ambálam	2 0	
Weliangod	2 1	
× *r.* to Ponáni begins	3 1	
(*g*) PONÁNI ends *b. t. o.*	9 1	8 4
		195

(*a*) *Trivanderam*, in lat. 8° 28′, long. 77° 2′, is the capital of the province of Tiruvankodu (Travancore), and is situated about a mile and a half in a direct line from the sea, with which it is nearly on a level. There are no means of estimating the population, but the town is large, lying outside the fort, in which the Rájá and his family reside, and extending chiefly towards the N. At the extremity of the town, in that direction, are the barracks and the old cantonment, formerly occupied by a regiment of Native Infantry and a detachment of Artillery, and now the head quarters of the Nair Brigade. A mile to the E. of the fort, and elevated considerably above it, is the Residency, near which the medical officer resides, the hospital and the lines for the escort being close at hand. The fort is about half a mile square, and has no ditch. The walls are of mud, with the exception of part of the W. and N. sides, which are faced with stone. About 5,000 people reside within the fort, but the population of the town without the walls is very much larger. The Rájá is a man well versed in European science and literature, but still, strangely enough, a bigoted follower of the Hindú religion. In 1837, he erected on an eminence outside the town, and 195 ft. above the sea, an observatory 78 ft. long from E. to W. and 38 ft. broad. It contains a transit instrument, a transit clock, two mural circles, an altitude instrument, an azimuth instrument, and two powerful telescopes, one a refractor, and the other a reflector; as well as meteorological, magnetic, and pendulum apparatus. The Rájá was a considerable contributor to the Great Exhibition, and the ivory chair he presented to the Queen was one of the most beautiful objects exhibited. It is now placed in St. George's Chapel, Windsor, and is the throne on which the Queen sits when she holds a Chapter of the Garter.

The Ghâts in the vicinity of Trivanderam are worth exploring, for the scenery is singularly beautiful, and game of all kinds abounds. The traveller may proceed 16 miles to Arienád by a tolerable road, which frequently tra-

verses, however, large tracts of rice grounds and steep ridges covered with jungle. The second march, crossing several elevated ridges, is to Kaviatten Kudal, eight miles nearer to the base of the hills. The road is tolerably good, and passes through a very picturesque undulating country much covered with jungle. The encamping place at Kaviatten Kudal is on the banks of a branch of the Karamoné river, and is only 430 ft. above the sea. The third march conducts the traveller to a high part, though not to the summit of the hills. The road lies through lonely forests and over wooded ridges to the Attiár, a small river at the foot of the hills, and 1,230 ft. above the sea. Hence the ascent is more steep, through a dense and almost impenetrable forest of magnificent trees, which form a canopy impervious to the sun, and beneath which the temperature is cool and pleasant. The traveller now comes to a ridge, a kind of promontory or projection of rock, on which are the remains of an old barrier, and whence there is a magnificent view of the plain below. Beyond this is a plateau covered with noble forest trees, which is terminated by another ridge, and beyond this again is a dense low jungle, the abode of elephants and innumerable wild beasts. The course now turns to the right, over very rough ground, and an encamping place may be selected near one of the rivulets of deliciously cool water, which here flow down from the hills. The height is here about 4,000 ft. and the thermometer falls to 65° Fah. in the morning. The view to the S. of the Agastya peak, towering up 7,000 ft., now capped with clouds and now glittering in the sunlight, is from this spot truly grand. It is requisite to light great piles of wood to scare away the wild beasts, and to give warmth to the natives, who suffer pitiably from the cold of these elevated regions. On the fourth morning a march of two miles carries the traveller to the very summit of the Ghâts, whence he has a magnificent view on each side of the hills, as well as over the Tiruvánkodu country to the sea on the W., as towards Pápanásham in the Tinnevelli Collectorate to the E. The elevation is here about 6,000 ft., and the climate not dissimilar to the Nílgiris. The whole surface of the table land is trampled all over by elephants, who make this a favorite resort from the jungles below. Tigers too are very numerous, and may be easily hunted out of the sholas, or open patches of jungle.

(*b*) *Attangadi* is notable as the residence of the Tamburettis, or Princesses who had been from time immemorial queens of Tiruvankodu, until Rájá Martanda Deva Varmah, who died in 1758, persuaded the reigning Tamburetti to resign the sovereign authority to the Rájás, both for herself and her successors. A treaty to this effect was accordingly inscribed on a silver plate, and ratified by the most solemn imprecations. It is surprising that no account of this place is to be found in the Gazetteers or topographical works relating to India. Forbes, in his *Oriental Memoirs*, merely mentions it with regard to an anecdote, confirmation of which he obtained there. The story was told by a Mr. Grose, and purported that a Malabar woman, who had lived in the service of an English lady, visited Attangadi, and appeared in the queen's presence with her bosom covered. This is contrary to the custom of Malabar and Tiruvankodu, where all females are naked to the waist. The queen of Attinga was so offended at this deviation from the usage of the country, which she regarded as an insult to herself, that she ordered the unfortunate woman's breasts to be cut off, a mandate which was rigorously put in execution. Forbes mentions that, at the close of the 17th century, the Mápillas attacked the English chief of Anjengo and his suite, who were paying a public visit to the queen of Attinga, and put them all to death close to her palace; and, in some instances, in her very presence, in spite of her efforts to restrain their fury. In 1685, the queen of Attinga fell in love with a young Englishman, who was sent to her with the customary annual presents, and offered him her hand. This he declined, but remained with her some months, and departed loaded with gifts.

(c) *Anjutenga.*—A few miles distant from this place, and due W. of it on the sea-coast, is *Anjutenga* or Anjengo, where the E. I. Company had a factory of some importance established so early as 1684, and withdrawn in 1813. Anjutenga is situate in lat. 8° 40′, long. 76° 49′, and is remarkable as the birthplace of Sterne's Eliza, "a lady," says Forbes, in his *Oriental Memoirs*, "with whom I had the pleasure of being acquainted at Bombay, whose refined taste and elegant accomplishments require no encomiums from my pen." The same author adds, "Anjengo likewise gave birth to Robert Orme, a writer, who has been frequently denominated the British Thucydides, and the father of Oriental history. This amiable man (born in 1728, and who died in England in 1801) was the second son of Dr. Alexander Orme, who came to India as an adventurer in 1706.

The coast near Anjutenga is hilly and romantic, and there is usually a violent surf, impassable by an English boat. During the beginning of the S.W. monsoon, the sea presents an awful spectacle; the billows rising to a great height, and breaking on the shore with a report equal to that of the loudest cannon. Each ninth wave is said to be larger than the rest, and apparently threatens to submerge the whole settlement. During the rainy season it is curious to watch the shoals of fresh-water fish that are swept down by the floods across the bar into the sea, where numbers of the larger marine fish are assembled to devour them wholesale. Anjengo is famous for the *pepper-vine* and *cassia*. The pepper-vine, being incapable of supporting itself, is entwined round poles, or planted near mango-trees, or others with straight high stems, as the jac. The lower branches of these are stripped off, and the vine covers it with graceful festoons and rich bunches of fruit. The vines begin to bear in the fourth year, or occasionally not till the sixth. The leaf is large and of a bright green; the blossoms are small, and of a greenish white. They appear in June soon after the rains commence; and are succeeded by bunches of green berries, which turn brown and hard as they ripen. The pepper is gathered in February, when its appearance is the same as we see in Europe. The *cassia* resembles the bay-tree, of which it is a species. It is called cassia lignea, to distinguish it from the laurus-cinnamomum, or true cinnamon, to which it is very inferior. The leaves of the cassia are smaller and more pointed than those of the laurel, while those of the cinnamon are still more delicate. The blossoms of both, like the flowers of the arbutus, hang in white fragrant bunches. The fruit resembles a small acorn. The young leaves and tender shoots are bright red, changing to green as they approach maturity. They taste like cinnamon, but the inner bark is the only valuable part of the tree. This is carefully peeled, cut in pieces, dried in the sun, and then exported. The tree decays on losing its bark, and is cut down, and the roots throw up fresh shoots. It is also raised from seeds.

The town of Anjutenga is situate on a narrow strip of land, running from N.W. to S.E., in which latter direction is the sea, and to the N.E. an extensive backwater. It consists of two parallel rows of houses, with a fort at the S.E. extremity, built in 1695; and the Portuguese Church and English burial-ground at the N.W. Forbes, the author of the *Oriental Memoirs*, was appointed a Member of the Council of Anjengo in 1772. He describes himself as living in the verandah of a cottage, thatched with palmyra leaves, and so small that a sofa which he brought from Bombay could not enter the door. The inhabitants are still, as he states, for the most part Christians of the Romish Church, poor and wretchedly ignorant. The chief point of difference, indeed, between them and their Hindú neighbours is that their women cover the upper part of their bodies. The country round Anjutenga exhibits a charming variety of river, lake, rock, and forest. The birds are remarkable for the beauty of their plumage, particularly some kinds of parroquets, and the Attinga bird, or pied bird of Paradise *(picus orientalis)*, with a purple crest, snow white feathers, and long tail. Reptiles are very numerous; and among snakes the Amphis-

bæna, or double-headed snake, is remarkable, as also the crescent snake, two or three inches long, with a head shaped like a crescent. The curious fish called the hippocampus is very common.

The Parra-ár river, before reaching Mailakád, must be crossed in boats.

(*d*) *Kayan Kulam* (Quilon), a town with about 20,000 inhabitants, is situate on the sea coast, in a bight, where there is secure anchorage for ships about three miles from the fort. It was from 1809 to 1830 the head quarters of a subsidiary force of five regiments and a company of artillery, but the garrison has for the last 26 years been limited to a single regiment. The cantonment is to the E. of the town, and stands on ground rising by a gentle ascent from the sea. It includes an area of nearly five miles in circumference. There are barracks and other buildings requisite for the large force above mentioned, and also an Episcopal Church. In spite of the withdrawal of the large force which occupied it for so many years, Kayan Kulam still possesses extensive bázárs and several Párs' shops, well supplied with articles from Bombay. Kayan Kulam is a place of great antiquity, and is said to have been originally founded in 825 A.D. The natives of this part of Malabar, both Hindús and Christians, date their era from the epoch of its foundation. The first Archbishop of Goa, Alexius Menezes, held here his first conference with the St. Thomas Christians, when he induced a large portion of them to renounce Nestorianism and join the Roman Catholic Church, to which they still continue united. The British *Residency* is a fine building. It lies N. of the cantonment, and commands a beautiful view of the backwater and adjacent country. Near it is an ancient *pagoda* dedicated to Kṛishṇa. Prior to 1829 the Court of Appeal and Office of the Díwán, or Minister, were at Kayan Kulam, but were removed to Trivanderam when the present Rájá mounted the throne. There is excellent water communication the whole way to Trivanderam, by means of canals dug parallel to the low sandy coast, and connecting the different backwaters. The military road is comparatively disused. Water communication is still more in vogue to Alapalli and Cochin, though the road is practicable for cattle and horses, but very difficult for wheel carriages. A *phatemár* (pattymar) will reach Kananúr by sea in five or six days from Kayan Kulam, so that a sea passage is the most convenient.

Shaverré or *Shivarái* is a small village, and the river to be crossed before reaching it has always a great depth of water, so near the sea. In the next stage, the Sírupalli river is fordable at ebb-tide, but at other times must be crossed in boats. *Karnágápalli* is a middling village, *Kayan Kulam* a large one. The road is tolerable to Alapalli, whence it passes through deep sand. *Parrakád* was once a place of considerable trade, and is still populous. There is a Roman Syrian Church; and the *Kótárams*, or palaces, of the Rájás of Travancore and Chambagacheri, and a large pagoda, are worth notice.

(*e*) *Alapalli* (Aleppy), spelled Aulapolay in the trigonometrical survey, lies in lat. 9° 30′, long. 76° 24′, and is the chief seaport of the principality of Tiruvankodu (Travancore). The English had formerly a factory here. The trade in betel, coir, pepper, and cardamoms is very considerable. Down to this port, too, through the backwaters from Cochin, vast quantities of timber, the produce of the Rájá's forests, are floated. There is also an establishment for building small craft, belonging to the Rájá. There is no shelter for large ships; but owing to the sea having encroached on the land in this locality, a bank of soft mud subtends the shore, so that a large vessel may anchor four miles out, in about five fathoms water, in some degree protected by this bank, and with less risk than on any other part of the coast. The backwater and rivers at Alapalli abound with large and fierce alligators, which often make prey of human beings.

The road from Alapalli to Cochin, through the villages of Kunjetti and Marawakád, lies through very deep sand.

(f) Kachhi, Kuchi, or *Kuchibandar* (Cochin), is a town with about 20,000 inhabitants, belonging to the English, though it gives name to a small native principality extending over the adjacent territory, and was formerly the capital of the Rájá. So early as 1503, Albuquerque erected a fortress here, the first possessed by the Portuguese in India. In 1663, after the expulsion of the Portuguese, the Rájá ceded the town to the Dutch, who made it the capital of their possessions in India, and raised its trade to a very flourishing state. They converted the cathedral into a warehouse; and, the bigoted tyranny of the Roman Catholics being at an end, Hindú, Muhammadan, and Arab traders frequented the port in great numbers. The town is situate at the N. extremity of a spit of land about twelve miles long, but whose greatest breadth little exceeds a mile, while it often narrows to a quarter of that width. It is almost insulated by inlets of the sea and estuaries of streams flowing from the W. Ghâts. Indeed, the backwater is of such extent as to be of paramount importance to the place, and to supply in a great degree the place of roads. This backwater extends S. nearly to Kayan Kulam, and N. about 40 miles to Chaitwá. In its course it throws out many ramifications in an E. direction, and to the W. it communicates with the sea by three estuaries, at Chaitwa Kadangulúr (Cranganore), and Kuchí (Cochin). It is very shallow in many places, more particularly in the N. part of the Chaitwá branch, but between the inlets at Kadangulúr and Kuchí, and Kuchí and Alapalli, it is at all times navigable, both for passage and cargo boats. It shoals, however, from Alapalli to the bar of Ivica near Kayan Kulam. During the rains every part is navigable, flat-bottomed boats being employed; but for the conveyance of small merchandize canoes drawing but little water are preferred. The backwater is affected by the tides, which rise about two ft., and flow at the rate of 2½ miles an hour. It is tortuous in its course and somewhat sluggish, but affords to the merchant a safe and convenient means of transport for his goods, as also to the cultivator of carrying his produce, without much trouble or expense, to the best market. It is also a very important advantage that this communication is open at all seasons of the year. The cargo-boats are covered with bambú or reed mats, by which the goods are protected both from the sun and rain. Cochin is the only port S. of Bombay in which large ships can be built. In 1820–21 three frigates were built here for the Royal Navy. Smaller vessels for the Indian Navy have likewise been built, and many merchant ships of from 500 to 1000 tons burthen. For the construction of ships there is excellent teak in abundance. There is, however, a bar at the mouth of the harbor which is a serious obstruction. Horsburgh says it is practicable for ships drawing 14 or 15 ft. of water. Within, under the old walls of the fort, the depth is four or five fathoms.

Cochin is a well-built town, about a mile long and half a mile broad. In 1796 it was taken by the British from the Dutch, and in 1806, or, according to another account, in 1814, the fortifications were, by command of Government, blown up with gunpowder. The explosion threw down or shattered all the best houses, and most of the Dutch families who could afford it left the place. Thus, by a barbarous and impolitic measure the place was half ruined. A few Dutch families still remain, and there is an old Dutch Church on the N.W. side of the town, in which the Protestant missionary officiates.

Cochin is most remarkable as the residence of the *black and the white Jews*, who inhabit the suburbs of Kalvati and Mottancheri, which extend about half a mile along the backwater to the S.E. of the town. In Mottancheri there is a large but not very handsome *Kótdram*, or palace, of the Rájá, and close to it is the synagogue of the white Jews, or Jews of Jerusalem, who are said to have arrived in India at a much more recent date than the black Jews, whose residence dates from time immemorial. The white Jews inhabit the upper part of Jews'-town, the black Jews the lower part. There are also a great number of black Jews

in the interior, their principal towns being Iritúr, Parúr, Chenotta, and Maleb. There is every reason for believing that the black Jews were established at Kadangulúr (Cranganore) in the third or fourth century, A.D. They possess a copper grant from the bráhman Prince of Malabar, conferring the said place upon them, and dated 388 A.D., or, according to Hamilton, 490. Their *synagogue* is a plain edifice, with a small belfrey, in which is a rude clock, 200 years old. The floor is neatly paved with china, and there is a gilt recess at one end, veiled with a rich curtain. Behind this are folding doors, and within these are five copies of the Pentateuch in silver cases, with covers of rich brocade. On one is a crown of gold presented by Colonel Macaulay, a former Resident. The copies are written in Hebrew on vellum, and in such a beautiful character as to match engraving. In these synagogues the women sit apart from the men in a gallery hidden with railings and network. Cochin is famous for cutaneous diseases, and especially for elephantiasis, which is sometimes called the Cochin leg. These diseases are said to be owing to the badness of the water, as well as to the dissolute habits and want of cleanliness of the people. From the proximity of Cochin to the sea, its low site, and the soil being loose sand, the ground on which the town stands is damp, and water is found just below the surface. This water is brackish and unwholesome, but the lower orders make use of it, and suffer in consequence. Indeed, the unwholesomeness of the water is so much a recognised fact, that Government causes a supply of drinking water to be brought in boats from a river, near the village of Alwai, 15 miles distant. This stream, rising in the hill country to the N.E., empties itself into the backwater a few miles above Cochin. As it passes the village Alwai, the water is extremely pure, and great numbers of the inhabitants of Cochin resort thither to bathe.

Leaving Cochin, the traveller must cross the bar in boats three furlongs to Vaipen. The road is very sandy, and only brackish water is obtainable in this march.

The stations as far as Ponáni (Paniáni) are unimportant villages or small towns. The road is throughout sandy.

(*g*) *Ponáni* or *Paniáni*, called by the natives (according to Hamilton) *Panang Wákal*, in lat. 10° 48′, long. 75° 58′, is a seaport town with about 8,000 inhabitants. It is situate on the S. side of the river of the same name, which rises in Koimbatúr, and after a course of 128 miles here disembogues into the sea. It is navigable only for canoes as far as Pálghát, 63 miles from the sea; but its general shallowness, except during the monsoon, and a bar at its mouth, prevent its being available for other vessels. Paniáni was before the time of Tipú a much more flourishing place, but his oppression reduced it considerably. It is the head-quarters of the *Mápillas* (see *Preliminary Information of the Maisúr Division*), and the place where their Tángal, or high priest, resides. This functionary claims descent from 'Alí and Fáṭimah, the son-in-law and daughter of Muḥammad. His office, in conformity with the custom of Malabar, is hereditary in the female line. The town is chiefly inhabited by Muslims, who have 40 mosques. It is built in a straggling manner on a sandy plain, and there are about 500 stone houses, two stories high; the rest are huts. A large part of the population is employed in fishing. Others are seamen, and besides coasting craft, there are vessels that sail to Bombay, Surat, and Madras, and even as far as Arabia and Calcutta, carrying on a trade principally in pepper, betel, rice, cocoa-nuts, iron, and timber. The imports are grain, sugar, and spices, and also salt, the home supply made by evaporation not being sufficient. Paniáni is likely to derive additional importance from being very near the terminus of the Madras Railway at Bépur. After leaving Paniáni, there is a backwater which it takes a corps with baggage 12 hours to cross. There is no road between Tanúr and Chaliam, and thence for 7½ miles it passes through very deep sand. (See Route 48.)

SECTION III.

MAISU'R (MYSORE) DIVISION.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

The Maisúr Division is bounded on the N.W. by the Collectorate of Dhárwár, in the Bombay Presidency, and the Portuguese territory of Goa; on the N.E. and E. by the Ceded Districts; and on the S. by S. Arcot, Salem, Koimbatúr, and Travancore. It lies between 11° and 15° N. lat., and 74° and 78° 40′ E. long.; and contains about 44,666 square miles, of which 30,886 belong to Maisúr proper, 6,060 to Malabar, and 7,720 to Kanara. The shape of this division is very irregular, the west side being comparatively straight, but the limits on the other three sides being traced by a zig-zag waving line which does not admit of verbal description. The W. Ghâts cut off the long coast-tract of Malabar and Kanara from the table-land of Maisúr, which, with a general elevation of 2,000 ft. above the sea, is here and there studded with huge isolated rocks, such as Nandidrug, 4,856 ft., and Suwarndrug, 4,004 ft. above the marine level. These hills are chiefly composed of masses of granite, gneiss, and hornblende, and being generally inaccessible on one or more sides, were fortified by native princes and chieftains, and held by them as secure retreats, until British valor dissolved the charm of their impregnability. Nandidrug stands in the very apex of the province, and several rivers, the Pálár and Pennár, etc., rise in its vicinity. At its S.W. angle, Maisúr is based as it were on the junction of the E. and W. Ghâts. In 1849-50, the population was estimated at 3,300,000, that of Malabar at 1,514,909, and that of Kanara at 1,056,333. British troops are stationed at Bengalúr, Harihar, and French Rocks, 20 miles N. of Seringapatam. There is besides a body of 2,700 irregular horse, and 2,400 irregular infantry, called the Maisúr Locals. Wild beasts were once very numerous, and still abound in the great jungles near the Western Ghâts. In nine months of 1836, 337 human beings and nearly 7,000 head of cattle perished by them, and in the same space of time rewards were granted for the destruction of 29 elephants and 941 tigers, leopards, and bears. Useful minerals are found in some parts of Maisúr. Specimens of the following earths, etc., were forwarded to the Great Exhibition from Bengalúr:—Kaolin or porcelain earth, puce-colored ditto, greenish yellow ditto; very pure fibrous gypsum; greenish-yellow earth and friable lithomarge; pink and bright-red granite and syenite; porphyry composed of basalt and quartz; silicious eurite, a variety of greenstone; hornblende schist; serpentine and serpentine porphyry; common garnet; vesicular iron ore; pure stone-colored ochre, white ochre or porcelain earth, and lavender-colored ochre. The province produces, beside the common grains, cinnamon, pepper, cardamoms, coffee, raw silk, cotton,

sugar, sugar-candy, teak, and sandalwood. The sago palm is common in the jungles, and especially in those of Manjerábád, bordering on Kurg and Nagar or Bednúr. It is one of the most graceful of the palm tribe, grows to a considerable height, and must attain a diameter of two ft. before it is fit for use. It thrives best along the edges of the ghâts and in the thickest parts of the forest, where it is sheltered from the sun and wind, and where the soil is consequently moist and enriched with decayed vegetable matter. A full-grown palm will yield about 90 lbs. weight of sago, which is obtained, after felling the tree, as follows:—The woody parts are removed with a small country hatchet about two inches broad, and the soft spongy inner substance chopped up, then pounded in a common rice mortar, and formed into balls, which are held over an earthen pot, covered with a thin cloth, while water is poured slowly upon them. The farina passes through the cloth, and is deposited in the form of a fine paste at the bottom of the vessel. The water is then poured off, and the paste dried, when it becomes friable and crumbles into fine flour. The sago-tree is produced from seed, and arrives at maturity in from 15 to 20 years.

At Deonhalli, a fortified town about 30 miles N. of Bengalúr, tobacco and sugar-cane are much cultivated; and Típú, who was born there, established some Chinese in the vicinity to improve the cultivation of the cane.

The betel-nut (*Areca Catechu*) produced in the Nagar districts is of a superior kind, and is much sought after in the markets of the Karnátak. The sandalwood is in great request among the Pársis of Bombay, being used as a perfume in their religious service.

Carpets are manufactured at Maisúr and Bengalúr, which are good imitations of the English and Persian. The *Kambals* (Cumblies), woollen blankets of Davangadi, are excellent, and sometimes fetch as much as 20 rupees each. Much trouble has been taken by Government in improving the native breed of sheep by crossing it with the pure merino, and the wool trade will probably become of importance in this province. The silk cloths of Bengalúr are praised for their substantial texture, as also for their bright colors.

Rice is exported from Maisúr to Kanara, where the produce of that grain is not deficient, but is exported to Arabia.

Since the assumption of this province by the British, 1,600 miles of cart road have been made and bridged at a cost of £185,000. The revenue has steadily increased from 43,97,035 rupees in 1831-32, to 80,08,339 rupees in 1848-49, and to 82,00,000 rupees in 1853-54.

Sub-divisions.—Maisúr proper is sub-divided into four Collectorates. 1. Bengalúr; 2. Astagram; 3. Chitradurg; 4. Nagar. These again are sub-divided as follows:—

1. BENGALÚR.

Táluks or Districts.	Chief Towns.	Distance from Bengalúr. M.	Distance from Madras. M.	F.
1. Bengalúr	Bengalúr	„	208	1
2. Hoskota	Hoskota	18	193	1
3. Maulúr	Maulúr	30	179	
4. Kolár	Kolár	43	167	2
5. Baitmanglam	Baitmanglam	56	144	2
6. Mulwágal	Mulwágal	61	148	3
7. Strínivásپur	Strínivásپur	60	169	
8. Ambajídrug	Ambajídrug	45	180	5
9. Sillagutta	Sillagutta	51	196	
10. Gumnaikenpálliam	Gumnaikenpálliam	66	214	
11. Gudibanda	Gudibanda	51	226	
12. Chikkabalapur	Chikkabalapur	35	200	
13. Davanhalli	Davanhalli	24	188	

Táluks or Districts.	Chief Towns.	Distance from Bengalúr. M.	Distance from Madras. M. F.
14. Doddabalapur	Doddabalapur	25	206
15. Goribednúr	Goribednúr	50	236
16. Nellavanglam	Nellavanglam	17	227
17. Maugri	Maugri	25	235
18. Huliúrdrug	Huliúrdrug	43	253
19. Chennapatnam	Chennapatnam	35	245
20. Closepét	Closepét	27	238
21. Kankanhalli	Kankanhalli	30	240
22. Aunaikal	Aunaikal	23	208

2. ASTAGRAM.

Táluks or Districts.	Chief Towns.	Distance from Maisúr.	Distance from Madras.
1. Maisúr	Maisúr	,,	293 1
2. Maisúr Astagram	Maisúr Astagram	9	284
3. Pattan Astagram	Pattan Astagram	11	283
4. Attikuppa	Attikuppa	33	303
5. Nágamangalam	Nágamangalam	34	278
6. Kíkairi	Kíkairi	43	290
7. Narsipur	Narsipur	36	302
8. Chenráipatnam	Chenráipatnam	53	293
9. Banawár	Banawár	89	314
10. Hassan	Hassan	76	313
11. Arkalgód	Arkalgód	48	305
12. Harnhalli	Harnhalli	73	314
13. Maháráidrug	Maháráidrug	87	326
14. Manzúrábád	Manzúrábád	102	343
15. Bailúr	Bailúr	107	323
16. Malwalli	Malwalli	30	268
17. Nanjengód	Nanjengód	16	308
18. Mandiam	Mandiam	30	265
19. Yadathoré	Yadathoré	21	311
20. Yagadavenkotta	Yagadavenkotta	23	314
21. Chámráinagar	Chámráinagar	38	330
22. Thalkád	Thalkád	33	278
23. Periapatnam	Periapatnam	38	323
24. Gundalpét	Gundalpét	35	328
25. Maddúr	Maddúr	42	254

3. CHITRADURG.

Táluks or Districts	Chief Towns.	Distance from Chitradurg.	Distance from Madras.
1. Chitradurg	Chitradurg	,,	328
2. Hiriúr	Hiriúr	32	306
3. Hosdrug	Hosdrug	10	323
4. Davengadi	Davengadi	30	367
5. Kankuppa	Kankuppa	23	356
6. Mulkalmuru	Mulkalmuru	60	361
7. Doddéri	Doddéri	50	335
8. Madgadi	Madgadi	102	271
9. Kortagadi	Kortagadi	94	261
10. Tumkúr	Tumkúr	82	252 7
11. Kadub	Kadub	92	266
12. Turuvukerré	Turuvukerré	90	284
13. Chikknaikenhalli	Chikknaikenhalli	74	288

Táluks or Districts.	Chief Towns.	Distance from Chitradurg. M.	Distance from Madras. M.	F.
14. Honwalli	Honwalli	17	296	
15. Budihál	Budihál	52	304	
16. Sírah	Sírah	54	281	
17. Paugad	Paugad	67	301	
18. Kungal	Kungal	104	248	

4. NAGAR.

Táluks or Districts.	Chief Towns.	Distance from Nagar.	Distance from Madras.	
1. Nagar	Nagar	,,	423	
2. Ságar	Ságar	30	416	
3. Kaulidrug	Kaulidrug	12	403	
4. Koppa	Koppa	20	388	
5. Lakwalli	Lakwalli	40	358	
6. Wastára	Wastára	108	356	
7. Surab	Surab	42	436	
8. Shikárpur	Shikárpur	60	418	
9. Shímogha	Shímogha	36	378	
10. Honhalli	Honhalli	50	293	
11. Harihar	Harihar	90	380	3
12. Terrikerré	Terrikerré	55	353	
13. Chikkmaglúr	Chikkmaglúr	102	348	
14. Chennagadi	Chennagadi	65	358	
15. Kaddúr	Kaddúr	73	338	

Malabar is sub-divided as follows, from N. to S.:—

Táluks or Districts.	Chief Towns.
1. Kawai	Talliparamba
2. Cherakal	Pallikunu
3. Kotiam	Kathrúr
4. Wainád	Manantáwadi
5. Kartanád	Baddagadi
6. Kariambranád	Koilandi (Quilandy)
7. Kolikod (Calicut)	Kolikod (Calicut)
8. Shernád	Tíruvangadi
9. Ernád	Mangiari
10. Waluvanád	Angadipuram
11. Betatnád	Betatpudiangadi
12. Nedinganád	Cherpalcheri
13. Kutnád	Ponáni
14. Chaughát	Kutangal
15. Pálghát	Pálghát
16. Temalpuram	Allatúr
17. Kuchi Anjutenga (Cochin Anjengo)	Kuchi (Cochin)

N. Kanara is sub-divided as follows, in the same direction:—

1. Ankola	Ankola
2. Honáwar	Honáwar
3. Kundapur	Kundapur
4. Súnda	Sirkí
5. Súpa	Yellapur
6. Bilgi	Siddhapur

Of these, the three first are below, the other three above the Ghâts.

S. Kanara is thus sub-divided.—

1. Barkúr	Brahmáwar
2. Udipí	Udipí.
3. Mangalúr	Mangalúr
4. Bantwal	Bantwal
5. Bekal	Bekal

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

From the fact of the mountains and valleys in the vicinity of Anagundi bearing the same names as those given in the Rámáyana to the places in the realm of Sugríva, the monkey king, who aided Ráma in his expedition to Ceylon, Wilks has conjectured that Maisúr was the region intended in the poem. But the same names are given to many other places in other parts of India, so that no certain argument can be founded on that basis. The earliest government in this part of India, of which we have any record, is that of the Chalukian Rájás, who seem to have been Rájput princes, otherwise called Solankhís. Their capital was Kallian, or Kalyán, on the Malabar coast (see *Tod's W. India*, p. 1670). There can be no doubt, too, that the Yádavas and other Rájput tribes from Kaṭhiawád penetrated into Maisúr, and there founded dynasties. Thus a Yádava race of kings is often spoken of in the Mackenzie MSS. (Wilks 1, p. 14, *Note*), as existing at Vijayanagar, long before the new city was founded in 1336 A.D. The Kadamba Rájás who ruled at Banawási, the ruins of which city may still be seen in the district of Súnda, in the Bálághát of N. Kanara, were, perhaps, of this race. Their power was overthrown in the second century of the Christian era.

The history of Maisúr, however, up to the Muḥammadan invasion in 1326 remains a blank. We learn that in that year the army of Muḥammad III., Emperor of Delhi, took and destroyed Dwára Samudram, the capital of the Belál kings of Maisúr, which had been built in 1133, or rather rebuilt then on the ruins of a more ancient city. The ruins of Dwára Samudram have been found and identified by inscriptions, at the village of Hallabe, 105 miles N.W. of Seringapatam. The Belál kings then removed their seat of government to Tonúr, otherwise called *Moti Táldb*, "Lake of Pearls," twelve miles N. of Seringapatam. In 1336, Búka and Aka Harihar, fugitive officers of the dethroned king of Arankal, founded the city of Vijayanagar, and their descendants soon extended their sway over Maisúr.

After the capture of Vijayanagar in 1565, A.D., by the Muḥammadan kings of the Dakhan, the petty chief of Maisúr began to raise his head. His ancestors are said to have been originally Yádavas, and to have fixed their seat first at Hadana and Kúrugalli, near the present town of Maisúr. One of them, named Kám Ráj, removed in 1524 to Maisúr, then called Púragaḍi, and changed its name to that it now bears. This name is properly Mahesh Ásur, "the buffalo-headed Titan," a monster slain by the goddess Káli, who is especially worshipped under the title of Chamúndí, "discomforting enemies," on the hill of Maisúr. Her image used to be decorated by the Maisúreans with the noses and ears of their captives. Hirá Kám Ráj succeeded to the throne in 1571, and was the first of his line who refused tribute to Vijayanagar, and erected fortifications. Ráj Waḍeyar, who became Rájá about 1576, acquired Seringapatam in 1610, and considerably enlarged his territories. In 1638, Kánti Rái, a chivalrous prince, became Rájá. Before his elevation, he had distinguished himself by slaying in single combat, with the broad sword, a renowned gladiator, at the court of the Rájá of Trichinápalli. He was the first Rájá of Maisúr who established a mint, and from him the well-known coins, Kánti Rái *hún*, called by the English pagodas, have their name. He was the hero of his line, and made many conquests, especially from the Rájá of Madura. Dúd Deo Ráj, who succeeded him in 1659, still

further enlarged the principality, which now began to assume the dimensions of a kingdom. He set up the colossal figure of Shiva's bull on the hill of Maisúr. It is the largest and most skilfully executed figure of its kind in S. India.

In July, 1687, Chik Deo Ráj, who mounted the throne in 1672, purchased Bengalúr of Ḳásim Ḳhán, the general of Aurangzíb. He next pushed his conquests over great part of the Bárah Mahall, as the N. division of Salem is called, and carried his arms as far S. as Permetti on the Káverí. In 1690, he extended his dominions to the verge of the W. hills of Bednúr. He then determined to possess himself of the territories of the Náik of Madura, and began with laying siege to Trichinápalli. While his army was thus engaged, two Maráṭha generals, Jagdeo Ghátki and Nimbaji Ghátki, suddenly appeared with a considerable force before Seringapatam. Chik Deo, who appears to have been at the capital, sent to recal his troops from Trichinápalli, but his general despatched his son, Dudía, to relieve Seringapatam. Dudía completely defeated the Maráṭhas, killed the two generals and most of their officers, and captured all the baggage, guns, and military stores. He owed his success to the stratagem said to have been employed by a far greater general. He sent a small detachment at night to worry the enemy, with a number of oxen having torches attached to their horns, in a direction opposite to that in which he intended to make the real attack. The Maráṭhas having disposed their troops to receive what they supposed, from the number of lights, was an advancing army, Dudía broke in upon their rear, and routed them with dreadful slaughter. After this victory, Chik Deo despatched an embassy to Aurangzíb, which reached Ahmadnagar, where the Emperor then was, in 1699, and returned in 1700, bringing to Chik Deo various insignia of honor and patents of nobility. Among the things conceded, was the right of sitting on an ivory throne, and that accordingly made use of by Chik Deo was, in 1799, found in a lumber room of Típú's palace, and was subsequently employed to install the new Rájá of Maisúr.

Chik Deo, whose revenues amounted to £496,339, died on the 12th of December, 1704, and was succeeded by his son, who, in consequence of being born deaf and dumb, was called Múk Arsu, "The Dumb Sovereign." He died in 1714, and his son, Dúd Kishen Ráj, was compelled, in 1724, to pay a million sterling, to buy off an attack made on him by the Núwábs of Sera, Karnúl, Kadapa, and Savanúr, and Siddhají Ghorporé, the Maráṭha chief of Gutti. Two years after, the Maráṭhas exacted a further contribution at the gates of Seringapatam. In 1728, however, these drains were in part made good by the conquest of Savendrug; the chief of which place, Kempé Goud, was taken prisoner at Maagrí, in which weak fortress he suffered himself to be surrounded. Thus the accumulated plunder of two centuries, fell into the hands of the Maisúr Rájá. Dúd Kishen, a weak, cruel, and sensual prince, was succeeded, in 1736, by Kám Ráj, who was deposed and put to death by his cousin and general, Deo Ráj, and Chik Kishen Ráj, a distant relation, was exalted to the throne.

In 1737 the Núwáb of Arcot, Dost 'Alí, sent an army against Seringapatam, which was utterly routed by Deo Ráj, who was still general of the Maisúr army. After this victory, Deo Ráj, feeling his strength declining with advancing years, surrendered the conduct of affairs to his younger brother Nanjíráj, whose daughter was given in marriage to the pageant Rájá. In 1749, Nanjíráj undertook the siege of Deonhalli. In this siege Ḥaidar 'Alí made his first appearance in arms, as a volunteer horseman, in the corps of his brother Shahbáz Ṣahib, then commanding 200 horse and 1,000 foot in the army of Nanjíráj. Ḥaidar gained the notice of the general by being foremost in every attack, and was put over 50 horse and 200 infantry, with a command at Deonhalli. He was soon after drafted with his men into a body of 15,000 Maisúreans, attached to the army of Názir Jang, Súbahdár of the Dakhan. When that prince was slain in M. de la Touche's attack upon his army, near Jinjí, in 1750, Ḥaidar gallantly charged the French column. In the subsequent confusion, however, he plundered Názir

Jang's treasury of gold, sufficient to load two camels, which, with 300 horses and 500 muskets picked up on the field, he sent to his head-quarters at Deonhalli. After that eventful day, the Maisúr contingent returned to their own country. We next hear of Ḥaidar as holding a command in the army of Nanjíráj, which marched to the aid of Muḥammad 'Alí, the claimant for the Núwábship of the Karnátak, whom the English supported. Nanjíráj was to receive Trichinápalli as the price of his support, but finding that it would not be delivered to him, he made overtures to M. Dupleix and joined the French. In the operations that followed Ḥaidar bore a distinguished part. He was one of that body of cavalry which destroyed a large detachment of Major Lawrence's army, coming to Trichinápalli with a convoy from Tanjúr. Of 188 Europeans, 50 were killed, 100 wounded, and the rest made prisoners. Ḥaidar seized the guns and kept three of them for his own use: the other he yielded to Hari Singh, a Rájput in the service of Maisúr. In 1755, Nanjíráj made him Governor of Dindigal, and from that time he gradually rose in power till he became ruler of Maisúr. His subsequent history, and that of Tipú, are too well known to need mention here. On the 3rd of May, 1799, Seringapatam was stormed and Tipú slain. The rightful heir to the throne of Maisúr was then restored; and, being a child, his affairs were administered by Parneah, a bráhman of great talents. On his coming of age the Rájá was allowed to govern the country, and a treasury with £2,812,500 in it, was handed over to him. This he soon dissipated, and so mismanaged affairs as to cause a rebellion. Thereupon, in 1832, the English took upon themselves the entire control of the country. The revenue, when it came under British management, in 1831-32, was £440,000, but has since doubled.

Malabar was conquered by Ḥaidar 'Alí in 1761, and the settlement made by his deputy in 1782 is said to be the foundation of that made by the British Commissioners in 1792, when the English took possession of the province. Of the former history of the country little is known. Its ancient name was *Kerala*, and it is said to have been acquired by Parshuráṃ, the first of the three Rámas, and sixth Avatárah of Vishṇú, by a cast of his axe, which caused the waters to retire. This, perhaps, refers to the Kshatriya invasion at a very remote date. So early, at least, as the 9th century, the Arabs began to settle on this coast, and migrations of Jews and Syrian Christians thither probably preceded them.

Kanara is a name given by the English to the provinces called by the natives Tulava and Haiga, with a small part of Malabar. The word is probably a corruption of Karnáta, as the table-land above the Ghâts was called. Its history, before it came into possession of the British, in 1799, is but little known. The most remarkable fact connected with the province, and also with Malabar, is that "the lands of Kanara (*Munro's Report*, 9th November, 1800) have for ages been private property, and the landed property of these countries is both more ancient and more perfect than that of England." To quote the same authority, "private property in land has never existed in India, except on the Malabar coast." The result is that Kanara and Malabar are more flourishing than any other parts of India, and the revenue is there paid with greater alacrity than in any other district; a singular proof of the folly of regarding land as the property of the state, and raising the taxes accordingly with the increase of produce.

The Nairs, Namburí bráhmans, Niádis, and Shánárs have been already mentioned.

The *Mápillas* are Sunni Muḥammadans of the Shâfi'í sect, the same to which the Arabs belong. They are descended from Arab settlers and women of the country. An old legend relates how an Arab youth became the husband of a Nair woman by giving her a cloth, when her own clothes had been taken from her while she was bathing. The word Mápilla comes no doubt from *má*, "mother," and *pilla*, a son;" though some derive it from Makka, "a daughter," and *pilla*, "a son;" and others from *Mokhai*, "Mocha," and *pilla*, "a son." They are a

light-colored race, with high features and sinewy frames. Their hands and feet are delicate, and their beards bushy, a sure sign of their mixed origin from Hindú women, as the Arabs are notoriously scant bearded. They shave the hair, trim the mustachios according to the Sunnat, and wear a small silk or cloth cap on their heads. The chest and shoulders are left bare, and a white or dyed piece of linen is tied round their loins. The garment of the men does not reach below their calves, but that of the women falls to the ankles. Unlike the Hindú women of Malabar, their females cover the upper part of their figures, with a shift buttoned round the neck with large sleeves, the opening being in front. A veil is also worn. The earrings worn by the Mápilla women are enormous, and the lobe of the ear becomes the size of a crown piece. The Mápillas are a most bigoted and ferocious race, and are ready, on slight provocation, to use the long knives they wear at their waists. Fanatical outbreaks among them took place in 1843 and 1849, and several European officers have fallen victims to their vengeful feelings; among others, but very recently, Mr. Conolly, Collector of Malabar. They learn Arabic from their infancy, and are often proficients in that language. The Tángal, or chief priest, resides at Kolikod, and has great influence over them.

The *Syrian Christians* probably existed in India so early as the third century. In 325 a bishop from India was presented at the council of Nice. Cosmas visited them in his voyage to India in 547, and describes their tenets as similar to those of his own church, the Nestorian. He adds that their bishops came from Persia. Not long after this, they seem to have obtained a grant of land near Koilandi. When the Portuguese arrived, the Syrian Christians possessed upwards of one hundred churches. Their scriptures and liturgy were in old Syriac. In 1595, Menezes, Archbishop of Goa, endeavoured to force them to embrace the Catholic faith, and began a hot persecution of recusants, which continued for 50 years. Many became Catholics, and the number now belonging to that church is reckoned at 150,000. In 1836, the Syrian Christians, who retained their old belief, numbered 120,000. The head-quarters of the Romo-Syriac mission is at Verápalli, near Cochin, and there the vicar-general resides. From Cochin harbor seven Catholic churches are visible, and there are two seminaries and a large establishment of priests. The chief errors of the Syrian Christians seem to be offering prayers for the dead, prayers to saints, and enjoining auricular confession. According to Wrede they deny the divinity of Christ, and maintain that the procession of the Holy Ghost is from the Father only. He adds that they have three sacraments,—baptism, the eucharist, and orders. Buchanan and a writer in the *Transactions of the Royal Asiatic Society*, vol. ii., 1837, deny the truth of these assertions, and say that the doctrine of the Indo-Syriac church agrees with that of the English Episcopal, except in holding seven sacraments, in saying masses for the dead, in the use of holy oil in baptism, and in auricular confession. They observe five lents in the year, and their fasts are very rigid.

ROUTE 42.

MADRAS TO BENGALÚR BY HOSSÚR, 212 M. 6 F.; FROM KURAMBAPATTI TO BENGALÚR, 47 M. 7 F.

(For this Route as far as the Kurambapatti Pass see Route 7.)

MILITARY AUTHORITY—Officer commanding Maisúr Division—*Bengalúr.*

CIVIL AUTHORITY — Superintendent of Bengalúr Division—*Bengalúr.*

PLACES.	STAGES. M. F.	M. F.
Kurambapatti to Kurambapatti Pass, begins	0 7	
Ditto ends	1 1	
Melmallé	0 3	
× Chemmalpálliam *r.* & a *n.* to Udanúr	2 0	
× Chinna Yairú *r.* to Balluatimmenhalli	1 6	
× 3 *ns.* to Golahalli	1 6	
SHOLAGADI (Sholagherry) *b.*	1 4	9 3
Gurupáráhalli	2 0	
Coneripalli	1 7	
Kaitikanhalla × to Kamandudi	1 5	
× Rámáchandrahalla and 6 *n.* to Pendapalli	3 7	
Báglúr *r.* to Kupátanhalli	1 1	
Alságram	1 4	
Hossúrpéta begins	1 5	
(*a*) HOSSUR (Ossoor) ends, *b.* & *t. o.*	0 4	14 1
Mukondapalli	2 3	
Juzawádi	1 2	
Boundary	0 6	
Attipalli	0 4	
Rd. from Bengalúr to the Remount Depôt, which is distant 7 m. 6 f. from this spot	0 2½	
Kotúrpálliam	1 3½	
Perumalpalli	2 1	
YEBBAGODE *b.*	3 5	12 3
Kondappa Agraháram	2 2	
Timmasamudram	1 7	
Bráhmanpalli	2 3	
Maddawálam	1 0	
Kupasamudram	3 4	
(*b.* BENGALUR, *b.* & *p. o.*, CANTONMENT MAIN GUARD	1 0	12 0
		47 7

From Kurambapatti to Sholagadi the country abounds with small abrupt rocky hills. From Sholagadi, which is a village of about 100 houses, to Hossúr, the ascents and descents along the road become very frequent.

(*a*) *Hossúr.*—*Hossúr* (Ossoor), "new town," in Kanarese, is the Madras Remount Depôt, or Government stud, numbering about 1,550 horses, with some Turki mares. The average cost of horses passed for the service from the breeding department is said to be lower than that of those purchased at Bombay. The ground occupied by the depôt extends over 200 acres. The superintendent is an officer of the commissariat department, who has two conductors under him—one for the remount and one for the breeding establishment. March and April are the critical months for the horses, which are, however, in general very healthy.

(*b*) *Bengalúr.*—If the traveller leaves Hossúr after dinner, between 9 and 10 p.m., a good set of bearers will bring him into Bengalúr about 4 in the morning; or he may drive, for there is an excellent carriage road all the way. He may then enjoy his bath and a sufficient slumber before visiting the cantonment, which is one of the largest, and decidedly one of the most agreeable, in the Madras Presidency. It lies in N. lat. 12° 58′., E. long. 77° 38′, and is situated midway between the coasts of Coromandel and Malabar. Its great elevation, 3,000 ft. above the level of the sea, and the proximity of the ocean on the E., S., and W., combine in endowing it with a climate at once pleasant and salubrious. European fruits and vegetables grow here in perfection. Strawberries are remarkably fine and abundant, though the plants degenerate so quickly that the beds require to be renewed every year. The peach-tree yields a double crop. Large plums, the alligator pear, oranges and limes, water melons, mangos and loquats abound. Apples, too, are plentiful and good; and among vegetables, it will be sufficient to enumerate potatoes, cabbages, cauliflowers, brocoli, carrots, turnips, radishes, knolkole, asparagus, peas, beans, celery, lettuces, endive, chervil, and a variety of

pot-herbs. Roses, violets, and the honeysuckle, bloom uninterruptedly throughout the year; and among the more gigantic tropical plants, the eye everywhere recognises the common ornaments of the English garden, as larkspur, carnation, etc. During six months of the year, the thermometer never reaches 80°, but ranges in a comfortable house from 60° to 79°. The mornings and evenings, from October to the middle of February, are cold, and blankets are absolutely required at night. March, April, and May are rendered somewhat disagreeable by the prevalence of strong dry winds, attended with clouds of dust. The remaining four months constitute the wet season, and the climate is then generally very agreeable. The cantonment was first garrisoned in 1806, but the town is no doubt a place of some antiquity. It is said that Víra Gaud, a common farmer of Alúr, near Conjeveram in the Drávida, fled thence to save his beautiful daughter from the importunities of the Wadeyar or Baron of that place, and founded about the middle of the sixteenth century, the village of Yellavanka, 13 miles N. of Bengalúr. Subsequently he attacked and overcame the then Wadeyar of Bengalúr, and, taking possession of the place, built there the present fort. About a century afterwards, Ran Dulhá Khán, the Vijayapur general, wrested this and other possessions from the fifth descendant of Víra Gaud, whose family was ultimately extinguished by Dodda Kishen, king of Maisúr, in 1728. Bengalúr next fell into the hands of the Maráṭha chieftain, Sháhjí, father of Sivají, and passed to his son Venkají, who agreed to sell it for three lákhs of rupees to Chik Deo, Rájá of Maisúr; but Aurangzíb's general, Kásim Khán, having captured it in the meantime, the money was paid to him. In 1758, the Maisúr Rájá granted it as a fief to Ḥaidar 'Alí, who greatly strengthened its fortifications. In 1790, it was taken by Lord Cornwallis, with the loss in killed and wounded of about 500 men, from Típú; and, when restored to him by the peace of 1792, the fortifications were in a great measure dismantled by his orders. In 1802, Parneah, the minister of the Rájá of Maisúr, to whom it had nominally reverted, though really then, as now, in the hands of the British, expended a considerable sum in repairing it. It is nearly of an oval form, with round towers at proper intervals, and five powerful cavaliers, a faussebray, a good ditch and covered way without palisades.

The *Cantonment* stands on an elevated plateau, which runs E. and W. and slopes N. and S. To the extreme E., is the village of Alsúr, adjoining which, on the N., is the tank of the same name, about a mile long. In the centre of the embankment of this tank, is an enormous rock of gneiss, from which there is an extensive view of the N. part of the cantonment. The natives have a legend that a god appeared to Kempe Gaud (written Kempa Gond in the Madras Topographical Report, but properly Kempe-Gaudu), the Romulus of Bengalúr in this spot, and revealed to him a buried treasure. This Kempe dug up, and built with it a very fine and large pagoda, which still stands to commemorate the occurrence, and is worthy of a visit. It is believed that there are caverns in the rock beneath, filled with treasure, and many influential natives of high caste, attached to the public departments, reside near it, in consequence of its sacred character. N. of the tank, are the foot artillery barracks, and a quarter of a mile further, those of the horse artillery. To the W. are the barracks of the European cavalry, and the huts of the native infantry, with their parade-ground, and on an eminence still more to the W. of these is a tower called the Belfry, said to have been erected by Kempe Gaud, to show the extent to which the city founded by him would reach in after times. The road to Seringapatam runs due W. from the village of Alsúr, past the N. front of the fort, which is 3½ miles distant, and between the fort and the Péta, or native town. The buildings and parade-ground already described, lie to the N. of this road, as does the residency, about a furlong from it; and half way between Alsúr and the Fort. S. of the road are, first, the race-course, 1½ mile round, and possessing a handsome stand and racket-court, erected by the Rájá of Maisúr: next to it, the

Dragoons' drilling-ground; then the Brigade Parade-ground; the Sunakal tank, and the Lál-bágh garden and tank. This garden was laid out by Ḥaidar 'Alí in the native taste, of which it may be considered a specimen. The fashion is to allot a separate piece of ground for each kind of plant. Thus one square plot is filled with rose-trees, another with pomegranates, and so on. The walks are ornamented with cypresses, a favorite tree with Orientals, and to which they are fond of comparing the graceful stature of their mistresses. In the fort is the old palace of Ḥaidar and Tipú, which may be inspected by those who would like to know the arrangement of rooms in an extensive and imperial seraglio. The ladies' sleeping apartments are mean and dark, not more than 12 feet square, and with no light but that admitted by the door, or, in some, by a hole about a foot wide. The water-wheel in which Sir D. Baird was placed to draw water for the amusement of Tipú and his ladies has but lately been removed.

Bengalúr is a central position, from which the traveller may visit some of the most interesting localities in the Madras Presidency. Hence to Seringapatam is 75 miles, to Maisúr 84; to the Nílgiris 162; to the Falls of the Káveri 77; to the Gerseppa Falls 252; to Kadapa 157; to Ballári 178; to Harihar 170; and thence to Dhárwár 93 miles. (Vide Route 32 and following Routes.) Thus it may be desirable even now, and decidedly so, when the railway from Madras to Bengalúr is completed, for the traveller to take up his head-quarters at the latter place, and having fixed on his grand return-route to England, to pay flying visits to such sights as the Falls of the Káveri, etc.

ROUTE 43.

MADRAS TO BENGALÚR BY KOLÁR AND HOSKOTA. 208 M. 1½ F.

MILITARY AUTHORITY—To Nellagutalpalli: Officer commanding Centre Division—*Madras.* From Nellagutalpalli to Pannamakupilli: Officer commanding Maisúr Division—*Bengalúr.* From Pannamakupilli to Alkuppam: Officer commanding Ceded Districts—*Ballári.* From Alkuppam to Bengalúr: Officer commanding Maisúr Division—*Bengalúr.*

CIVIL AUTHORITY—To Damal, beyond Balchetti Chattram: Collector of Chengalpatt—*Pallikarni.* From Damal to Pannamakupilli: Collector of N. Arcot—*Chittúr.* From Pannamakupilli to Alkuppam: Collector of Kadapa—*Kadapa.* From Alkuppam to Bengalúr: Superintendent of Bengalúr Division—*Bengalúr.*

PLACES.	STAGES. M. F.	M. F.
PUNAMALLI, *d.* & *t. o.*		*12 4
Shrí Perumbudúr, *b.* & *t. o.*		13 0
Rájá Chattram, *b.*		14 2
Bálchetti Chattram, *b.*		10 2
Wocheri Chattram, *b.*		8 0
Arcot (to church) *b.* & *p. o.*		12 5
Rd. to Chittúr	1 0½	
× 3 *n.* to Narsingapuram	3 0	
× Poiné *r.* 3½ furlongs wide, to Trivellam, *b.*	1 3	
Pudumotúr	3 3	
SAIRKAD	1 1	9 7½
Mustúrkupa	1 6	
Chinna Bomasamudram	1 4	
× *n.* to Timyapalli	1 2	
× 4 *n.* to NARHARI-PE'TA, *b.*	3 4	8 0
Chímálapalli	1 0	
Matkúrpalli	1 0	
× Dumagunta Ghát to Annapapilli	3 0	
Gangaságaram	0 5	
Reddigunta	1 0	
Greenpéta	1 5	
(*a*) CHITTUR, *b. t. o.*	1 2	9 4
Sangarpalli	0 6	
Veruwaram	1 3	
× Newna *r.* 110 yds. wide to Varagapalli	1 1	
Madureddipalli	0 5	
BAIRIPALLI	3 0	6 7
Gunalkattamanji	0 7	
Nallasantapalli	0 3	
× 3 *n.* to Danduwáripalli	4 0	
× *n.* to Bangarázupálliam	1 6	
VENKATAGADI, *b.*	0 6	7 6
× *n.* to Balamagulapalli	1 5	
Balijaipalli	1 1	
Mugli, *b.*	1 6	
× *n.* to Mugli Pass begins	0 3	

* For remarks relating to this and five following stages see Route 7.

PLACES.	STAGES. M. F.	M. F.
Mugli Pass ends	4 4	
Yellampalli	0 6	
Madigapalli	0 1	
(*b*) PALMANE'R, *b.&t.o.*	1 1	11. 3
Nellagutalpalli	1 2	
× a bridged *r.* to Maraimamillapilli	2 0	
Máwill Agraháram	2 1	
Gowindchettipilli	0 7	
Pattikunda	1 2	
Pannamakupilli	1 4	
Boundary	0 2	
MARIMAKULAPILLI	0 1	9 3
Gunarázupilli	2 2	
Alkuppam	1 5	
Boundary	0 4	
Yellapilli	0 3	
Mudugadi	1 0	
Nangali *b. rd.* to Gundagal	1 0	
Tardakal	2 4	
KAPPALMADDAGU	2 7	12 1
Taraipalli	1 2	
Mulwágal, *b. & t. o.*	2 5	
Virubáchi	1 7	
Mukandalli	1 3	
Wosahalli	1 5	
Kámanúr	2 7	
× *r. & n.* to ALYA TAMBAHALLI *b.*	1 3	13 0
Srísamudram	2 3	
Wudagúr	1 4	
Kumbaralli	1 1	
Tamuka	1 4	
Baitmangalam *rd.* joins	0 5	
(*c*) KOLÁR begins, *b.&t.o.*	1 5	8 6
Ballári *rd.* joins	0 3	
Kolár ends	0 4	
Konarájupalli	1 6	
Maddairalli	1 7	
Chanchaipalli	1 4	
Narsapuram, *b.*	3 7	
BELLÚR	0 7	10 6
Rámáchandrapura	2 5	
Tawerkerré	1 7	
MUGUBALA	2 7	7 3
Artúr	2 4	
Sríniwásapura	2 6	
(*d*) HOSKOTA or KOTAKOTAH *b. & t. o.*	2 4	7 6
Rd. to Hossúr	0 1	
Rd. to Ballári	0 4	
Kátannellúr	1 6	
Awalpalli	2 4	
Maidalli	1 1	
KRISHNARÁJÁPURAM, *t. o.*	2 1	8 1
Náráyanpura	1 7	
Billamangalam	2 2	
Allasúr	1 1	
BENGALÚR CANTONMENT, *b. & p. o.* Main Guard	1 5	6 7
		208 1½

The Route, as far as Arcot, has been already described (see Route 7). From that city, it takes a N.W. direction, passing at the distance of 5½ miles from Arcot, the Poiné river, called by Thornton, "Puni," and by Wilks, "Poony," an affluent of the Pálár. This stream, during the monsoon, is more than a quarter of a mile broad, but in the dry season sinks to a smaller stream. A large bridge across it at Trivellam is now building, and is almost completed. Passing Sairkád, a small village with ten wells and a tank, and Narharipéta, a cluster of two or three villages together, the traveller reaches *Chittúr*, which may be regarded as the capital of N. Arcot, inasmuch as it is the residence of the chief civil functionaries, and contains the "Subordinate Court," and "Civil Court," which latter is a Court of Appeal, substituted by Art. VII. of 1843 of the Government of India for the old Provincial Court, which formerly existed. About 200 Sipáhis are quartered here, and both the civil and military officers reside in commodious houses on the S.E. and S.W. sides, in compounds thickly planted with trees.

(*a*) *Chittúr.*—*Chittúr* lies in a valley said to be 1,100 ft. above the sea, shut in on all sides but the E. by hills composed of coarse granite, gneiss, and greywacke, and veined occasionally with iron ore. The native town is ill-drained, and the exhalations make it very unhealthy. Elevated a little above it is the lower fort, containing the old palace of the former Pálegádus (Polygars) or chiefs of the place, and a reservoir supplied from a tank, above with a perpetual stream of fine water. From this is the ascent of the *Durg*, or upper fort,

under six successive gateways, at different heights, and traversing a labyrinth of fortifications, all of solid masonry, and winding irregularly up from rock to rock, to the summit. The ascent is partly by steps, and partly by almost superficial notches, cut in the steep and smooth surface of the rock, and to be scaled only with great difficulty. The fort contains two beautiful tanks, various temples, and a deep magazine, well sunk in the rock. There is not much historical interest about Chittúr; the English suffered a reverse here, when the fort was taken from them on the 11th of November, 1781, by Ḥaidar 'Alí, and the garrison, consisting of one battalion, destroyed. The gaols, which can contain 800 prisoners, and are well managed, may be inspected by those to whom such matters are of interest.

(*b*) *Palmanér.*—From Chittúr, the road passes due W. through Bairípalli, an insignificant village of 30 houses, and through the town of Venkatagadi to that of Palmanér. About two miles before this, an ascent commences at the Mugli Pass, and *Palmanér* is 1,200 *ft.* above Chittúr, being no less than 2,312 ft. above the marine surface. This great elevation gives to Palmanér a climate far superior to that of Chittúr, to which it serves as a sanatarium. The temperature is 8° less, and the nights are always pleasantly cool, while the freshness of the morning air invites to exercise. From this to Kolár there is no place of importance, the three intermediate stations being all very small villages.

(*c*) *Kolár.*—*Kolár*, in lat 13° 8′, E. long. 78° 10′, is a large town, once strong as a native fort. In this place, Fatḥ Muḥammad, the father of Ḥaidar 'Alí, is buried, and here is also the mausoleum where Ḥaidar himself lay, till his son removed his bones to the Lál-bágh, near Seringapatam. Lord Valentia and others incorrectly call Kolár the birthplace of Ḥaidar. He and his brother Sháhbáz were both born at Budikota ("Ashes-fort." For an account of most remarkable mounds of scorious ashes, supposed to be the remains of immense sacrificial holocausts, see *Journal of Roy. As. Soc.*, vol. iii., p. 129), a town 17 miles to the S. of Kolár. His father, Fatḥ Muḥammad, had been residing at Kolár, where he married the daughter of a respectable Nevayat, or a man of Arabian descent, who had travelled to Maisúr from the Konkan. Of this marriage sprang Ḥaidar. Fatḥ Muḥammad himself was descended from a religious personage, who flourished in the Panjáb, and afterwards came to the Dakhan, named Muḥammad Bahlol. The domes of the mausoleum are handsome, surrounded by trees, with a lofty and craggy hill in the back-ground, and altogether form a beautiful view. Kolár is the capital of the district. W. of it four miles, there is a place where 10,000 men might encamp. Bellúr and Mugubala, are small villages. On the top of the hill, close to the town, is a *pagoda*, in which is some fine carving. At the village of Márkuppam, not far off, gold dust is found, and Hamilton says that the country to the distance of 130 square miles round this spot is impregnated with gold.

(*d*) *Hoskóta.*—*Hosa-kota* (Ooscotah) "New Fort," is a town of about 1,000 houses, the mud fortifications of which were once of some strength. Ḥaidar 'Alí, in 1761, obtained the title of Bahádur Jang, "brave in war," as the price of his assistance to Basálat Jang, the brother of the Súbahdár of the Dakhan, in capturing this fort. It lies low and is generally healthy, but its extreme sickliness in one particular year may serve as an example of those extraordinary epidemical fevers of terrible fatality, but of short duration, which occur from time to time in Maisúr. In 1836, a fever, of typhoid type, broke out here, which swept away in a few weeks 2,000 persons; so dreadful were its ravages, that even the letter-carriers refused to enter the place. Since then it has recovered its former reputation of salubrity. Between this place and Bengalúr, which has been already described (see Route 42), there is only the station of Kṛishṇarájápuram, a small village.

ROUTE 44.

MADRAS TO BENGALÚR, BY THE NAIKANAIRI PASS AND KOLÁR.

(As there is no place of importance on this Route but those already described, the stages only are given It is rather

more direct than Routes 2 and 3, and lies exactly between them, having Ambúrpét as much to the S. as Chittúr is to the N. The Naikanairi Pass is steep, and said to be incapable of improvement, yet it was by this route that the forces of Ḥaidar penetrated into the Karnátak, guns forming part of his equipment. The average slope is one foot in eight.)

STAGES.	M.	F.
From the Wálájáh Gate of Fort St. George to Punamalli	12	4
Koratúr (New Chattram), *b.*	8	1
Pinjṡbákam	10	2
(*b.* at Perambákam, 3 m. 7 f. further on)		
Pichipákam	8	4
(*b.* at Pallu-úr, 7 m. further on)		
Trimapúr	9	2
Allapákam, *b.*	10	1
Allikolam	9	6
(*b.* at Trivellam, 7 m. 2 f. further on)		
Karnampéta	10	3
Latairi, *b.*	11	0
Kotapéta	6	5
Guriattam, *b.* & *t. o.*	8	2
Lálapét, *b.*	9	0
Naikanairi, *b.*	10	1
Venkatagadi, *b.* & *t. o.*	9	1
Baitmangalam, *b.* & *t. o.*	11	2
Shamrapalli, *b.*	8	7
Kolár, *b.* & *t. o.*	8	2
Narsapuram, *b.*	9	7
Mugubala	8	2
Hoskota, *b.* & *t. o.*	7	6
Kṛiṡhnarájápuram	8	1
Bengalúr, *b.* & *p. o.*	6	7
	302	2

ROUTE 44—*Continued.*

(Section of Route 7, Madras to Bombay).

BENGALÚR (BANGALORE) TO BELGÁON (BELGAUM), BY CHITRADURG (CHITTLEDROOG), HARIHAR (HURRYHUR), SAVANÚR, HÚBLI, DHÁRWÁR, AND KITTÚR. 311 M. 7 F.

MILITARY AUTHORITY.—To the Fort on *r. b.* of the Tungabhadra (Toomboodra) *r.* after Harihar: Officer commanding Maisúr Division—*Bengalúr.* Thence to Belgaum: Officer commanding South Division of Bombay Army—*Belgaum.*

CIVIL AUTHORITY.—To Bámanhalli: Superintendent of Bengalúr Division—*Bengalúr.* Thence to Davengadi: Superintendent of Chitradurg Division—*Tumkúr.* Thence to Tungabhadra *r. b. b.* after Harihar: Superintendent of Nagar Division—*Shimuga.* Thence to Kittúr: Collector of Dhárwár—*Dhárwár.* Thence to Belgaum: Collector of Belgaum—*Belgaum.*

PLACES.	STAGES. M.	F.	M.	F.
From Cantonment, Main Guard to Residency	1	0		
Kutupalli	1	2½		
× 2 *n.* to Yessantapuram	2	5½		
Pí-enam	2	1		
Sogasamudram	0	5		
Dásahalli	0	3		
MADAVERAM	2	7	11	0
Gadamanalli	0	7		
× Arkawati *r.* to Arkimánalli	1	2		
Kungal *rd.* joins	0	3½		
Dásanpura	0	2½		
Arsenkuté	0	7		
Pinnamangalam	0	7		
Nelwanglam, *b.* & *t. o.*	1	6		
Bámanhalli	2	4		
Tolsankupé	1	6		
TAPPAD BAIGUR	0	6	11	2
Tippanalli	1	5		
Kulánalli	1	6		
Taimaguntla	1	7		
Kempanalli	1	3		
DOBB'S PETA SOMPUR, *b.*	2	0	8	5
Agalamkupé	0	7		
Nidgigal Drug descends	1	2		
Nandahalli	1	5		
Chikkanalli	1	0		
Mandaganalli	1	4		
Kaitsamudram	2	4		
TUMKUR, *b.* & *t. o.*	3	5	12	3
Merkára *rd.* joins	1	3		
Udikairé	3	0		
KORA	2	7	7	2
Golaratti	1	2		
Timrájánalli	2	3		
NELHAL, *b.*	2	6	6	3
Chikkisi	1	0		
Joiginalli	3	0		
Bomasamudram	1	6		
Karrijawanalli	2	2		

PLACES.	STAGES. M. F.	STAGES. M. F.
MARLAGAUDENPÁLLIAM (near Kalambella *b.*)	2 0	10 0
Chikkanalli	1 7	
Yárganalli	2 1	
Yemmaralli	1 5	
SIRA, *b.*, & *t. o.*	2 0	7 5
Mánangi	4 2	
Daivahalli	2 1	
Taverikairah	1 4	
Pángeré	1 0	
Nellukirré	1 6	
JAUNKONDANAHALLI, *b.*	2 1	12 6
Unshitiri	1 7	
Adewal	5 7	
HARIUR, *b. t. o.*	4 2	12 0
× Huggidi *r.* to Yodukarré	3 3	
Maidukúr	1 0	
Hulial	3 7	
AYAMANGALAM, *b.*	3 5	11 7
Nandranalli	3 3	
Pallanalli	1 4	
Kaitikerré	1 7	
Ingallalu	2 0	
Kusanalli	0 5	
Ballári *rd.*	3 1	
CHITRADURG (Chittledroog), *b. t. o.*	0 1	12 5
Shimoga *rd.*	0 4	
Kargattigám	1 0	
Markatta	4 5	
Pallagatta	1 3	
Godapalli	1 3	
VIJAYAPUR, *b.*	0 5	9 4
Hira Bennúr	2 6	
Chikka Bennúr	0 6	
Chettanalli	1 6	
Kotall	1 0	
BRAHMASAGARAM, *b.*	2 0	8 2
Ambanúr	2 0	
Unsikatté	2 4	
Yebbali	2 0	
Arlwanti	1 2	
ANAGOD, *b.*	2 5	10 3
Kaikanúr	1 7	
Wanshettinalli	1 1	
Kalpanalli	1 6	
Wudanalli	0 4	
Áwerrikerré	2 2	
Chikkanalli	1 0	
DAVENGADI, *b.*	1 5	10 1
Yerrapádi	4 2	

PLACES.	STAGES. M. F.	STAGES. M. F.
Nilahalli	1 2	
r. to Harihar Fort, which is 1 m. 3 feet. distant	1 3	
Amrawati	0 5	
HARIHAR (Hurryhur) (to Barracks), *b.* & *t. o.*	1 2	8 6
From Fort on Tungabhadra *r. r. b.* to *l. b.* Kurial	0 2	
Uderalli	2 7	
Kerrúr	1 7	
Chelkerré	1 5	
× *n.* to Ushaikatté	3 3	
× *n.* to RANI BENNUR	4 3	14 3
× *n.* to Kunbaiwu	3 1	
× *n.* to Kajelli	2 0	
× 2 *n.* to Kágol	2 1	
× *n.* to Chakkra	1 6	
Lakshmípura	1 6	
× 2 *n.* to MOTE' BENNUR, *b.*	2 1	12 7
× *n.* to Humallah	2 4	
× *n.* to Nelluwa-Kal	1 4	
× *n.* to Yellapuram	2 1	
× *n.* to Áweri	1 5	
Lakmapura	1 3	
DAIWIGADI	3 4	12 5
× Varada *r.* to Melkatté	2 2	
× *n.* to Wurlikupa	2 7	
SAVANUR, *b.*	4 1	9 2
Silúr	3 2	
× *n.* to Badni	0 4	
× 2 *n.* to Chondálu	2 5	
× 2 *n.* to Konalli	0 6	
× *n.* to SHESANAL	2 3	9 4
Hira Arguni	6 6	
Chikka Arguni	1 1	
Kammudalli	1 3	
× *n.* to Blabel	1 4	
KUNDAGAL	2 1	12 7
HUBLI N. GATE, *b.*		9 6
× *n.* to Wunukal	2 7	
Bhairi Devakupa	1 0	
× *n.* to Amaragola	1 4	
Sautikatté	1 3	
Naulúr	2 3	
Dhárwárpéta	3 0	
DHARWAR FORT, *b. t. o.*	0 4	12 5
Saidapur	1 0	
Moninkatti	5 1	
YENGERA	2 6	8 7
Yenktapur	3 6	
Bara Taigúr, *b.*	1 7	
KITTUR	5 2	10 7

PLACES.	STAGES. M. F.	M. F.
Timapur	0 5	
DASTIKOPAL	8 0	8 5
× Malparba *r.* 90 yds. wide	0 4	
Mukatkhán Húblí, *b.*	1 1	
Mutunal	3 4	
HIRA BAGHWARÍ	2 2	7 3
Bastawárí	6 0	
Algaví	1 0	
× Ballári *n.* bridged	1 5	
Old Belgaum	0 5	
Sháhpur	0 4	
BELGAON (Belgaum) FORT, *p. o.*	1 6	11 4
		311 7

ROUTE 48.

(Routes 11 and 32 continued.)

MADRAS TO BOMBAY, BY MAHÁBALIPURAM, SATURANKAM (SADRAS), PUDUCHERI (PONDICHERRY), GÚDALÚR (CUDDALORE), PORTO NOVO, SITTAMPARAM (CHILLAMBRAM), TALLANGAMBADI (TRANQUEBAR), KUMBHAKONAM (COMBACONAM), TANJÚR, TRICHINÁPALLI (TRICHINOPOLY), TRIPATÚR, RÁMNÁD, PÁLIAM-KOTTA (PALAMCOTTAH), MADURA, DINDIGAL, SALEM, KOIMBATÚR (COIMBATORE), UTAKAMAND, MAIPANTÁDI, MAISÚR, SERINGAPATAM, SHIVASAMUDRAM, BENGALÚR, SÍRA, HARIHAR, AND HONÁWAR.

1729 M. 4 F.

For Military and Civil Authorities to Utakamand, see Routes 11 and 32. Thence:

MILITARY AUTHORITY.—From Utakamand to Harihar: Officer commanding Maisúr Division—*Bengalúr.* Thence to Boundary after Holawikonda: Officer commanding S. Division of Bombay Army—*Dhárwár.* Thence to Honáwar: Officer commanding Maisúr Division—*Bengalúr.*

CIVIL AUTHORITY.—To Báwalli: Collector of Malabar—*Kolikod (Calicut).* To Kannuva *r.*: Superintendent of Aṣhṭagrám Division—*Maisúr.* To Bammanahalli: Superintendent of Bengalúr Division—*Bengalúr.* To Davenhalli: Superintendent of Nagar Division—*Shimuga.* To Holuwikonda: Collector of Dhárwár—*Dhárwár.* To boundary after Soruba *r.*: Superintendent of Nagar Division—*Shimuga.* To Honáwar: Collector of Kanara—*Mangalúr.*

PLACES.	STAGES. M. F.	M. F.
MADRAS to UTAKAMAND		844 0
Kandal	1 3	
× Pyakerra *r.*, 140 yds. wide, to PYAKERRA, *b.*	9 3	10 6
Neduwattam Pass begins	6 6	
Neduwattam, *b.*	0 4	
Neduwattam Pass ends	3 1	
GUDALUR, *b.*	0 7	11 2
NELLIALAM, *b.*	16 0	16 0
× 3 *n.* to Kolpalli	2 6	
Cherangkoté	0 6	
Naícheri	1 2	
Nellimadu	1 6	
Chalikod	2 5	
Mangálam	0 6	
Koliád or Golawádi	2 1	
GANAPADDIWATTAM, *b.*	3 0	15 0
× *n.* to *rd.* to Kolikod	1 5	
Yeddúr	2 6	
Walla-úr	1 2	
Rd. to Kolikod	0 5	
Pannapádi	3 7	
Pudadynádu	0 5	
Naddaperi	1 7	
Putang Angadi	1 1	
× 2 *n.* to PANAMURTAKO'TA, *b.*	1 5	15 3
× Kabbáni *r.*, 100 yds. wide, to Kupatatta	1 4	
Koileri Nádu	1 4	
× *r.* to Yellurádu Nádu	2 1	
Valúr Aman Kovil	1 0	
(*a*) × 2 *n.* to MANANTAWADI, *b. t. o.*	1 6	7 7
× *n.* to Virajandrapét *rd.* joins	3 4½	
BÁWALLI, *b.*	6 5½	10 2
× Bawalli *r.* to Uduganmalla	1 6	
× 2 *n.* to Anaimalla	1 2	
× 2 *n.* to Nettaikalundi	0 7	
KAKANKO'TA, *b.*	4 3	8 2
× 3 *n.* Maháswámi Kovil	2 4	
Katapur	4 2	
× *n.* to Rágalkupa	3 5	
ANTERSANTI, *b.*	2 7	13 2
Kolyagaudenalli	4 1	
Bhupanalli	2 4	

PLACES.	STAGES. M. F.	M. F.
× Kabbáni *r.* to Mádawapur	2 7	
Kuchapanhundi	1 5	
× *n.* to KARGOLA	2 3	13 4
× 2 *n.* to Hampapur, *b.*	2 6	
Manhalli	3 5	
× 2 *n.* Aroli	1 5	
× *n* to CHATTENHALLI, *b.*	3 2	11 2
× 2 *n.* to Saluńdi	2 1	
Chaudhalli, *b.*	3 1	
× 2 *n.* to Daivigaudagundi	1 5	
(*b*) Maisúr begins (visit (*c*) Seringapatam from this)	2 7	
TRAVELLER'S *bangld.*	1 1	10 7
End of Péta	1 2	
Wodaralli	0 6	
Aldalli	1 2	
Chikkalli	2 2	
Worna	1 4	
NAIRNALLI	3 6	10 6
Kellaigatpur	1 3	
Tammasalli	3 2	
Purnaya Agraháram, Seringapatam *rd.* joins	2 5	
Kakkaskri	0 3	
× Káyéri *r.* 450 yds. wide to SOSELLI	1 2	8 7
Warruhalli	2 2	
Chikka Bagulu	2 6	
Narripur	1 0	
Burikalli	1 5	
SARKUR	2 6	10 3
Mappakandapur	2 3	
Achalli	1 3	
Belkuwádi	2 1	
Rudrandudi	1 6	
Rd. to Bengalúr by Madúr	1 7	
× Káyéri *r.* by bridge to (*d*) SHIVA SAMUDRAM, *private b.*	0 3	9 7
Bridge over Káyéri	0 1	
Bridge ends	0 2	
× *n.* to Malkatanalli	1 6	
Wosahalli	2 2	
Dasendudi	3 0	
Sirumalli	1 6	
Kundúr	0 6	
Pass 3 tanks to MUNAWALI, *t. o.*	4 6	14 5
Golakatta	2 0	
Mandagahalli	3 2	
Waulikairi	2 4	

PLACES.	STAGES. M. F.	M. F.
× Kannuva *n.* to Yegganúr	2 4	
NIRALUR	2 2	12 4
× *n.* to Nunúr	0 5	
Sogala	2 4	
Arravalli	1 1	
Chuleri	1 3	
Chaikanur	1 5	
Bairapatnam	3 4	
Dodda Mallaúr	0 7	
× Kannuva *r.* 1 f. wide to Chikka Mallaúr	0 3	
CHINNAPATANAM, *b. t. o.*	1 2	13 2
Vannaganhalli	1 3	
Vandargupa	1 0	
CLOSEPET, *b. t. o.*	4 5	7 0
× Arkawati *r.* to Miagonhalli	5 4	
BIDDADI, *b. t. o.*	4 0	9 4
Billakampenhalli	1 0	
Lakshmíságar	1 2	
Yejalla	1 0	
Kannekamanaké	2 5	
Chelghat	2 0	
KINGARI, *b.*	2 1	10 0
Nayendahalli	3 0	
Dovatramenhalli	1 4	
Bengalúr Fort, outer gate	3 3	
CANTONMENT main guard	2 4	10 3
General Cubbon's house	1 0	
Kutupalli	1 2½	
× 2 *n.* to Yassantapur	2 5½	
Pi-enam	2 1	
Sogasamudram	0 5	
Dassarhalli	0 3	
MADAVERAM	2 7	11 0
Gadamanalli	0 7	
× Arkawati *r.* to Arkimánalli	1 2	
Kungal *rd.* joins	0 3½	
Dassenpura	0 2½	
Arsenkuté	0 7	
Pinnamangalam	0 7	
Nelwanglam *b. t. o.*	1 5	
Bámanhalli	2 4	
Tolsankupé	1 6	
TAPPAD BAIGUR	0 6	11 2
Tippanalli	1 5	
Kulánalli	1 6	
Taimaguntla	1 7	
Kempanalli	1 3	
DOBBS PETA—SOMPUR, *b.*	2 0	8 5

10

PLACES.	STAGES. M. F.	M. F.
Agalamkupé	0 7	
Nídgigal Drug descends	1 2	
Nandahalli	1 5	
Chikkanalli	1 0	
Mandaganalli	1 4	
Kaitsamudram	2 4	
TUMKUR, *b. s. c. t. o.*	3 5	12 3
Merkára *rd.* joins	1 3	
Udikairé	3 0	
KORA	2 7	7 2
Golaratti	1 2	
Timrájánalli	2 3	
NELHAL, *b. s. c.*	2 6	6 3
Chikkisi	1 0	
Joginalli	3 0	
Bomasamudram	1 7	
Karrijawanalli	2 2	
MARLAGAUDENPALLIAM, near Kallambella, *b. s. c.*	2 0	10 0
Chikkanalli	1 7	
Yarganalli	2 1	
Yemmaralli	1 5	
(*e*) SIRA, *b. s. c. t. o.*	2 0	7 5
Manangi	4 2	
Daivahalli	2 1	
Taverikaira	1 4	
Pángeré	1 0	
Nellukirré	1 6	
JAUNKONDANAHALLI, *b. s. c.*	2 1	12 6
Anshitiri	1 7	
Adewal	5 7	
(*f*) HARIUR, *b. s. c. t. o.*	4 2	12 0
× Huggidi *r.* to Yodukarré	3 3	
Maidukúr	1 0	
Hulial	3 7	
AYAMANGALAM, *b. s. c.*	3 5	11 7
Nandranalli	3 3	
Pallanalli	1 4	
Kaitikerré	1 7	
Ingallalu	2 0	
Kusanalli	0 5	
Ballâri *rd.* joins	3 1	
(*g*) CHITRADURG, *b. s. c. t. o.*	0 1	12 5
Shímoga *rd.*	0 4	
Kargattigám	1 0	
Markatta	4 5	
Pallagatta	1 3	
Godapalli	1 6	
VIJAYAPUR or VIJAPUR, *b. s. c.*	0 5	9 4

PLACES.	STAGES. M. F.	M. F.
Híra Bennúr	2 6	
Chikka Bennúr	0 6	
Chettanalli	1 6	
Kotal	1 0	
BRAHMASAGARAM, *b. s. c.*	2 0	8 2
Ambanur	2 0	
Unsíkatté	2 4	
Yebbali	2 0	
Arlwanti	1 2	
ANAGOD, *b. s. c.*	2 5	10 3
Kaikanúr	1 7	
Wanshettinalli	1 1	
Kalpanalli	1 6	
Wudanalli	0 4	
Averikerré	2 2	
Chikkanalli	1 0	
DAVENGADI, *b. s. c.*	1 5	10 1
Yerrapádi	4 2	
Nílahalli	1 2	
Rd. to Harihar Fort, which is 1 m. 3 feet off	1 3	
Amráwati	0 5	
(*h*) HARIHAR, *b. t. o.* to barracks)	1 2	8 6
From centre of Péta to Tungabhadra *r. b.*	0 2	
Ditto *l. b.*	0 2	
Wusahalli	5 1	
× 3 *n.* to Yiddiki	4 1	
× 4 *n.* to ALLEKAIRI	4 4	14 2
× *n.* to Wosakur	3 4	
Yeddai-al	2 0	
Lingadarikupa	2 6	
Wodai-aralli	1 3	
KOD	2 4	12 1
Kallikonda	2 5	
Bassahalli	1 6	
Yerrakerrúr	1 5	
× *n.* to HOLAWIKONDA	3 2	9 2
Boundary	1 2	
Taddasatanalli	0 2	
Hulienakupa	2 5	
Chanchakopa	2 6	
Wodakairi	0 6	
SIRALKUPA	2 1	9 6
Billiwani	2 6	
Andigi	3 6	
Godkanni	2 2	
SORUBA, *t. o.*	2 4	11 2
× *r.* to Yelsi	3 4	
× *n.* to Konamanné	2 1	
Kadasúr	1 4	

PLACES.	STAGES. M. F.	M. F.
× Varadá *r.*, 90 yds. wide, to Baradabailu	2 7	
Boundary	0 2	
Utikairi	0 4	
Siralaki	0 6	
BELU-ULI	2 1	13 5
Siddhapuram, *b. t. o.*	1 4	
Hossúr	0 5	
× *n.* to Tarsa	2 0	
BAIRDKANNI	1 4	5 5
Daserikaddé	2 0	
Bilghi	1 6	
× Somawati *r.* 60 yards wide, and *n.* to Ittighi	3 1	
ALLAWALI, *b.*	2 2	9 1
Husalmakki	2 1	
Ditto Ghát begins	0 3	
× ascents and descents and *n.* to (*i*) GERSEPPA, *b.*	9 3	11 7
× Jok *r.* to Kasubail	1 1	
× Ghát and 2 *n.* to Yerangi	4 2	
× *n.* to Sulukodu	3 2	
Kamálankerwa	1 6	
WOSAD	2 5	13 0
× *r.* to Mannakarru	0 6	
Junction of 2 *r.* and × 1 *r.* to (*j*) HONAWAR or HONORE, *b. t. o.*	3 3	4 1
		1389 4
HONAWAR to BOMBAY		340 0
		1729 4

In order to see the fine forest scenery of the Wainád (Wynaad) country, of which Manantawádi (Manantoddy) is the chief town, the traveller may pass this way to Maisúr, though he thereby makes a considerable *détour*. The road to *Pyakerra* is very good, passing over a succession of hills and dales. The river is crossed in basket boats, and is the boundary of the Wainád district. Pyakerra is a healthy place. At *Gúdalúr* there are a few shops, and a market every Thursday. Peons are stationed here to assist travellers, who may halt without risk of fever. *Nellialam* is a small place, but ordinary supplies may be procured through peons stationed for that purpose. The road after Nellialam leads at first through high bambú jungle, but afterwards it becomes marshy and bad. At *Ganapaddiwattam*, or Sultan's Battery, there is a good bázár. The traveller's banglá is pleasantly situated in an old redoubt, on an eminence, with a fosse round it. *Panamurtakóta* is a small village. The road thence passes over a hard sandy soil, with a gentle descent the whole way. For 10 miles the country is covered with a dense and almost impervious forest.

(*a*) *Manantawádi.*—During October the direct road to Manantawádi by the pagoda is impracticable on account of the streams, but after November, it is open. At Manantawádi a local force is stationed. The town is about 4000 ft. above the sea, and the temperature is moderate, never rising to 80°. Wheel carriages can reach this place from the east, but afterwards bullocks must be used for the transport of baggage to the hills; and to procure them, notice must be given beforehand. Wainád or Bainád (also called Nelakal and Wainátil by the natives), signifies open country, for though thickly wooded the jungle is less dense than in the Koté-hatti, a district in Malabar which formerly belonged to the Rájá of the Wainád. Wilks gives a curious account of the ceding of Wainád by the Rájá to the Rájá of Kurg in 1789. In 1792 the country was yielded to the English by Tipú, but the Rájá, usually called the Paichí Rájá, long resisted the usurpation, and inflicted much loss on the invaders. Wainád produces the *santalum album*, or sandal-wood, and the finest cardamoms in the world. They can be told at once from all other cardamoms by the number of fine white seeds.

The first stage from Manantawádi to Maisúr is through thick bambú jungle, over a succession of ascents and descents. The hamlet of Báwali is a feverish place, and a night should not be passed there. The country continues jungly as far as Antarsanti. All the other places to Maisúr are small villages unworthy of notice.

(*b.*) *Maisúr.*—The city of *Maisúr* (Mysore), in lat. 12° 19′, long. 76° 42′, is built at an elevation of about 2,450 ft. above the sea, on a declivity formed

by two parallel ranges of elevated ground, running N. and S. It is bounded on the N. and E. by a rampart, which runs from Parneah's canal on the N.W. to a tank due E. of the fort. Joining this rampart to the S.W. is the principal native town, and to the E. the Residency, the kacheri, and the church. All along the W. side of the native town runs Parneah's canal, which that minister, who took charge of the country after the death of Tipú, caused to be carried from a distance (including windings) of 73 miles, to supply Maisúr with water. Due S. of the native town are—first, the Rájá's stables; secondly, a quarter inhabited solely by bráhmans; then the fort, a large tank, the old race-course, and another tank in a parallel line from W. to E. Due north of this race-course is a height called Nazar Abád, called by Wilks Nazar Bár, where, in Nov. 1787, Tipú, having levelled the old fort, commenced erecting a new one. In 1799, however, after his fall, all the stones were carried back to rebuild the edifices he had destroyed. S. of all these places is the new race-course, and also Chámandi-hill, about 1000 ft. high, where the Resident has a house. The fort is nearly square, three sides being 450 yds. long, and the fourth somewhat longer. The walls are of stone, with several bastions and a deep double ditch, except on the E., which is protected by a tank. The Rájá's palace occupies three sides of the interior fort, and in it is a magnificent chair, or throne, of gold. The other side of the fort is covered with handsome buildings belonging to the principal chiefs. There are about 10,000 houses in the town, with a population of 65,000, of whom 14,000 are Muhammadans, and 12,000 are bráhmans. Maisúr is properly called Mahéshásur (*Mahesh*, "buffalo," *ásur*, "demon,") from a buffalo-headed demon destroyed by Káli, the wife of Shiva. In the mythological period of Indian history the province of Maisúr is said to have formed part of the kingdom of Sugríva, the monkey chief who aided Ráma in his invasion of Ceylon. In the historical period the first dynasty with which we are acquainted is that of Chalukia. This was succeeded by the Kadamba, whose seat of government was at Banawási on the W. declivity of the W. Ghats, and was subverted before the second century, A.D. In 1310, the Musalmán under Káfúr invaded Maisúr, and in 1326 the army of Muhammad Tughlak III. destroyed Dwára Samudram, the capital, whose site has been identified with that of the modern village of Hallabé, 105 miles N.W. of Seringapatam. The seat of empire was then removed to Tonúr, better known by the name of Motí Túlúb, 12 miles N. of Seringapatam. In 1336, Buka and Aka Harihar, two noblemen of Arankal (Warangole) fleeing from the sack of that city by the Musalmán, founded the city of Vijayanagar (Beejanuggur), whose Rájás swayed Maisúr and the Karnátak till the fatal battle of Talikot in 1565, in which Rám Rájá was slain. Thereupon the Rájás of Maisúr began to be powerful till put aside by Haidar 'Alí and Tipú. The climate of Maisúr is mild, but is not considered healthy, as fevers are common. The country around is exceedingly picturesque.

(*c*) *Seringapatam.*—From Maisúr the traveller will do well to visit *Seringapatam*, which is only nine miles distant, and may be reached in 2½ hours. This city, properly *Shrí Ranga Patanam* (from *Patanam*, "a city," *Shrí Ranga*, "a name of Vishnu," city of Vishnu), was so called, it is said, by a devotee who founded it in 1454, A.D. Of the early history of this place we know nothing. In 1610 it came into the possession of Rúj Wadegar, the Maisúr chief, who had been appointed Viceroy of the Rayíl of Vijayanagar, then the paramount power in S. India. In 1697 an army of Maráthas, who laid siege to it, were repulsed with great slaughter. In 1755 M. Bussy besieged it on behalf of Salábat Jang, who claimed to be Súbahdár of the Dakhan, but retired from before it on receiving a subsidy. In 1765 Haidar 'Alí made it the seat of his government, and in 1772 he bought off a Maratha army who had appeared before it. In 1791 Lord Cornwallis advanced against it, and was compelled to retire through want of provi-

sions; but next year he obliged Tipú to submit to severe terms as the price of raising the siege. The subsequent conduct of this Prince brought a British army again before it in 1799, and on the 3rd of May the fort was stormed, Tipú slain, and his possessions virtually annexed to the Company's territories, though there was a show of restoring them to the representative of their ancient Hindú Princes.

Seringapatam lies in lat. 12° 25′, long. 76° 45′. Its site is not favoured by nature, for though 2,412 ft. above the sea, it is low as compared with the surrounding country. The hills around are barren, and even the Kávéri, which washes the island on which the town is built, sinks in the dry season to an insignificant stream, about 100 yds. wide and 4 ft. deep. This island is about three miles in length and one in breadth, having the river to the N. and S.W. The plan of the fort is an irregular pentagon, about 1½ miles in diameter from S.E. to N.W., and ¾ of a mile in breadth. To the E. and S. the defences were very strong, and the place was therefore stormed in 1791 by an advance across the river, on which side, owing to a vain belief in the security afforded by the stream, the fortifications had not been rendered equally formidable. The walls of the fort are strongly built of stone, and the gateways are particularly strong, having several turns at right angles; but the plan is otherwise unskilful, being deficient in flanking fires, having no covered way or revêtemens. A good view of the city and of the surrounding country may be obtained by ascending the minarets of the Sultan's mosque, or *Juma'ah Masjid*, built by Tipú not long before his death. The city, which can never have had any pretensions to architectural beauty or symmetry, is now but the mouldering skeleton of what it once was. In its palmy days it is said to have numbered 300,000 inhabitants, a number, perhaps, not exaggerated, if we include the troops and their followers who then thronged it. In 1800 the population had fallen to 31,895, and it may be doubted whether that number is not now greatly reduced. There is a ruinous, poverty-stricken air about the place, which warns the visitor truthfully of its real condition. Nevertheless, the view is not wholly devoid of attractive points. To the N., at the distance of about five miles, is the station called French Rocks, from its having been occupied by a French regiment in the time of Tipú. It is now occupied by a corps of Native Infantry and a small detachment of artillery. The Cantonment is prettily situated near a large tank. The proper name is Yirod or Erode. It was found requisite, on account of the unhealthiness of the city, to remove the troops that formerly garrisoned it to that place. To the W. is a chain of hills from which the Kávéri descends. On the S. the great breach was made, and there the British troops advanced to the storm. There, too, Tipú fell, after he had sallied from his palace, which abuts the wall in that direction. Close in front of the palace is the building where the European prisoners were confined; where Lindsay, and Baillie, and Gordon, and many other gallant hearts pined in captivity; and, fitting retribution! hard by the same spot came the advancing storners, and the panic-stricken Moslems were swept away before them; and there, too, the tyrant himself and his detested minister, Mir Ṣádik, sealed the victory with their blood. All along this very part there are now trees with luxuriant foliage, and the grass grows freshly under them. One would call it the most quiet, peaceful spot even in this silent, deserted city. Within the fort there are now about 4,000 Hindús, and half that number of Musalmán; but there are hundreds of deserted houses fast falling to ruin. The palace is a vast straggling building without much design, and in its present state of decay more resembles a huge caravanserai than the habitation of a Prince. A pillar in the Harím is shewn which was fractured, as they say, by a cannon ball during the bombardment. The passage is also pointed out where the chained tigers were kept, whose roarings were heard by the prisoners. In the place in which they were immured there are piles of cannon shot and broken guns. In the front of the palace there is a spacious *maidán* or plain, once

covered with offices, and separated from the walls by a huge ditch, which has been filled up and planted. Near the prison is a fine Hindú temple to Shrí Ranga, where the family of the Rájá of Maisúr took refuge during the storm. The old inhabitants still speak of the horrors of the siege, and say that 17,000 persons were slaughtered in the storm. They praise Tipú, and, indeed, songs are still sung in his honour, not only near the seat of his empire, but even in the distant province of Malabar. The tombs of the nobles who died in his defence are pointed out at the Juma'ah Masjid.

At the lower end of the island are two gardens, the one called the Lál Bágh, and the other the Daryáu'd-daulat Bágh, and between them is the suburb named Shahr Ganjún, which Tipú destroyed, fearing it would afford cover to his besiegers, but which was subsequently rebuilt. It is little better than a succession of mud hovels. The Lál Bágh is a place of considerable interest, both for its natural beauties and as enclosing the Dargáh, or magnificent mausoleum of Haidar and his son, which Buchanan calls the handsomest building he ever beheld in India. Tipú's mother was likewise interred there; and the English Government still allows a monthly stipend of 1,000 rupees for the maintenance of the place and of the Musalmán doctors who pray there. The approach is by an avenue of tall cypress trees. The garden, being well supplied with water by canals from the river, looks refreshingly green. The mausoleum itself is a domed building of moderate dimensions, the portico of which rests on pillars of black hornblende found in the neighbourhood, and which takes a surprising polish. Close by are the graves of 46 English officers and men, of which the tomb of Col. Baillie alone is remarkable. It was erected, so says the inscription, by his nephew, Colonel Baillie, Resident at Lakhnau (Lucknow). Here is food sufficient for those who would moralise, for here the victor and the vanquished sleep together in one spot. The Daryá Bágh was the favorite country house of Tipú, and was afterwards the residence of a still greater man, the Duke of Wellington, then Colonel Wellesley. On the walls are painted the triumphs of Haidar and Tipú, in which Baillie and other officers of his unfortunate army were conspicuous, and are still discernible in spite of the whitewash which, with questionable taste, has been applied to obliterate them. The garden is beautiful, and has great associations, but, unfortunately, it is a very hot-bed of fever, even more so, if possible, than the rest of Seringapatam.

The traveller who has abundant time for sight-seeing might proceed from Seringapatam to the village of *Sravana Belgula*, 33 miles N.W. of it, which is now the head-quarters of the Jain religion in India, and where there is a gigantic image of Párasnáth, the Deity of the Jains, 70 ft. high, cut out of the solid rock. It stands on a hill which rises to the elevation of 500 ft., and has a very singular appearance, seeming to lean and look over the wall of the temple which has been built around it.

(*d*) *Shiva Samudram.*—But the great attraction in this locality is *Shiva Samudram*, the *Falls of the Káwéri*, which is to be visited *en route* to Bengalúr, and which is indubitably one of the sights most worth seeing in S. India. There is nothing remarkable on the road thither. *Soselli* is a large place with a fort; the other two stations are mere hamlets. At Shiva Samudram the Káwéri forms an island about three miles long and one in breadth, which, as the stream is here during the rains exceedingly rapid and strong, was naturally a place of great strength, at least against native assailants. Accordingly it became the stronghold and capital of a Rájá, whose fortress and town were utterly destroyed by one of the Bellál Rájás, perhaps about the 15th century. Ruins of walls and temples are still to be seen, but there is no authentic account of the history of the place, though various legends are told. For a long period the place, being utterly deserted except by a solitary fakír or two, became overgrown with a thick jungle, infested with tigers and other wild beasts. The bridges which had led to the town, formed of huge

blocks of black stone, some placed upright singly as pillars, and others laid across, in the manner of Egyptian buildings, were broken and dilapidated, and the whole island had in fact returned to the state of a primitive jungle. However, in 1825, a Jágírdár named Ráma Swámí Mudeliár, carried a fine bridge across, repaired the temples, and built a traveller's banglá, laying out a large sum on the works, which it took him three years to finish. Government were so pleased with his public spirit that they granted the island to him and his heirs in Jágír. They also bestowed on him the title of *Janáb Kám Kartá*, or, in Kanarese, *Janupakár*, *i.e.*, "the beneficent lord." He died in 1837 at the age of 70, and his son also. His grandson, Shev Charam Mudeliár, is now in possession of the family Jágír. A comfortably furnished banglá is maintained on the island, and every European gentleman is received and entertained by the Jágírdár, who holds his fief by this truly Oriental tenure. The approach to the island from the Bengalúr side is very picturesque. Around are lofty hills thickly wooded, where the traveller may enjoy excellent tiger shooting. Several gigantic skins are shewn in the banglá, of tigers killed by the Jágírdár in the vicinity. The bridge on this side is 1,000 ft. long and 13 broad. The pillars are of granite, 400 in number, and 20 ft. high. At the extremity are two elephants carved in stone on pedestals. The whole expense of this bridge was 20,000 rupees. During the dry season the river falls so low that this great work thrown across it appears to be one of a somewhat redundant labour and expense. Nevertheless, even when lowest, the current of the stream is strong, and it brawls angrily along among the rocks; and there are, besides, so many deep holes and pools that it is highly dangerous to ford. In the rains it is a furious torrent. The island at the upper or W. end, at Satyagala, is not much raised above the channel of the river, but maintains the same level at the other extremity, while the bed of the river falls prodigiously. Consequently the lower or E. end of the island appears very high ground. The N. branch of the river is the most considerable, and soon divides into two channels, which form a smaller island named *Nellaganatitu*. The Fall on this side is called *Gangana Chuki*, from a place on the large island, about three miles from its upper end. This Fall is 460 ft. in height. The stream rushes with vast rapidity among huge rocks until it reaches Gangana Chuki, where it plunges with a thundering noise into the abyss, not, however, in unbroken volume, but divided, first by a small island and then by several black, beetling rocks. A cloud of vapor rises from the pool beneath, and hides it from the view, and this mist is visible at Satyagala. The broken woody banks, the immense slippery rocks from which one gazes dizzily on the cataract, the thundering roar of the water, the volumes of mist, and the rainbow glittering over the dark gulf, like hope spanning the grave, are things not to be painted in words. Beside this fall is a small mosque cared for by a few Muhammadan fakírs, who show the tomb of Pír Ghaib, an imaginary saint, whose place of sepulture is said to have been discovered 700 years ago. There is also a chávadi here, and some Hindú ascetics live near it. The S.E. Fall exceeds the other in beauty, though it is less grand, being only 370 ft. in height, while the stream is smaller and less impetuous. It is called the Fall of Birra Chuki. After descending many steps the traveller reaches the rocky bed of the river, and near him falls a shining wreath of water, from which the spray drifts away in light clouds. A black mass of rock hides the basin which receives this cascade, while beyond, another cascade half appears among the trees and crags; and, still further, three distinct sheets of water reach the pool in unbroken descent. Such is the appearance in the dry season; in the rains, of course, the scene gains in grandeur. It is to be regretted that the place is very unhealthy. Three times the little colony planted by the Jágírdár perished from fever and other ailments. Since then, however, the jungle has been to a considerable extent cleared away. Indeed, further clearance might add to the salu-

brity, but would undoubtedly diminish the beauty of the spot.

From Shiva Samudram, a road, good in dry weather, but impassable for carts in the rains, leads to the small town and fort of *Malavali*, which is also called Munawali. Thence to *Niralúr*, "waterwn," the road deteriorates, and in the xt stage, to the large town and fort of *innapatanam*, passes through a succesn of swamps and paddy fields. *Closepét* a large place, *Biddadi* a middling village, and *Kingári* a still larger one.

Bengalúr has been already fully described. (*Vide* Route 42). Thence to *Tumkúr* there is no place of importance. This is a large town, the capital of the division of the same name, and where the Superintendent resides. The other places to Síra are unimportant.

(*e*) *Síra.*—*Síra* is the capital of the division, and was at one time the seat of a considerable provincial government. It was conquered by Ran Dhula Khán, the General of the Vijayapur monarch, in 1644, and conferred in Jágír on Sháhjí, the father of the great Sívají. In 1761 it was conferred by Basálat Jang on Haidar 'Alí, and several times taken and retaken in his wars with the Maráthas. At one time it is said to have had 50,000 houses, but this, no doubt, is a gross exaggeration. Típú demolished a great part of it, and conveyed the inhabitants to Shah Ganján, a suburb of Seringapatam. After his death it somewhat recovered. The soil about Síra contains salt, and is therefore favorable to the growth of cocoa-nut trees, which grow luxuriantly in the surrounding valleys.

(*f*) *Hariúr.*—*Hariúr* is a considerable place and chief town of the division, with a large fort. There is good fishing and bathing in the Vádawatí, a clear stream close by. After leaving this place, the Hugrí river is crossed by a bridge with 15 arches. At *Ayamangalam* there is a large fort, now deserted.

(*g*) *Chitradurg.*—*Chitradurg* (Chittledroog),—*Chitra*, "wonderful," *durg*, "fort," not "spotted fort," as in Hamilton and Buchanan,—also called by the natives *Chatrakal*, "umbrella rock," is a large town, capital of the division, with a strong fort, the importance of which was overrated by Típú and the other native chiefs through whose hands it passed, who regarded it as almost impregnable. Típú was wont to deposit his treasure and valuables here on emergency. It cannot, however, be denied that it is one of the strongest fortresses in S. India. It is built on a low rocky hill, one of a number of such eminences which surround the town. According to the usual style of Indian fortified rocks, it is girdled by several walls, one within the other; and it is, moreover, divided into an upper and lower fort; nor would the capture of the lower much assist operations against the far stronger works of the summit. It is remarkable for a memorable defence made by its Pálegár, or Chief, against Haidar in 1777. The garrison, day after day, after completing the worship of Kálí, the Indian Hecate, whose temple stands on the summit, made furious sallies upon the besiegers to bring in heads to offer to their Deity. The advance of a Maratha army compelled Haidar to raise the siege, though next year he made himself master of the place by treachery, and he then found upwards of 2,000 heads of his own soldiers stuck round the temple as offerings. This fortress connects the great S. line of defence, extending from Madras to the Malabar coast, with the advanced line of fortifications in the Bálághát ceded districts.

The three next stations are unimportant. *Devángiri* is a large town, the capital of a division.

(*h*) *Harihar* (Hurryhur), (*Hari*, "a name of Vishnu," *Hara*, "a name of Shiva"), so called from a temple dedicated to Vishnu and Shiva, with an idol which combines the symbols of both the gods, is a military cantonment, where a native corps is stationed. It is situated on a wide plain, about 1,500 yds. from the right bank of the Tunga Bhadra river, at an elevation of about 1,900 ft. above the sea, which is distant 90 miles at the nearest point on the Malabar coast. The climate is pleasantly cool during the greater part of the year, the hot weather being con-

fined to May and June, previous to the setting in of the S.W. monsoon. After the fall of Vijayanagar, Harihar became subject to the 'Ádil Sháhí dynasty, and was conferred in Jágír on Shír Khán, who built the fort. It was next conquered by the forces of Aurangzíb, and again wrested from the Delhi Emperors by the Ikeri Rájás, who were expelled by the Maráthas. Finally, Haidar got possession of it, and though it was three times retaken by the Maráthas he succeeded in recovering it.

Leaving Harihar for Honáwar, the traveller comes to no station of importance till he reaches *Soruba*, which is a considerable place, and the chief town of the division.

(*i*) *The Falls of Gerseppa.*—The next locality of interest is the *Great Cataract of Gerseppa*. The hamlet near the Falls is called Jog or Kúrkúni. The traveller's banglá is about one mile and a quarter from the Falls. It is small but comfortable, and beautifully situated amid park-like glades. From the window of the banglá herds of wild bison may sometimes be seen grazing, and the woods around are frequently tenanted by tigers, bears, leopards, and other game. The sportsman could hardly find a more delightful *séjour*, and the most phlegmatic person cannot but have his enthusiasm somewhat kindled by the scenery. After a short walk through a beautiful wood, the sound of rushing waters breaks upon the ear; and as one descends the last slope to the bed of the river fitful gleams of silvery light, bursting forth from the dark masses of rock, announce the Cataracts. During the rains it would be difficult, perhaps, to approach so as to gain a complete view. But, at other seasons, after crossing some 50 ft. of the rocky bed of the river, the traveller comes full on a tremendous gulf, a chasm such as we might suppose opened beneath the rebellious angels,

> —— which, opening wide,
> Roll'd inward, and a spacious gap disclosed
> Into the wasteful deep; the monstrous sight
> Struck them with horror backwards.

On three sides descend the sheets of silvery foam with stunning roar, and shoot like rockets down an unbroken fall of near a thousand feet, where, in the gulf below, an unfathomable pool receives them. Sitting on the edge of the precipice one could gaze for ever at the lustrous waters as they hasten on pinions of light to the depth beneath. The river is called by various names, but the Kural is the most common. Its bed is here about 600 ft. across, of laterite mixed with mica and felspar, worn and riven by the violence of the stream into innumerable fantastic shapes. In one place there appears a succession of waves of stone, and in another rocks are piled on rocks in perfect chaos, while some again are shapen into hollow cylinders, in which the stream boils and bubbles as in a cauldron.

There are in all four Falls, which have been called the Great Fall, the Roarer, the Rocket, and the Dame Blanche. In the first of these, the water, in considerable volume, leaps sheer down a height of 890 ft. measured by line, and falls into a pool 350 ft. deep. The spectator may stand, or lie flat should he prefer the safer position, looking sheer down into this abyss, and what with the awful profundity of the gulf, the stunning roar of the cataract, and the wildness of the scenery around, the view is really terrific. Viewed from below, and at some distance, this Fall appears one slender and lovely stem of light, and contrasts with magical effect with the next Fall, the Roarer. Here a far larger body of water rushes with less abruptness, foaming down a tortuous channel into a cavern or cup, which turns it into the bed below. The name given to the next Fall, the Rocket, is very appropriate. It continually shoots out in jets of foam, which burst like fire-rockets into showers of glittering drops. The Dame Blanche comes down like liquid silk or a stream of feathers. It is exquisitely beautiful, but, from above, seems quite gentle as compared with the other three. The guides conduct the traveller to three points to view the Falls from above, all well chosen, and it is difficult to say which surpasses the other. After satisfying himself, if that be possible, with gazing from above,

the traveller may descend into the valley. He will, however, be prepared for considerable exertion, as the rocky bed of the river is rugged and slippery, and the descent is both steep and circuitous. It will perhaps, too, be as well for him to carry a gun, as on one occasion a party above saw a friend, who had preceded them in the descent, standing in dangerous proximity to a royal tiger, who lay unobserved by him among the bushes; and, being probably gorged by a recent meal, made no attempt to spring. Bears, too, are very numerous, and are often prowling about in quest of the honey made by the bees in the cliffs around.

After crossing the bed of the river, a wood is passed, and some steps are reached cut in the rock by a Rájá about 40 years ago. Half-way down there are several beautiful views of the Falls, until, at the bottom you include them all in one *coup d'œil*. The majority of visitors, however, will no doubt give the preference to the views from above, which have more of awful grandeur, associated with a feeling of personal insecurity to the spectator, which prodigiously increases our sense of the sublime. The valley might open a wide field for speculation to the geologist as to the origin of the chasm, whether he should refer it to some great convulsion of nature or to the slow process of attrition through infinite ages. Enormous masses of rock are still from time to time detached from the cliffs and strew the valley below. The mist from the waters ascends through the air like the steam of a great cauldron. Innumerable pigeons circle over the Falls, and, as the sun declines, the cataracts are partially lighted up by a bright rainbow. The visitor may return from the river with the most complete certainty that he has beheld in this Niagara of the East a scene second to none of its kind in the world. These wonderful Falls were first discovered by a Mr. Campbell about 35 years ago, and even to this day have not been much visited by Europeans, not, indeed, at all as they deserve. Bishop Spenser, however, speaks of them with admiration, and declares that he never saw in Switzerland or elsewhere anything to be compared to them.

The road from the Falls to the village *Gérseppa* (or Gairsoppah) is a mere path for Brinjárí bullocks, which bring up cocoa-nuts from the coast, and return laden with rice. It may be said to comprise every difficulty possible to roads, being narrow, rough, swampy, a perpetual series of ascents and descents; in short, a mountain gully, full of rocks, pebbles, and twistings. Add to this, it passes through a dense jungle infested with wild beasts. On the other hand, the rays of the sun are completely warded off by the branches; and the lover of sport may often get a shot at the jungle fowl, peacocks, and spur fowl, which are here in great abundance, and may be seen at every glade, showing not much fear of man. The monkeys are very numerous. There is a very small banglá at Gerseppa, which centuries ago was a place of importance. Mounds of ruins are still to be seen in the vicinity, now so thickly covered with trees and underwood that it requires a spade to convince an unbeliever that they are really the *débris* of houses. At Gerseppa it is best to take a boat and proceed by water to Honáwar. The banks of the river are marked by patches of cultivation, and a tiny village here and there. Alligators are very numerous on the banks, and may afford some diversion and employment for the rifle.

(*j*) *Honáwar.* — *Honáwar* (Honore) is, or rather has been, a good outlet for the produce of this part of N. Kanara. The Gerseppa or Shíravatí river flowing towards it is met by an inlet of the sea, forming a salt-water lake seven miles in length from S.E. to N.W., and three miles in its greatest breadth. This lake contains several islands, and abounds with fish. Honáwar is situated on the N. side of it. It is the chief town of a sub-division, and is a civil and detachment station. It contains about 12,000 inhabitants. On account of the pepper grown in the surrounding country, a small Factory containing 18 persons was established here by the English at a very early period after their arrival

in India, but after a short time it came to a melancholy end. About the year 1670, the Chief procured a fine bull-dog from the Captain of an English vessel which had come there to take in cargo. This animal, when accompanying the Factors on an excursion, seized a sacred cow in the neighbourhood of a Hindú temple, and killed her. Instigated by the bráhmans, the natives were resolved to revenge this injury to their prejudices, and in a fury of fanaticism murdered every Englishman. Some natives, more friendly than the rest, caused a large grave to be dug, and in it eighteen victims were interred. The chief of the Factory at Karwar sent a monumental stone, on which was engraved the story of their wretched fate. There were recorded the names of John Best and seventeen other Englishmen, who, according to the epitaph, "were sacrificed to the fury of a mad priesthood, and an enraged mob." In the time of Haidar there was a considerable trade in pepper and sandal wood from this place, and that Prince established at it a dock for building ships of war. In the time of Buchanan (1800) the wrecks of some of these vessels remained in the lake, having been sunk by the British troops when they carried the fort by assault. So early as 1569 we hear of Honáwar as a rich and beautiful city, with a fort, belonging to the Queen of Gerseppa; and the Portuguese at that time plundered and burnt it, but shortly after fortified and garrisoned it anew. It then fell into the hands of the Rájás of Bednúr, and next passed with their other possessions to Haidar. In 1783 it was taken by the forces under General Matthews, but restored next year to Tipú by the treaty of Mangalúr. The commerce of Honáwar would, under any circumstances, be most seriously impaired by the dangers of its bar. A spit of sand has formed across the mouth of the *khári* or creek, and is continually increasing. There is in consequence a surf here at all times, but in rough weather it becomes impassable. Even in the calmest season, at spring tides, there is great danger. When the tide ebbs, the water flows out with great violence, and, being hemmed in by the sand, rises in huge billows, with a noise that may be heard a great distance off. The current runs out with the force of the Bore in the Ganges; and, even without a breath of wind, the sea all around is white with foam, and as agitated as if a furious tempest were blowing. Many native vessels that have anchored under such circumstances have been dashed to pieces and every soul has perished, for the water shoals many feet in an hour; and in such a sea, if a vessel strikes, it goes to pieces in a moment.

ROUTE 49.

PONÁNI TO HONÁWAR, BY KOLIKOD (CALICUT), KOILANDI (QUILANDY), TELLICHERI, KANANÚR (CANNANORE), AND MANGALÚR (MANGALORE), 177 M. 3 F.; TO HONÁWAR, 291 M. 0¾ F.

MILITARY AUTHORITY—Officer commanding Malabar and Kanara—*Kananúr*, under officer commanding Maisúr division—*Bengalúr*.

CIVIL AUTHORITY — Collector of Kanara—*Mangalúr*.

PLACES.	STAGES. M. F.	M. F.
From TRIVANDERAM to PONANI		195 0
× a backwater	0 2	
KUTWOI	4 4	4 6
Parwanni, *b.*	4 0	
TANUR, *b. t. o.*	5 2	9 2
Kaitukalpalli	2 7	
× 3 *n.* to Parpanádu	3 3	
Kadalwandi	3 7	
× *r.* to CHALIAM	2 5	12 6
(*a*) × a backwater to Bépur, *b.*	1 1	
Tiruvanúr-ambalam	1 2	
(*b*) × *r.* to KOLIKOD (CALICUT), *b. p. o.*	4 7	7 2
Putúr	4 4	
YELLATUR	3 7	8 3
Korapoyé *r.* to Pengaldesam	1 0	
Tiruwanúr	1 4	
Chamancheri	2 4	
KOILANDI (QUILANDY) *b. t. o.*	2 0	7 0
Kolátu	1 5	
Polakeri	1 5	

PLACES.	STAGES. M. F.	M. F.
Pornalla	1 2	
Palúr	1 4	
TIKODI	1 0	7 0
Kannang Kolangaré	2 2	
Ivnikád	0 4	
Kotekal Angadi	1 6	
× Murata *r.* to Pudu-pannam	1 2	
Karumbanaikal	0 6	
WADDAKARRE', *b. t. o.*	1 2	7 6
CHOMBE' PERAMBA..	7 0	7 0
(*c*) × MAHE' *r.* to (*d*) TELLICHERI, *b.t.o.*	7 0	7 0
Koduwalli	1 4	
× 2 saltwater *n.* to Dharmapatnam	1 4	
× saltwater *r.* to Maipalangád	2 0	
Yeddakád	3 0	
(*e*) Road to KODALLI, KANANUR (CANNANORE), *b. p. o.*	5 1	13 1
Serkal, *t. o.*	2 6	
Baliapatnam	1 5	
× *r.* 2 furlongs broad to Pápancheri	2 2	
Kannayeram	1 6	
× *n.* to Cherukunam	2 2	
× small *r.* to PALLA ANGADI, *b.*	3 0	13 5
× *n.* to Kuluwel	2 5	
Kunjimangalam	2 7	
Yerrayattu	1 2	
× *r.* to Pyanúr	1 6	
× *r.* to KAUWAI, *b. t. o.*	1 6	10 2
× a broad *r.* to Panderandunádu	8 0	
KATKACHERI, *b.*	1 6	9 6
Tirrittinádu	0 4	
Punjai	4 7	
WOSADURGAM, *b. t. o.* PUDUKOTE'	2 3	7 6
Ajanúr	1 6	
Chittári	2 0	
× *r.* to Puchakád	1 4	
BAIKAL, *b.*	2 0	7 2
× *r.* to Kodikalla	1 6	
× *r.* to Kaddanádu	2 6	
Chandragadi	1 4	
× broad *r.* to KASERGOD, *b. t. o.*	2 4	8 4
× *n.* to Kaúgoli	2 4	
Putúr	1 6	

PLACES.	STAGES. M. F.	M. F.
× *r.* to Mogsál	1 0	
Kannipura, *b.*	2 2	
× *r.* to KUMBLAH, *b. t. o.*	0 4	8 0
× *r.* to Arruka	2 2	
× 2 *n.* to Iylah	2 2	
Upúla	2 0	
× *r.* and *n.* to MANJESHWARAM, *b. t. o.*	2 3	8 7
Wudiawar	1 3	
× *r.* to Uchal	3 2	
Someshwaram	1 6	
Ulal	2 2	
Netrawati *r.*, *l. b.*	0 4	
Ditto, *r. b.*	1 3	
(*f*) MANGALUR, *b. p. o.* to INFANTRY BARRACKS	1 5	12 1
		177 3
× *r.* to Polúr	2 2	
Paddangúr	3 0	
Púsúdi	3 6	
SURATKAL, *b.*	1 6	10 6
× broad *r.* to MULKI', *b. t. o.*	7 6	7 6
× broad *r.* to Paddibiddiri	3 3	
× *n.* to Yerrumál	3 1	
× *n.* to KAP and ESTAMADI, *b.*	3 7	10 3
× *n.* to Kattapádi	4 2	
(*g*) × broad *r.* to UDAPI, *b. t. o.*	4 5	8 7
× *n.* to Kalyánpurah	4 2	
Twice × *r.* to Bhadragadi Angadi	0 7	
BRAHMAWARA, *b.*	2 1	7 2
× *r.* to Gandama Angadi	4 0	
KO'TA	1 2	5 2
Kolústia Angadi	1 6	
Koteshwaram	4 5	
(*h*) KHUNDAPUR, *b. t. o.*	3 5	10 0
× Garget *r.* to Gangalli	0 6	
+ *n.*	1 6½	
KARMUNESHWAR, *b.*	6 6½	9 2¾
× narrow and deep *r.*	2 0¾	
Kanchigaur	1 6½	
(*i*) × *r.* to BEDNUR, *b. t. o.*	3 0	6 7¼
An old Fort	0 5	
A steep Ghát	0 5½	
Encamping Ground	2 2½	
× *n.*	0 3¾	
× *n.*	2 5¼	
× *n.*	4 0¾	

PLACES.	STAGES. M. F.	M. F.
BATKAL, *b. t. o.*	2 3¾	13 2½
Encamping Ground	0 6½	
× *r.* not fordable	4 1½	
MURDESHWAR, *b. t. o.*	3 2½	8 2½
Encamping Ground	3 0¾	
MONKE'	5 7¼	9 0
A steep pass, ascend and descend	0 2¾	
Encamping Ground	4 3	
× Shíravatí *r.* to HONÁWAR, *b. t. o.*	1 7	6 4¾
		291 0¾

(*a*) *Bépur.* — *Bépur* (perhaps *Vaipura*) in lat. 11° 10', long. 75° 51', is a seaport with about 1,000 inhabitants, on the N. side of the Sharapoya or Bépur river, which flows from the W. Ghâts. Tipú called it Sultánpatanam, "City of the Sultan," and intended to have made it a flourishing commercial town. A vast quantity of teak is floated down to this place for exportation. Vessels drawing 14 feet of water may, when the tide is high, be floated over the bar with casks, and there is a good depth of water within. An attempt was made to build ships of war at this place, but the bar proved an insuperable obstacle. Another project for saw-mills also failed, the wind being so often lulled. Iron ore is very abundant and rich, and the natives have long been in the habit of smelting it. Induced by this abundance, the Porto Novo Iron Company established works here, and sent out steam engines; but a want of coal has hitherto proved a great impediment to success. The wood fuel, it is true, is plentiful, but it has many disadvantages, and enormous stores are required, which are liable to be destroyed by fire, or injured by the heavy rains. The Company, however, have been encouraged lately by purchases of their iron for the gun carriage department; and favorable reports of its quality have been transmitted home. As the terminus of the Madras Railway, Bépur must become a place of importance.

About five miles to the E. of Bépur is a hill, which rises abruptly from the S. bank of the Bépur river, called *Chataperambah* (*chatam*, in Malayálam, "death," *perámba*, "field:" "field of death"). This hill deserves to be visited, as no place in Malabar contains in greater numbers or better preservation the remarkable sepulchres called *Kodé kals* (*kodé*, in Malayálam, "umbrella," *kal*, "stone"), whose history is veiled in the remotest antiquity. These tombs are to be found in many places both on the E. and on the W. of the Ghâts, and in particular there are two very remarkable specimens to the E. of the village, called Paddi Angadi, on the high road to Pálghát. It will suffice, however, to describe those at *Chataperambah*, according to the account of Mr. J. Babington ("*Transactions of the Literary Society of Bombay*," vol. iii., p. 324). First, as to the name: the tombs are called *Kodé kals*, "umbrella stones," or *Topí kals*, "hat stones," from a circular stone like the top of a mushroom placed on some upright stones, resembling the stem of that fungus, which marks the locality of these ancient burial places. According to Babington, however, the *Topí* is the space between the circular top stone and a cavity over which the *Kodé kal* is erected, and in which bones and ornaments are found. In that case the word is Drávidian, and signifies "place." A third name is *Páṇḍu kulis*, "the Páṇḍu laborers," from the fact that these works are ascribed by the natives to the Páṇḍu princes during their exile.

The soil of the hills on which these tombs are found is generally a red gravel with a substratum of laterite. Where the soil is of considerable depth, there is generally only a large earthern vessel, shaped like some of the Etruscan vases, deposited in a cavity, with a few steps down to it, and a ledge of rock on which are placed small earthern vessels, arms, etc. The whole is covered with the large circular stone shaped like the top of a mushroom, as above-mentioned, and this, not having a stem of upright stones, might be passed by one ignorant of such depositories without attracting any notice. According to Mr. Babing-

ton, the *kals* which have upright stones set up to support the circular stone never contain anything, while the others are as uniformly found to be filled with relics and with bones, which, on being exposed to the air, crumble into dust. The relics consist of vases, tripods, lamps, rosaries, tridents, and other iron instruments, such as spears, swords, knives, axes.

Amongst the native legends regarding these tombs, Mr. Babington tells us of one "that at some very early period of the world men did not die, but after increasing in stature gradually for a number of years, they dwindled to pygmies of a few inches in length, when they ceased to eat and drink, or to perform most of the other functions of animal life, and were in this state of doubtful existence inclosed in these tombs, with the implements and arms they had used when in the enjoyment of their faculties! Absurd as this account is, it is not more improbable than various others which are current, of the origin and use of the Kodey Kulls. A very fine powder or sand is found generally at the bottom of the chatties, most probably the remains of animal matter from the dead bodies or bones placed in them. It is shining, and appears mixed with minute particles of mica: which perhaps has given rise to the idea generally entertained, that this substance is pure gold when in the cave unexposed to the light; but, through the agency of spirits, becomes sand when viewed by mortal eye!"

Burial places of a similar character are also found so far to the E. of the Ghâts as Chittûr, and have been already noticed in the description of that place (Route 9, p. 46).

After leaving Bépur, it is necessary to cross in a boat a very rapid and difficult river. A regiment can be ferried over in 40 minutes.

(*b*) *Kolikod.* — *Kolikod* or *Kalikod* (*Calicut*) in lat. 11° 15′, long. 75° 50′, is a town with 15,000 inhabitants, of whom 4,000 are Portuguese, and of the rest two-thirds Muhammadans, chiefly Mápillas (Moplahs). The name is said to be derived from *Kolikodu*, "cock-crowing," because Cheruman, when he divided Malabar among the ancestors of the present chieftains, had nothing left to bestow on the Tamuri. Whereupon, he gave his sword to that chief "with all the territory in which a cock, crowing at a small temple here, could be heard. This formed the original dominions of the Tamurin, and was called Kolikodu, or the cock-crowing."—(See Buchanan's *Mysore*, ii, 474.) The town is but little above the level of the sea, but is both healthy and picturesque. It consists of one long street, about three-quarters of a mile in extent, with numerous small cross streets leading from it. To the S. stretching to the river, is the Mápilla quarter, where are many mosques. On the N.W. is the Portuguese quarter, in which the houses are of a superior description. There is here a Roman Catholic Church and a large tank. In the same direction are the Collector's office, and the lines and parade ground of a detachment of Native Infantry. The jail is also in the Portuguese quarter. It is an oblong building, enclosed by a double wall, and at each corner are watch towers, which communicate with each other, and completely overlook the interior. There is room for 600 prisoners. To the N. of the jail is the English burial ground. Facing the sea are the houses of the European gentry and the custom-house. The chief supply of drinking water is from a beautiful tank towards the E. portion of the town. It is 200 yds. square, and is built of hard laterite. The houses are built chiefly of laterite, and are some thatched, others tiled. The town is well drained, and the sewers are of stone, but open at the top, except where they pass through thoroughfares. There is a great appearance of neatness and comfort in the houses even of the very poor about this locality, and they certainly contrast advantageously with the abodes of the same class in any other nation.

Kolikod is famous as the first place in India touched at by a European navigator. Here, on the 11th of May, 1498, arrived the adventurous Vasco de Gama,

ten months and two days after his departure from Lisbon. It then contained many noble buildings, especially a Brâhman temple said to have been not inferior to the greatest monastery in Portugal. Tradition says that the ocean overwhelmed a great part of the city, and the boatmen of the place declare that they can see the remains of buildings a considerable way out at low tide. It is certain that either rocks or buildings cause breakers in the said spot. We may with more reason attribute the decline of Kolikod to various wars in which it suffered greatly; and to the extinction of the power of the native Rájá, the Tamurin called *Zamorin* by European writers. This Prince once ruled over an extensive territory, but his successors are now stipendiaries of the English Government. In 1509 the Marechal of Portugal, Don Fernando Coutinho, made an attack on Kolikod with 3,000 men, but was himself slain and his forces repulsed with great loss. In 1510, Albuquerque landed, burnt the town and plundered the palace, but was eventually put to flight, and was obliged to sail away with great loss. In 1513, the Rájá concluded a peace with the Portuguese, and permitted them to build a fortified factory. In 1616, an English factory was established at Kolikod. In 1766, Ḥaidar 'Alí invaded the country, and the Rájá, finding that his offers of submission would be in vain, barricaded himself in his palace, and, setting fire to it, perished in the flames. Ḥaidar was soon called off to the war in Arcot, and the territory of the Rájá of Kolikod revolted, but was re-conquered in 1773 by the Maisúreans. In 1782, the victors were expelled by the English, and in 1789 Típú again overran the country, and laid it waste with fire and sword. Many women were hanged with their infants round their necks—others were trampled under the feet of elephants. The cocoa nut and sandal trees were cut down, and the plantations of pepper were torn up by the roots. The town was almost entirely demolished, and the materials carried to Nellúr, six miles to the S.E., to build a fort and town called *Farrukhdbád*, "Fortunate City." The next year, however, Típú's General was totally defeated and taken prisoner with 900 of his men, by the British, at the so-called "Fortunate City;" and in 1792, the whole territory was ceded to the English Government. Since that time the country has gradually recovered itself. According to a recent traveller (Graul), Kolikod was built about 1300 A D. According to the same authority, two pillars of the old palace in which De Gama was received, still remain, as well as a portico and some traces of a terrace, and houses for brâhmans. It is said the Portuguese leader knelt down on his way to some Hindú idols, taking them for distorted images of Catholic saints. "Perhaps they may be devils," said one of the sailors. "No matter," said another, "I kneel before them and worship the true God." The noble avenue which leads to the ruins of the old palace leads also to the new, which is a low tasteless building. Not far off is an island between the Káli river and an arm of the Bépur river, from which the Rájá used to come to his coronation. Before the bridge a Mápilla woman then spread a carpet, on which the Rájá seated himself and gave her two pieces of gold. This custom had its origin from the fact of a Rájá of Kolikod having been harbored by a Mápilla woman when his life was in danger. The French have still a lodge at Kolikod, in which is one solitary watchman. Cotton cloth originally imported from this town derives from it its name of *Calico*.

A good road leads from Kolikod through the small village of *Yellatúr*, for about half a mile of the way towards Koilandi, when it becomes very sandy. The Korapayá river is broad, and it takes a regiment forty minutes to cross. The road continues sandy for five or six miles beyond the hamlet of Tikodi. Both *Koilandi* and *Waddakarré* (this word means perhaps "N. shore"), have about 500 houses. It takes a regiment half-an-hour to cross the Murata river. Those who go by sea from Kolikod to Mahé pass *Sacrifice Rock*, a rock so called from the massacre of an English crew there by pirates, in the beginning of the 17th century. The rock

is further remarkable for the nests of the *hirundo nidis edulibus*, of which the Chinese birds'-nest soup is made. These nests are three or four inches in circumference, and one in depth, and are made either of the spawn of fish, or of a glutinous frothy scum which the sea leaves on the rock. Forbes tells us that the newest and most transparent nests were, in his time, purchased by the Chinese at five or six dollars the pound.

By going to *Chombé Peramba* the traveller avoids the French settlement at Mahé, leaving it to the W.; but as Mahé is really a pretty place, the route by it will probably be preferred. The distance from Wadakaré to Mahé is 8 m. 3 f., and from Mahé to Tellicheri, 4 m. 3 f.

(*c*) *Mahé.—Mahé*, from Skr. *Mahi*, "a fish," in lat. 11° 42′, long. 75° 36′, is a charming little town, with a population of 2,616 souls, and a dependent territory of two square miles, belonging to the French. A recent traveller says, "One cannot help feeling a soothing, peaceful, happy sensation, when the eye rests upon Mahé with its neatest of all neat dwellings, embosomed in the darkest, richest green, and its air of perfect cleanliness and comfort."

Mahé is finely situated on high ground overlooking the river, which runs to the N. of it into the sea. Rocks close the entrance of this river, but it is deep, and art could doubtless remove these obstacles. At present only small craft can pass the bar in safety, and that only in fair weather; but the river is navigable for boats to a considerable distance inland. On a high hill some way off is seen the White Mission House of the Basle missionaries at Chombala. From this hill there is a beautiful view of the wooded mountains of *Wainád*. Hamilton, speaking of the superior site of Mahé to that of the English settlement of Tellicheri, remarks, "Generally all the spots selected by the French for the establishment of their factories in India, were, in point of local circumstances and geographical situation, much superior to those chosen by the English. The English appear to have been influenced by the temporary resort of commerce, while the French were guided by more enlarged views, which to them, however, never had any beneficial result." The French settlement at Mahé dates from 1722, but it was taken by the English under Major Hector Munro in 1761. The peace of Paris, in 1763, gave it back to the French, but it was retaken by the English in 1779, and dismantled, and formally taken possession of by them in 1793. The British establishment at Tellicheri then moved to Mahé; but the place being finally restored to the French at the general pacification in 1815, the English officials returned to Tellicheri.

(*d*) *Tellicheri.— Tellicheri*, perhaps "White Village," said by Hamilton to be properly *Tali Chari*, and written by Graul *Talaitcheri*, is a town with about 20,000 inhabitants. It lies low, yet the situation is picturesque, being backed by wooded hills, interspersed with valleys and watered by a fine river. It is considered very healthy; Forbes calls it the Montpelier of India; but delicate Europeans suffer from the dampness of the climate. At about 614 yards from the shore there is a reef of rocks, extending 472 yards in length, which forms a natural breakwater. Within there is sufficient depth of water for a ship of 600 tons to ride at anchor. As the wind and current prevail very much from the N.W. during what is called the S.W. monsoon, the water is not so smooth upon the beach immediately opposite this reef as it is a little to the S. of it. In 1781, H. M. ship Superb of 74 guns was lost here, having anchored in 5 or 5½ fathoms water. A heavy sea set in, and the Superb struck on the anchor of the Sultán, a ship moored inside of her. The fort, which Forbes speaks of as "large and well garrisoned," is built on a rising ground close to the sea, and is about 40 ft. above its level. It is of an oblong shape, being 117 yards in length and 34 in breadth; its length running parallel to the sea-shore. The whole of the N.W. side of the citadel is occupied by a lofty building, the upper part of which is appropriated to the Criminal Court and offices, while the lower part forms the jail.

The *cardamoms of Waindd*, which are mostly exported from Tellicheri, are reckoned the best in the world. This spice (*amomum repens*) is much esteemed by Asiatics, who chew it separately, or with betel. It is also a principal ingredient in their cookery, and is used medicinally as a stomachic. The plant in appearance resembles the ginger. It attains the height of two or three feet, and sometimes more, before it bears fruit. The blossoms are small, white, and variegated with purple, but some have a brownish appearance. They are succeeded by small green pods, containing the seeds, which turn to a light brown when the seed ripens, then grow black, and acquire the aromatic flavor for which they are so esteemed. The cardamom is indigenous to many parts of Malabar, but flourishes most on the side of moist cool hills, among low trees, bushes, and springs of water. Though the plant thrives best in such a situation, it will grow in other places, and is sometimes reared in plantain gardens. The cardamom hills are generally private property. When the plants are found the bushes are cut down, and the shoots attended to for three years, when they begin to bear. They produce the best crops in the fourth year, after which they begin to decay. The plants spring up in the rainy season, and are not suffered to grow too thickly. The seed ripens about the middle of September. The pods sometimes grow on a high stalk, but often in short clusters near the root. When ripe they are gathered daily, and dried for sale, otherwise the birds and squirrels would make sad havoc with them. Excellent sandal wood is also exported from Tellicheri. The factory at Tellicheri, which was established chiefly for the purchase of pepper and cardamoms, was first opened in 1683, under orders from the Presidency of Surat. In 1708, the East India Company obtained from the Cherical Rájá a grant of the Fort. In 1782, Haidar 'Alí besieged the place, but was compelled by the vigorous sally of the garrison under Major Abington to raise the siege.

(*e*) *Kananúr.*—*Kananúr* (Cannanore) in lat. 11° 52′, long. 75° 26′, is the capital of the province of Malabar and Kanara, and a large military cantonment. The native town is very populous, but the exact number of inhabitants is not known. It is situate at the bottom of a bay, S.E. of the Cantonment. There are many good houses of Muḥammadans, but the streets are narrow and filthy. The Cantonment is on a jutting portion of land, which forms the N.W. side of the bay. Near the end of this is a promontory, on which stands the Fort. This, since its acquisition by the English, has been improved and strengthened according to regular rules. The cliffs are from 30 to 50 ft. high here, with piles of rocky boulders at their feet, and many a good ship has been dashed to pieces along their base. The banglás of the officers are most of them built on the edge of these cliffs, and enjoy a cooling sea breeze. A little inland, and N. of the Fort, are barracks for one European regiment. The high road from the Fort leads past them to Kanara, and a branch road to the town of Kananúr strikes off just abreast of them. Close to this road, a little to the E., is the Mápilla burial ground. Further inland, and in the centre of the Cantonment, are the church, magazine, and English burial ground, contiguous to one another. The Portuguese church is nearly parallel with the English, but close to the sea. N. of it, and still closer to the edge of the cliffs, is the European regimental hospital. The Sipáhí lines for three regiments are on the extreme N. verge of the Cantonment; but before reaching them you pass the Cantonment bázárs, and an old Fort. The climate of Kananúr is mild, equable, and remarkably healthy. The town is surrounded by small hills and narrow valleys, and is altogether free from any extensive reservoirs of stagnant water. Clumps of cocoa-nut trees form one of the characteristic features of the place. In fact, the Cantonment may be said to be imbedded in a forest of these trees. Kananúr is a place of great antiquity. The Portuguese had a Fort here so early as 1505. They were expelled by the Dutch, who subsequently sold the place

to a Mápilla family, in which the succession goes on in the female line. The territory consists only of the town and the country for about two miles round, for which an annual rent of 14,000 rupees is paid to the Company; but the sovereignty of the Lakkadiv islands also belongs to the Rájá of Kananúr. In 1768, 'Alí Rájá, the then ruling chief, readily submitted to Ḥaidar 'Alí, and joined him on his invading Malabar. In the war with Tipú, in 1783, it was occupied by the English; but, on the conclusion of peace at Mangalúr next year, it was restored to the Mápilla chief. It soon, however, fell into the hands of Tipú, from whom it was wrested by General Abercromby, and since then it has continued to be the principal British station in Malabar. The present Rání of Kananúr, Waliya Bíbí, will receive a European visitor at her palace, which is a large, common-looking house. In the upper suite of apartments she is accustomed to give parties, while on the ground floor is a vast pepper warehouse. The nephew of the Rání, 'Alí, has the title of Rájá. He is a short fat person, in appearance like a common Konkaní Muslim. The family are said to have been originally Hindús, and to be of great antiquity. Rumour says that they possess a treasure buried in the earth. Tipú intended to have laid hands on their wealth, but they escaped by giving a young and pretty princess of the family to Tipú's son. Though of the Sháfi'í sect of Muḥammadans, the Mápilla women do not conceal themselves from strangers, and the Rání gives parties to the European gentry, at which she does not scruple to be present smoking her hukkah, and watching the dance with infinite zest.

The road from Kananúr to Mangalúr is for the most part through deep sand; but in some places it is rough and rocky. *Kasergod* is a large village, *Wosadurgam* one less considerable; and *Kumblah* smaller still. The banglá at Kasergod is very prettily situated, surrounded by trees, and with the sea only a few hundred yards distant. The old Fort of *Chandragadi* is close to the banglá, and is worthy a visit. A pretty, well-shaded road leads from Kasergod to Kumblah. *Manjeshwaram* is a picturesque village, with a temple of some celebrity. It is the head quarters of the Konkání Vaishnavas. The car of the god is a huge vehicle, 15 feet high, and cost 7,000 rupees. The Rájá of Kumblah is proud of displaying a very flattering letter from Lord Bentinck, also the original letter from Captain Dirom, confirming his family in their possessions after the war with Tipú. The other Stations are mere hamlets.

(*f*) *Mangalúr* (Mangalore), Skr. *Mangala*, "rejoicing," *úr*, "town," "Glad-town," or, according to Graul; from Mangala Devi, who has a temple there, in lat. 12° 52', long. 74° 54', is the principal civil and military station in Kanara, and has a population of about 20,000 souls. This includes the seven villages of Bázár, Alláwar, Nirawalya, Kodialbail, Kadre, Mangalúr, and Bolúr. Hamilton tells us that the population was estimated at 30,000 in 1806, and has probably greatly increased since. This is a proof how erroneous mere estimates are; for we know, by census, that the number of inhabitants was only 11,548 in 1836. Graul, however, who travelled from 1850-1853, makes the number 40,000. Mangalúr is separated from the sea by a backwater, formed by the junction of the Bolúr, called by some the Netrawati, a large river, which rises in the Ghâts, and flows in a W. direction, past Buntwálá, a trading place near the Ghâts, whence from 50 to 200 boats, laden with rice, daily start for Mangalúr; and the Balure, which, rising in the same locality, passes to the coast by a more N. course. In the rains these rivers, which flow round two sides of a peninsula, on which the town and cantonment of Mangalúr stand, bring down a large quantity of water, and they are then navigable for boats of some burthen, to a considerable distance inland. In the dry season there is but little current in either, except that caused by the influence of the tide, which flows to about nine or ten miles from their mouth. The banks of these rivers—particularly of the Bolúr—are high and steep, and, unlike those of

most others in this country—which are covered with rank vegetation — are, where the soil permits, planted with cocoa nut trees, or laid out in gardens and rice fields. On the cantonment side of the backwater, immediately under some high ground, is a level belt of land surrounding the peninsula, but little raised above the sea, and varying in breadth from 100 to 200 yards. At the S. end it is converted into rice fields, or thickly planted with cocoa nut trees, and thence N. along the edge of the backwater, most of the fishermen and laborers of the place reside. At the back of the present landing place, and on ground contiguous to the said belt, the great bázár commences, and stretches N. on the edge of the backwater about half a mile. It is irregularly built, and though the trade carried on here is considerable, there is little indication of the wealth it may be supposed to possess. In this low site good water is procurable only in the dry season. That which is to be had is always more or less impregnated with iron from the laterite through which it percolates. The small tanks in the neighbourhood are seldom dry, but in the hot season they become covered with slimy vegetable matter. The general appearance of Mangalúr from the sea is picturesque. The houses are detached, particularly those towards the N., on separate hills, whence an extensive view is to be had, while the thick woods on these heights, and intervening valleys, add much to the beauty of the place. Immediately beyond the cantonment, however, the country alters considerably, the hills attaining a greater elevation, with a barren and rugged aspect. We know that Mangalúr has from ancient times been a place of very great commerce. Ibn Batuta, in the middle of the 14th century, speaks of 4,000 Muḥammadan merchants as resident there. Forbes speaks of it, in 1772, as the principal seaport in the dominions of Ḥaidar 'Alí, and well situated for commerce. Moreover, both Ḥaidar's and Tipú's ships of war were built at Mangalúr of the fine teak produced on the slopes of the Ghâts. But in the last 40 years considerable changes have taken place in the harbor, which, commercially, have much injured it. The harbor was of much greater extent and depth than now. The old jetty and stone embankment, raised to prevent the encroachments of the sea, are now almost buried in sand, and though the tide rises 4 ft. 5 in. on the bar at springs, the native craft are obliged to anchor in the narrow channels of the rivers; and between these and the shore a mud-flat is now exposed at every ebb-tide. These changes in the harbour appear to have originated, in the first place, from an opening having been cut by the natives through a narrow part of the back sand, to the N. of the present outlet, to permit the escape of the freshes in the river, which had caused alarm in consequence of an unusual rise. The sea entered the cut, and, besides the changes alluded to, has formed an extensive and permanent opening.

The *Cantonment* is situate on the N. side of the village of Mangalúr, properly so called. The ground is tolerably level, rising gently till it reaches the place of arms, the centre and highest part. Thence it slopes on all sides, except towards the N.E., when the elevation continues till it is lost among the hills. To the S. of the parade ground, with merely the high road intervening, are lines for one regiment of Native Infantry. The huts are of clay and are thatched with grass. They lie in parallel lines E. and W. Mangalúr is considered a healthy station, and is favorably regarded by the troops, especially by the natives.

In the variety of the tribes which frequent its marts, Mangalúr may be called a miniature Bombay. Europeans, Indo-Portuguese, Indo-Britons, Pársís, Mughuls, Arabs, Sídís, Konkanís, Mápillas, Kanarese, and Tamulians jostle one another in the streets. The mother language of the place, however, is the Tuluva, for Mangalúr is the chief town of the Tuluva country. The Tuluva language is a dialect of Kanarese, which approaches closely to the ancient language of Halla-Kanada, and bears more resemblance to the Tamulian than to the

modern dialect. As a singular perversion of terms of world-wide use, it may be noticed that in Tuluva *amma* means "father," and *appa*, "mother."

The Mission House at Mangalúr is worthy of a visit. Formerly the Kacheri or Collector's office occupied the spot, but that being burnt down by the rebels in 1837, a new house was erected at the expense of Mr. Blair, the collector, and most liberally presented by him to the Mission. The site is, perhaps, the best at the station, commanding a fine view of the sea and surrounding country, and being considerably elevated above the camp. The missionaries are Moravians, and indefatigable, excellent men. They have a school with about 50 scholars. An industrial school is attached, where a watchmaker and typographic printer give lessons. The outbreak in 1837, alluded to above, was one of some importance. The Mápillas were as usual foremost in the fray, but several thousand people assembled also from Kurg, and cut off two companies of Sipáhís. They likewise attacked the station of Mangalúr, and burnt several of the houses. It is said the authorities on the spot did not behave well, and but for the arrival of troops from Bombay and other stations, the insurrection would have become very formidable.

The Burial Ground at Mangalúr is neat and well kept. It is enclosed and the gate is locked. There is an obelisk to the memory of Brigadier-General Carnac, who died here, aged 84, in 1806. He was second in command to Clive at the battle of Plassy. A tomb to the captain of the Faiz Rahmán may also be remarked. He with his wife and two children all perished, when the vessel foundered off camp, on the 1st of May, 1840. The oldest tombs are dated 1803.

There is a curious old ruin at Mangalúr, apparently a Muhammadan tomb, but respecting which tradition is silent. It is a square building with minarets at the corners, and a large arched gate in front. Numerous small openings in five regular rows permeate the walls. The most remarkable part of the building, however, is its curious top, an inverted cupola, open like a cup. Before leaving Mangalúr, the hill of Kadiri, two miles off, should be visited. Here is a Hindú, or rather Jain, pagoda, a Dargáh or shrine of the Muhammadans, and the residence of a Mahant, or Abbot, of the Káuphattís, a sect of Hindú ascetics, distinguished by their split ears. It is a pretty spot shaded with trees, and rich in a spring of the clearest and most delicious water. The pagoda contains four images of Tirthankars, most Egyptian looking idols. The priests say that these divinities were Tapawís, or ascetics, thousands of years ago, and attained Siddhánt or beatitude by their devotion. The Dargáh is said to have been the residence of a noted holy man, one Shaikh Farí, who performed a most unpleasant and unbecoming penance, hanging by one leg in a well for 12 years with his head downwards, by which he was purified from all sin. The visitor who has studied Hindú and Muhammadan lore will remark how, amongst the common people, the religious belief of both sects approximates, as in the above legend, which is thoroughly Hindú in its character. The Saints' chamber adjoins the well, and is a very uncomfortable niche cut out of a huge block of laterite. The Mahant is a native of Benares, and being a person of great sanctity, treats his visitors with uncommon haughtiness. He occupies the sole chair his tenement can boast of, while he leaves the traveller standing. There are here caverns in the rock which are said to extend to a vast distance.

The Jain Temples at *Muda Biddarí* and *Kárkal* may be conveniently visited from Mangalúr. Muda Biddarí is about 30 miles from Mangalúr, to the N.E. A very hilly road leads to Gonpur, 12 miles, and the next stage of 18 carries the traveller to the Rájá's palace at Muda Biddarí. The Rájá receives about 800 rupees yearly from Government, and has given up half his palace for the reception of European travellers. It is a large, rambling, native house. Among the ornaments is an elephant carved in wood and formed of the figures of

five mermaids. At a short distance from the palace are the temples. The principal one is a very large building, the outer wall forming an oblong of 300 yards by 200. In front is a graceful pillar about 40 ft. high, and formed of only two blocks. At the base are steps. The capital is well executed with the figure of a lion carved on the top. The temple itself is of granite, and the basement is curiously engraved with figures of men and beasts, among which is the cameleopard very tolerably designed. The people about the temple do not know what animal it is intended to represent, but if asked, say they suppose it is meant for a camel. In a dark chamber, in the interior of the temple, is a sanctuary, with an image of Párasnáth, dimly shewn by a few flickering oil lights. There are numerous inscriptions, but the iron stone in which they are cut has so mouldered away that they are now quite illegible. Round the chief temple are sixteen smaller ones, all of the same character, with a solitary pillar in front of each. The town was once considerable, but has gone to ruin, and there are many streets of crumbling houses filled with jungle.

A journey of four hours takes the traveller to Karkal ("Black-stone"). The road is very stony and hilly, and for some miles passes through thick jungle, where are tigers and bison. A stream about four feet deep must be passed, and the pálki is carried on the bearers' heads. In the rains this stream would be a formidable obstacle. It is full of fish. On entering Kárkal, the traveller passes a tank, with a neat Gothic looking house built on an island in the centre. The village is small, and has but an open shed for a traveller's banglá, and this, too, situated at a most inconvenient distance from the road. The view from it, however, is good, with a bold range of hills called the Durg to the N., at the foot of which is a belt of deep jungle. The Jain temples, two in number, are about half a mile from the traveller's banglá, on the top of bare black rocks, without any coating of earth, and contrasting strongly with the verdure of the subjacent fields. The nearer temple is the larger of the two, and is said to be very ancient, though, in point of fact, its age probably does not exceed three centuries. It is of the same shape as the temple at Biddarí, but has no pillar in front. The most curious part of it is the roof, which is of solid stone cut into squares, which are supported by pillars. The weight must be enormous. Timber has not been used in any part of the building. On the door is sculptured the figure of a Dwárpal, or warder, leaning on a mace, and along the walls are some strange grotesques. In the interior are 12 figures of Párasnáth in black marble, three facing each quarter of the horizon. From this hill the gigantic image of Gautama Swámí, at the next temple, has a most singular appearance. The sun shining on the huge black figure shows its enormous bulk, with a strange and almost supernatural effect. It requires but a little stretch of the imagination to suppose that some hellish monster has descended from the dark mountains in the distance, to prey on the fair country around. One cannot but feel a sickening sense of the folly and hateful impiety of idolatry, while gazing at this demon form blackening against the pure sky. The figure is erect, and bears an Egyptian look. The hair curls close to the skull; the ears are broad flaps, which descend halfway to the shoulders, and these again are of great breadth. The hands are stretched close down to the sides. One holds a bell; the other, the Shesh Nág, or "many-headed cobra." A tall man, standing at the foot of the figure, just reaches to the calf of the leg. The height of the figure is said to be 45 ft. According to an inscription on the stone itself, the statue was made by Víra Pándia, son of Bhairava-Indra, 419 years ago. In the portico of this temple, or rather before it, is the usual pillar, surmounted by an image with a sort of tiara. Below is the representation of a man on horseback, not unlike St. George, but the priests call it Brahmá Dev. They further assert that these temples were erected 423 years ago by Byás Sandel, the Rájá of Hublí. A vast stone was cut out from a spot on the hill

close by, dragged up to the summit, and then formed into the present erect figure. The quarry from which it was cut is shown. Certainly the removal and erection of so vast and ponderous a mass deserves to be ranked as a work of labor with the performances of the Egyptians and Assyrians. An entrance, supported by pillars, leads into the inner room of the temple. On the right is a double row of eight pillars. Behind the statue is a kind of verandah and twelve pillars. To the right of the statue is a sacred tank. There is a Játra, or pilgrimage, to this place once in seven years. From the top of the hill is a good view of the surrounding country, which is chiefly covered with jungle, and shews but little cultivation, though there are two very large tanks close to the village.

Leaving Mangalúr, the road passes through a large bázár, on the banks of the backwater, for 2 miles 4 furlongs, to the Bolár river. After crossing the river, for which any number of boats may be procured, the road is very bad for two miles, passing through heavy sand. It then turns inland and improves. The traveller's banglá at *Suratkal* stands on an airy eminence, at the foot of which the sea breaks violently. *Mulki* is a small town, the seat of the Basle mission. It stands on the Shambawati river. The long street of the bázár is enveloped in a luxuriant thicket of jungle. The Tulu churches are entirely indebted to Mr. Amman, the missionary at Mulki, for the translation of the New Testament into their language. This work was printed at the Mangalúr press. A good road leads through the village of Káp to Udapi.

(*g*) *Udapi* is a large place, and remarkable for a vast pagoda. The Government allow 8,000 rupees yearly to the support of this temple, and the expenses are about 35,000 rupees. The balance is made up by the contributions of pilgrims who frequent the yearly Játra, in January. More than 1,000 bráhmans are fed here daily. There are several distinct shrines. The most modern, sacred to Krishna, is said to be 600 years old; and the most ancient, that of Ananteshwar, is of much greater, but unknown, antiquity. Within the enclosure is a beautiful tank, an immense storehouse, eight houses for the chief priests, and many other edifices. The town swarms with beggars.

After leaving Udapi, the traveller, by a very slight *détour*, may visit Barkúr on his way to Khundapur.

Barkúr was once a flourishing town, and is said to be of great antiquity. The fort, according to Buchanan, was built by Harihara, the first king of Vijayanagar, about five centuries ago. It has long since fallen to decay, but its extent, which appears to have been considerable, can yet be traced by the ditch and some ruined bastions. Inside, a thick jungle has sprung up, where the tiger is not an unfrequent guest. Some of the inscriptions remaining in temples outside date back about 350 years, when Barkúr was still a flourishing place, governed by a bráhman Náik as Viceroy of the Rái of Vijayanagar. Within the town and about it are temples, to which a sum of 1,000 rupees is allotted yearly by Government. Near a tank are the ruins of an extensive Jain temple, partly buried in the accumulating soil. There are several tanks, one a very large and fine body of water. The most remarkable thing in the place is a procession carved in wood, on one of the temples, representing warriors with short swords and huge round shields, very much resembling the soldiers of old Greece. There is also the figure of a centaur among them, an effigy, to say the least, extremely uncommon in Hindústán. The beauty of the women of this place deserves mention. Here are also three old English tombs, which it requires some search to discover. Tradition says that there was a talismanic throne at Barkúr, on which the Princes of Anagundi sato once a year, to ensure good fortune. On one occasion of this sort, the Prince was returning on horseback from Barkúr to his capital, when the horsekeeper, who held his remount horse at the first stage, was suddenly struck down by a mortal sickness. In consequence, the man who had run beside his horse from Barkúr went on, and some other acci-

dent occurring at the next stage, he kept on over that to. In short, the Barkúr horsekeeper ran on all the way to Anagundi, an impossible distance. The legend would not be worth mentioning, but that it goes on to say, that this man was taken into the Prince's service, and soon became prime minister of the powerful state of Vijayanagar, and one of its best rulers. Further, these circumstances are recorded on stone monuments set up in various parts of the country. There is also a written account of the whole affair in Kanarese, a copy of which is easily procurable.

(*h*) *Khundapur.* — *Khundapur* or *Kunda-pur* is a very large village, situated on the S. side of a river which forms the boundary between the N. and S. divisions of Kanará; Kunda-pur itself, however, being included in the N. division. The river, here debouching into the sea, forms a sort of lake, into which four other streams flow, and, meeting the tide, intersect the whole level country, and form a number of islands. Buchanan says with truth, "I have not seen a more beautiful country than this; and an old fort, situated a little higher up than the town, commands one of the finest prospects that I ever beheld." The traveller's banglá is prettily placed on the edge of the lake or creek, with a magnificent *ber* tree behind it, and the neat tombs and grey old mosque of the Muhammadans adjoining it. The Portuguese are said to have erected a small fort here, round which General Matthews drew lines, when he went up to Bednúr. These lines were afterwards strengthened by Tipú, who had a dock on the N. side of the river, though the water on the bar even at spring tides does not exceed 13½ ft. At no great distance is a fine freshwater tank, which the traveller must visit in order to see the *Machchhi ká shikár*, or "Sport with the fish." The tank, in fact, abounds with a very fine fish called the *Hu-mínu*, or "flower-fish," or, in Hindústání, *Phúl-machchhi*, which grows to a good size, weighing sometimes 20lbs. The traveller having entered a boat, conveniently placed to see the sport, nets are put down along one end of the tank. A band of fishermen then enter with sticks on the opposite side, and commence shouting and thumping the water. Immediately shoals of fish leap out in frantic confusion. Some fall into the boats, others drop on the fishermen's heads, or are caught in their arms, a lusty handful. The scene is laughable enough. In a short time 30 or 40 fish, weighing from 5 to 20 lbs., may be secured. This kind of fish is best salted, and is then excellent. The wood on the banks of the tank is full of flying foxes, which, alarmed by the cries of the fishermen, make their appearance in flocks.

The ruined town of *Basnúr*, two miles from Kunda-pur, up a broad but very shallow river, swarming with fish, may be visited. As the boat passes, hundreds of women will be seen gathering cockles and shell fish, which are much used for food. The temple at Basnúr is 280 years old, as may be read in the Kanarese inscription. The car of the deity was built at Bombay, and cost 4,000 rupees. It is covered with grotesque and indecent figures.

Much *sandal wood*, which comes from Bednúr, is exported from Kunda-pur. This, like the Shísham and teak, is a tree which no Indian subject can grow or cut. About thirty years ago, permission was granted to grow it in the Kunda-pur district on payment of a tax, but this permission was soon recalled, for every village entered twenty or thirty plants on the books, which would soon have ruined the monopoly. A good tree will produce a Khandi of wood of the value of 100 rupees.

(*i*) *Bednúr.*—*Bednúr*, the second city in Haidar's dominions, and by the plunder of which he is said to have gained £12,000,000, but which is now in ruins, is only two stages off from Kunda-pur, and if the traveller has much spare time may be visited. It is situate in the midst of a basin or depression in a rugged table-land on the Western Ghâts, and at an elevation estimated at more than 4,000 ft. above the sea. The greater part of the surrounding country is covered with dense and luxuriant forests, nearly impenetrable

from underwood, and fostered by the extraordinary moisture borne along by the prevailing winds blowing from the Indian Ocean, and condensed and precipitated by those lofty mountains. Nine months' rain are expected every year, and for six of those the inhabitants lay in provisions as for a siege or voyage. The town does not appear to have been at any time fortified, its defence having been injudiciously intrusted to the line of posts erected on the summits of the surrounding hills. On a bold eminence within the lines of defence are the citadel and the ruined palace of the Rájá. Its rise seems to have taken place in 1645, when it became the capital of the Ikeri Rájás, whose ancestors were Viceroys of the Anagundí kings at Mangalúr. Haidar took it in 1763, and called it *Haidarnagar*, "the city of Haidar," which appellation became generally abbreviated into *Nagar*. In 1783, General Matthews, with a force of about 2,000 men from Bombay, occupied the city, but was shortly afterwards compelled to surrender, and put to death by Típú. This is a place which deserves a visit, as it has been very little explored.

Honáwar has been already described (see Route 48).

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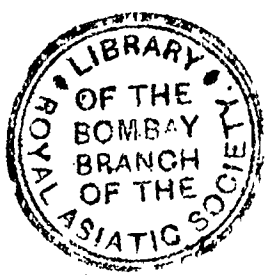

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